

THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH

EDITED BY MR G A NATESAN.

Vol XV

JANUARY, 1914

No 1

A Lesson From Japan THE APPROPRIATION OF CHRISTIAN INSTITUTIONS BY NON-CHRISTIANS

BY
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TIME and again we are reminded by friends and foes alike that Occidental civilization is founded upon Christianity and that a non Christian people cannot appropriate the best it has to offer without first flocking to the standard of Christ

Little as we know it in India, this contention has been very decisively answered for us by the Japanese—who amongst Asiatics, are unquestionably the most experienced in the matter of assimilating European enlightenment

Without in any way abjuring their faith they have boldly annexed the Red Cross, which it is claimed, would be inconceivable without the Christian concept of charity as its foundation. They have accomplished such wonders with it in affording medical relief not only to those maimed in war, but also to victims of famines, floods, tidal waves, earthquakes mine disasters, holocausts, street and factory accidents, strikes, and riots, that even the most critical are constrained to admit that the Red Cross is just as successful when worked by so called "heathens" as when it is operated by those imbued with the doctrines of Christianity. It may be of interest to relate briefly how this has come to pass

Early in the Seventies of the last Century, when the Nipponese had set out to reorganise their affairs on an efficient basis, the high officials of the then newly instituted medical bureau of the War Department, heard of a Western institution which tended the sick and wounded on the battle field irrespective of their being compatriots or enemies, and whose doctors, nurses, and physicians were held in such high regard by both belligerents that they were afforded every possible protection and aid. Nippon's contact with the Western world, at that time, was of the slightest and these officers had had no opportunity to inform themselves fully on the subject. But undaunted, they submitted a proposal to the Council of State (Dajokan) that something similar might be adopted.

But the mere thought of the cross being adopted by the Japanese Government as its symbol jarred the susceptibilities of the men who had been appointed by his Majesty the late Mutsuhito, to counsel him. They at once set down the idea as proceeding from "abject followers of Western medicine," and unequivocally vetoed it.

Had the promoters of this innovation been ordinary mortals they would have quietly pocketed the snub thus drastically administered and said no more about it. But these individuals, being absolutely sure of the soundness of their argument, decided to make a fresh effort.

Since it was the sign of the Cross to which the Emperor's advisers had taken exception, they suggested that the surgeons and nurses of the Japanese

Army should be distinguished by a horizontal red stripe on a white background. This scheme was propounded because the men felt that in course of time they would be able to obtain sanction to cross the horizontal line with a perpendicular one, thus converting their badge into the Western symbol of mercy. They were wise enough to keep this to themselves, however, and as a consequence, in 1872 the "Council of State" placed the stamp of their approval on the new suggestion and the horizontal red line was adopted as the mark of the Japanese Army medical service.

Meantime two Nipponese men of great influence, Mr. (afterwards Field Marshal Prince) Oyama and Mr. (later Count) Tsunetami Sinoo became the first and second admirers of the Red Cross while sojourning in Europe, the first to study modern military science and the second to act as Minister to the Japanese Legation in Vienna. On their return home they never lost an opportunity to try to induce the Emperor to start a similar humanitarian league. In course of time Oyama succeeded in persuading the War Department to adopt the Red Cross as the badge of its medical bureau.

Inasmuch as the red cross was the distinctive mark of the Geneva Convention—the original society founded in 1864—this action opened up a question of international law. But before any thing further could be done Japan suddenly found itself embroiled in a sanguinary civil war which broke out in 1877.

Sino at once set out to collect subscriptions and enrol active helpers and members to organize the *Hakkaisha* (Society of Universal Love) to offer medical relief to the sick and wounded soldiers. This association adopted as its distinctive mark a red dot over a red horizontal line, on a white ground, thereby getting just a little nearer to the Red Cross symbol. The Commander in Chief's permission was secured for members of the organization to render medical and surgical aid to the Imperial troops and similarly also to help the

necessitous rebel fighters. The funds permitted only a limited medical corps to be sent to the front and it had to carry on its operations in a vacant tenement leased for the time being. However, the work was so effectively conducted that by the time the rebellion (which lasted eight months) came to an end the fact was established that the Red Cross idea was not a mere Utopian dream but a noble conception which could be successfully carried out for the good of all concerned.

At the close of the civil war an attempt was made to disband this non-official agency of mercy. But its promoters saved it from such a fate and exerted increasing pressure upon the Government to give it a better status.

Towards the middle of the Eighties the propagandists scored their greatest victory. Japan sought entry into the Geneva Convention. By October, 1886, arrangements were completed, *Dai Nippon* was admitted into the Convention, the *Hakkaisha* was converted into the semi-official "Red Cross Society of Japan" and the Red Cross was formally and regularly adopted as its emblem.

The Minister of War made elaborate arrangements to insure that the Army should grasp the significance of this innovation. The compendium of the Red Cross Convention was immediately translated into easy Japanese and copies of it were freely distributed amongst the troops. Moreover, officers were charged with the mission of explaining its provisions to the men under their charge.

Quite apart from this, the War Department took steps to have disinfectant bandages sewn inside the soldiers' tunics and taught each and every one of them how to make effective use of them so that in times of war the brown faced Tommies would be able to bandage their own and their comrades' wounds pending the arrival of the Relief Corps—a measure which no European army save that of Prussia had then adopted.

Following the entry of the Japanese Red Cross into the Geneva Convention, the propaganda was pushed in right earnest to develop the organization so that it would have the hospitals, appliances and staff necessary to entitle it to join the International Red Cross Society without entering which the country could not participate in the benefits to the fullest extent.

In 1887 the Government as well as the Society sent representatives to the session of the International Red Cross Society held at Karlsruhe, Germany, to request that Japan be admitted into the world organization. For a time it appeared as if racial prejudices would block Nippon's purpose. Some narrow minded Europeans urged that the assistance and protection which the Red Cross League mutually render in time of war should not be extended to countries outside the boundaries of Europe, even when those countries happened to be members of the League. In other words, they exerted themselves to the utmost to make the Nipponese Red Cross a *pariah* amongst the Western sister societies, even if it was admitted into the International organization. Bearing in mind the fact that the institution is founded upon Christian charity, and is meant to minimize, as far as possible, man's brutality to man, it was queer, to say the least, that such a proposal should have ever been put forward. But Christians, despite the sublime teachings of their Master, are apt to be petty minded and selfish just as much as those whom they call "heathens" and the fact remains that a determined effort was made by a section of the delegates to the Fourth International Conference of the Red Cross Society to use the accident of birth as a weapon to bar the Japanese out of the pale of European sister societies.

However, Surgeon General Baron Tadaomi Ishiguro and his three colleagues, Viscount Noritsugu Matsuhara, Dr Taniguchi and Dr Mori—the only Asians present at the conference—who had already proved that satisfactory arrange-

ments had been made to inculcate the spirit of the Geneva Convention in the Nipponese troops and for the effective performance of antiseptic surgery upon the battlefield, were not to be downed. They manfully stood up for a perfect equality of treatment—an equal share of not only the privileges but also of the duties and responsibilities. Under pressure from their idealistic colleagues the narrow natured clique withdrew its motion and the Japanese Red Cross was welcomed into the International body.

The full recognition of the Japanese Red Cross imposed new obligations upon the promoters of the institution. They consequently set out to popularize it by means of illustrated lectures and personal talks, in order to induce the people to augment its funds, without which further progress was impossible. They succeeded uncommonly well in these efforts because of the fact that their Imperial Majesties the late Mikado and the Dowager Empress Haruku, Princes and Princesses of the blood, Court nobles, and high officials, gave their whole hearted support to the organization.

On account of the exigencies of space it is not possible to follow the development of the Society step by step, but it may be added that subscriptions were liberally contributed, which enabled the institutions maintained for medical and surgical relief increase the staff and provide better and more facilities for training physicians, surgeons, nurses, compounders, stretcher bearers, clerks, and other helpers.

Such progress had been made by 1894 that when war broke out with China in that year the Red Cross Society was able to send relief corps numbering 1,587 to the front. Besides those who were attended to in and about the scenes of battle, 1,484 (mostly Chinese prisoners) were transported to Japan to be treated at the Reserve Hospitals.

Attention must be called here to the fact that during this campaign, for the first time female

a sturdy institution. It has a membership of about 17,50,000 (that is to say, one person out of every 36 in the Sunrise Empire belongs to it). Its buildings, ships, and appurtenances are worth about Rs. 2,44,50,000, and its funds amount to another Rs. 15,00,000. It has a large hospital at Shibuya, a suburb of Tokyo, which serves as the central institution. In addition it maintains eleven other hospitals in various parts of the Empire, including Manchuria and Formosa.

The Red Cross nurse's hospital uniform consists of a long white over all apron, and a large, high, square, snowy cap, with a red cross on its front. The travelling or out door habit is a neat, plain dress of dark material, not unlike that worn by European nurses. In order to become a nurse and receive regular training the applicant must be over seventeen and under thirty years of age, and be willing to serve three years in the hospital as a student. After graduating, all the nurses but those that are required to staff the Red Cross Hospitals, which, during peace time, are utilized as civil hospitals, are placed on the reserve list. They pledge themselves to be always ready for fifteen years after their training is finished to uncomplainingly go wherever they are sent, whether it be to the theatre of war or to the scene of political disturbances, to localities devastated by natural cataclysms, or merely to engage in manoeuvres.

Young men are educated in medicine and surgery free of charge upon their vowing to act as reserve physicians of the Red Cross Society for a period of five years after their graduation. Some of the most promising amongst the medical students are even sent to the Occident to finish their training and become experts in their profession, with a view to enriching the empire by the knowledge they bring back to it.

In addition to the good salaries they receive, the Red Cross workers are paid their travelling expenses whenever they are called out on any

mission. If they become ill or are injured while on active service, or because of it, they are granted pensions, which are continued to their families in case of their death.

A word may be said about the constitution of the Japanese Red Cross Society.

First of all there is the central organisation at Tokyo, known as "Hombu" or "Head quarters," under the control of the Standing Council of thirty members, who are elected at the general meeting annually held in the capital of the Empire (usually in the famous Uyeno Park), from amongst the members of the Red Cross Society residing in Tokyo, to serve for a term of three years. This Council meets monthly to discuss financial and other matters.

The Council elects, from amongst its members, ten Directors, who are entrusted with the general administration of the affairs of the Society within properly defined limits. These Directors are assisted by three supervisors, who are elected at the General Meeting of the Society and who are entrusted with the workings of the relief service, and audit financial statements.

As to the office bearers there is an honorary President, invariably a Prince of the Imperial Family, a President elected from amongst the Directors, two Vice Presidents also elected from amongst the Directors, and a Secretary General, one of whose chief assistants is in charge of the bureau which concerns itself with looking after the purely administrative details of the entire organization.

The *Hombu* manages the Central Red Cross Hospital at Tokyo, where, in time of peace, the Relief Staff is trained and charity patients are treated, and which, during war, cares for sick and wounded soldiers.

Affiliated with this central organization is the Ladies' Volunteer Nursing Association, with a Princess of the Imperial Family as its Honorary

President, whose functions are fully indicated by the name it bears.

Local Branches of the *Hombu*, called "Shibu", are located at the seats of the Prefectural Governments. By an unwritten law, the President of the Local Branch is the Governor of the Prefecture and its Vice President is his secretary. The Secretary who is in charge of the financial and general affairs of the Local Branch is appointed by the Headquarters on the recommendation of the President of the Shibu. The Local Branches have subsidiary Red Cross Hospitals and Ladies Volunteer Nursing Associations under them. This sphere of action is strictly demarcated, and the Central body permits no initiative to the branches.

Allied with the Local Branches are Red Cross Committees established in cities and towns, with functions similar to those of the Local Branches.

Affiliated with these Committees are sub-committees distributed in towns and villages all over the Empire, which concern themselves with the enlistment of members and the collection of funds which, with the exception of the amounts necessary for meeting local expenses, are sent to the Central Treasury at Tokyo.

In a word, the net of the Red Cross Society has been spread all over Japan—and it is a finely knit net, capable of catching large and small fry.

The very fact that Royalty, Princes and Princesses of the blood, Nobles and high officials, are actively interested in the movement, gives the organization an enviable prestige. The fact that each member is privileged to wear a medal—a privilege which members of other institutions do not enjoy—has brought many adherents to the movement. Besides this medal, two others, one of merit and the other of special merit (Jup, are awarded in recognition of extraordinary service rendered to the Society, such as securing a number of new supporters or donating large sums to

its funds. These unquestionably have induced many to join the Red Cross Society.

One reason why the Japanese have scored such a great success in adopting one of the noblest institutions of the Christian West without in any way altering their religion is the fact that they are by nature a kind hearted, patriotic people. From the earliest times they have treated foes with unexampled magnanimity.

Another reason why the Japanese have done so well with the Red Cross is the fact that that they are amenable to discipline and averse to doing things by halves. They had the shrewdness to learn from the Occident not only how to effectively use its murderous weapons but also how to minimize the brutality of warfare and relieve the suffering caused by industrial and natural disasters.

A third reason for their success is that the Red Cross movement has filled a great national necessity. It has afforded to the men and women (especially the ladies) of the leisured and middle classes a chance to do noble work, which utilizes time which otherwise would be idle away, and emotions that, but for this outlet, would remain pent up to the detriment of the individual and to the Nation.

Glimpses of the Orient To-Day

BY SAHIB Nihal Singh.

Preface—The following pages are the record of a recent ramble through Asia, the author having personally visited all the lands about which he writes, with one or two exceptions.

It is a collection of impressions formed as the writer slowly journeyed from one land to another, living amongst the people as one of them.

The book falling into the hands of the Indian youth—for whom it is especially designed—will be the means of inspiring him to work for the uplift of his land.

Contents—Asia's Spell Broken; How Civilization came, Asia a Menace to the West, Japan's Imperial Dream, Oriental Trade Supremacy, Autocracy to Limited Monarchy, The Modern Oriental Woman in the Making, Where Woman Has The Upper Hand, The Modernization of Japan, Flaws in Japanese Modernity, Education in Japan, Japan's Material Progress, Japan China's Gully, The Celestial Staircase Abroad, Life in the Old, Life in the New in China, Revolution, Not Revolution in India, The Spirit of Missions, Leaving Hindustan, To Day in Afghanistan, Jerusalem's Coming Out of Obscurity, Rural Life in Egypt, Egypt's Aspiration for Autonomy, Egypt's Preparation for Self Government.

First Edition Price Re One
To Subscribers of the "Indian Review," As 12

G. A. Natesan & Co., Sankaragutta Chetty Street, Madras.

WHAT IS INDIAN ECONOMICS ?

BY

DR SRIDHAR V KETKAR

THE most important initial work in the making of a science is the explication of concepts. The various phenomena are to be distinguished from each other and the meanings of words clumping to denote the phenomena are to be separated from each other.

The possible meanings of the expression *Indian Economics* must first be analyzed and then the field which we wish to cultivate should be noted.

One meaning which is likely to be conveyed by the above expression is the economic science as developed by the Indian people. In this sense Indian Economics would be a study of the Economic writings which appeared in India. Such a study would either be historical or presentative. By the latter I mean a study of the kind which a foreigner may make to interpret Indian economic ideas of any particular period specially of the period representing their maturity.

One need not understand that economics is a science foreign to India. But it should be admitted at the same time that *political economy* is somewhat foreign to this country. When I make the above statement I have the following distinction in my mind. As far as science of wealth is concerned India has it. The Sanskrit name for the science of *Profit and Loss* is *Varta*. India also has a science of finance and government in general which passes by the name of *Artha shastra*. But the thing that India did not seem to have is *Political Economy*—that is a system of thought intended to discover measures to develop a society determined by political allegiance.

Another meaning the expression "Indian Economics" conveys is the study of the economic condition of India.

This study of economic condition is to be not for the purpose of discovering the economic laws which are governing Indian conditions. This is the pure scientific interest in the study. The inquiry has a practical importance also, and that is the economic betterment of India.

The laws relating to economic phenomena may be divided into two classes for the sake of convenience.

(i) The laws which express relation between two contemporaneous economic facts, or between contemporaneous economic and non economic facts.

(ii) The laws which express relation between successive economic facts, or between successive economic and non economic facts.

I say here that the difference is conventional because whenever the relation may be of cause and effect the phenomena are necessarily successive.

The use of the distinction is this. When we take any society at a particular period the laws which we find may be classed in the first category.

When we compare two different periods of a society we find the laws of the second category.

I do not give any special name for the two classes of laws because any name may prove faulty. The distinction made above is intended for the purpose not of classifying knowledge itself but for that of convenience in the pursuit of inquiry. When our knowledge of the laws sufficiently accumulates by a philosophic study of the history of civilisation we may refine our definition and terminology. Sufficient study of the history of civilisation has not yet been made to enable us to go further.

To those who may challenge this method of classification on logical grounds—on the grounds of the principles of classifying knowledge—my answer will be this. We need one type of classification for the purposes of bringing a certain amount of order in our inquiry, and another classification for the purpose of bringing about a

arrangement in the knowledge when required. If one sets out to apply the latter type of classification exclusively, no apology could be made for retaining a term like *Indian Economics* in a scientific work for it does not itself represent any branch of knowledge. It is only a field for study.

The above classification of laws attracts our attention to the two fields of economic research: (i) Research for laws discoverable in the modern economic conditions of India; (ii) Study of economic history, and research for laws therein. This study will enable us to understand the laws of development.

To speak of the first class of laws. A fair knowledge of the general laws of production, consumption and of some laws of distribution and exchange has already been acquired by the occidental students. We are in no special hurry to re-discover the same laws in the Indian conditions. The chief work before us is to study the peculiarities of Indian social and economic life and their inter relation. If the relation between the present economic conditions on one hand and the present social and political conditions on the other is clearly brought out, the knowledge of that relationship is bound to affect the programme of the Social reform.

Space forbids me to sketch here the theory of social and economic reform. Still a few words may be said to bring the practical side of Indian economics into relief.

Some of the social conditions which we find in India, are associated with deep sentiment of the people, which is itself a result of the current ethical ideas, and some are due only to the lack of development in the country and to the inertia of the people. Some of them are due only to the inattention of the Government towards the question, and some, to political and social ideals which have once prevailed. Those social conditions which are maintained by the deep sentiments of the people, are not likely to be touched by the govern-

ment although the persons in political power may feel that they are injurious. Those social conditions which are not maintained by public sentiments are free to be remodelled by Government action. The task of remodelling these social institutions and conditions, which are not likely to be touched by the Government on account of the reason given above, are still open for reform. They will take place only when the people take the initiative. The work before the leaders of the people is to prepare the social opinion for legislative or administrative reforms.

Let us now turn to the relation of the economic with other phenomena.

Economic conditions of any country are determined first of all by the physical condition. The position of India on the globe, its climate, its minerals, flora and fauna, have important effects on social and economic conditions, and in making the condition of India different from that of other countries.

The proper limits of the effects of physical conditions on social and economic life should be carefully ascertained. Some writers (like Buckle, for instance) have ascribed to physical conditions almost the entirety of Indian civilisation. Such writers have gone too far in that direction. They do not pay proper regard to factors other than the physical conditions. Still the physical conditions have an important relation on the life of the people and on the economic standing of a society. The great danger in allowing an unlimited freedom to climatic argument is that it is likely to make the people believe that their condition as it is, is ordained by nature, and for that reason any effort to reform it will be of no avail. For this reason at least a proper demarcation between physical or climatic influences and non physical influences, will be necessary. It should also be remembered that the physical influences are to a great extent controllable. The political and social influences are so much related together, that



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President Social Conference



Nawab Syed Mahamad
President National Congress



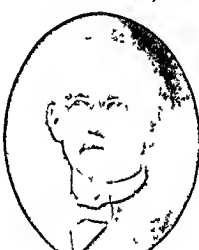
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Mrs Besant (President,
35th Theosophical Convention)

their influence on economic life of the people should be studied together

The investigation into the various social and political institutions is to be made not only to seek explanation of their existence but also to judge their economic efficiency. If it could be proved that any particular institution is injurious from the economic point of view that would not necessarily condemn the institution. Still such a study will encourage the people to observe and study their own institutions more closely. A clear conception of the economic aspects will enable the people to arrive at more intelligent judgments on the desirability of the institutions. They will be better able to consider whether the non economic advantages are such as outweigh the economic considerations.

While studying the economic conditions in India the intellectual tradition of the people can not be ignored. Economic motives govern the actions of all human beings but motives other than economic also govern our actions. Occasionally the strength of non economic ideals and motives decrease the strength of the economic forces and motives and for this reason the intellectual history of India is important to the student of Indian Economics.

Let us now turn to the laws of economic development. The rapid changes in the social and economic life of India which were set on foot after the beginning of the latter half of the nineteenth century are full of interest to the student of Indian Economics. To study these facts we have at present fresh and ample material. The conception of the present generation of the social and economic conditions is blurred, but an intelligent effort to collect facts will make them more vivid. But it should also be stated here that the most interesting part of economic history of India is not merely that. The economic history of India itself is very complicated, extending over a great period and will give many laws of social and

economic evolution, which the history of the western world may not be able to give. India had been a highly civilized country when the western world was quite primitive, and yet, at this time, India is far behind the western world. This great phenomenon is yet to be explained. Moreover for the origins of many social and economic institutions and products we have to resort to Indian documents. Thus the economic history of civilization in India has to supply information to the economic history and the history of civilization in general of the entire world. The nature of this task is such that a man with mere knowledge of economics will not be able to fulfil it. All I mean is that the future historians of Indian civilization must be thoroughly equipped with the principles of economics, and that it is their duty to explain the economic evolution also. Those who are fitted for such task will undertake it.

While studying the economic history as well as the intellectual history of India it will be found that the conception of Indian Economics is a very recent one. In the creation of this conception it must be acknowledged that the greater part of the credit belongs to the British. The concept of "Indian Economics" presupposes that India has already become a unit of the economic life. This creation of Indian Economic unity is a direct result of Indian political unity which is brought about by the British. This economic unity of India is so late a production and still it has influenced Indian life although the influence is not great. India is yet to develop an organized economic life.

The science of Economic laws may be called pure science. If there be any economic laws which could be derived by the study of Indian social and economic conditions, they will not form part of Indian Economics but Economics in general.

Indian economics may also include those questions of economic policy which will tend to better

But the fact remains that the Indian press is far below the standard of the western press. Consequently our undivided efforts should be directed towards raising it to a higher standard.

More multiplications of journals are in themselves feeble endeavours to uplift the press. We will have to set about thinking of more effective steps to accomplish our purpose. This brings me to the root of the question. In my opinion—and I am confident that my brother journalists will bear with me in my statement—the easily remediable faults of the Indian press are as follows—

- 1 Lack of Ideal
- 2 Lack of Organisation
- 3 Lack of Enterprise
- 4 Lack of Responsibility
- 7 Ignorance of Rights
- 6 Lack of Unity

Before analysing minutely the six faults which directly contribute to our weakness I shall classify the Indian press into four divisions, viz the Anglo Indian Dailies, the Indian Dailies, the Indian weeklies, and the Indian periodicals. I exclude the first from my analysis for obvious reasons.

I am only concerned here with the Indian Press—the Dailies, the Weeklies and the Periodicals. We can well congratulate ourselves that we have many Indian Dailies, though I regret that we have very few vernacular Dailies. They are good in their own way but they are decidedly not what they ought to be. They have no common ideal or even their own respective ideals. Every Daily is a master unto itself and it pours its opinions down the throats of its readers as the prison doctors forcibly feed the Suffragettes in Great Britain. In the latter case, however, there was the consolation that the misguided women were not allowed to starve. But our injection strikes at the root of individual rights. We are an imperious nation and it is no wonder that we are sometimes fond of autocracy. It is creditable, however, that almost all our dailies are more or

less National * than provincial organs and devote more space to the discussion of National events than to the detailed enumeration of provincial occurrences. But a newspaper, it must be understood, must not be content with merely being a newspaper but it must be a *viewpaper*. Take any English Daily and you will know without being told that it stands for something, whatever that something may be. It espouses a certain cause. It is either Tory, Liberal, or Socialist, either this or that. It rests on a basis and it is understood to execute some function. It may be to introduce conscription, it may be to engineer Jingoistic agitation, it may be to infuse Liberalism, it may be to spread Socialism. But there is no Daily in all Europe, not even in Russia that stands for itself.

Our Daily papers are more or less *newspapers* and never *viewpapers*. There is one Daily recently started in Allahabad that stands out for the Congress. But one swallow does not make a summer and one Daily espousing a certain idea cannot make up for the lack of ideal of the rest. Unless and until every Daily speaks what it stands for, and has something to stand upon, you cannot have a paper in India analogous to the "*Times*," the "*Daily Mail*," the "*Daily Chronicle*," the "*Daily News*" or the "*Daily Citizen*." I do not pretend to be an idealist capable of sketching out ideal or ideals for our Dailies. These are left to able men than myself. I can only point out that the Dailies lack ideal or ideals and emphasise that these are essential for their existence.

Secondly, the Daily Press has no organisation of its own. We have no parties, consistent with our growth as a nation, and yet the Daily Press is united on no common ground. I have pointed out elsewhere that the Indian Press is disunited and I do not intend, consequently to deal upon

* I mean papers publishing national events (events in all parts of India).

this item any further. Suffice it to say that the Daily papers in India stand as some any unconnected, disjointed links, without having any inclination towards consolidation. As time rolls on, the gulf between one Daily and another yawns wider and wider and there is no attempt to bridge it. Our critical faculty has overstepped the limit of decorum and no approach towards the solution of this all absorbing problem can be made as long as the Daily press deems fit to stand where it stands.

The fact that we are at the mercy of others, who do not see eye to eye with us on national questions, for inland News Service is an eloquent commentary on our lack of enterprise. That we not only receive Foreign News through a Foreign Agency but also our own news through the same channel convincingly proves our utter inability to organise Inland News Service. But that we have—I mean the Indian Daily press—consciously neglected an opportunity afforded us in the direction further testifies that we are determined, at all hazards, not to move. An enterprising Bengali gentleman organised a few years ago an all India News Agency to supply Indian news to all Dailies. After series of struggles he organised it, he opened branches in some provincial centres, he appointed mostly responsible Indian journalists in different parts of India as correspondents. His was a good organisation, effective, indigenous and comprehensive. He reproached the Indian Dailies to patronise him. Some came forward and some stood adamant. Not disheartened this courageous man went onward and onward, and left no stone unturned to satisfy the tastes of the Dailies. At a certain stage of his endeavour he met with an English competitor. The new comer had all the advantages of his race and position (it may be remarked that he was then supplying news to the Government of India) The Indian News Agency—I mean the indigenous Press Agency—appealed to the Indian Dailies to increase their contributions

in order to enable it to compete with the new competitor. The increased contribution requested by the Indian Agency was far less than the contribution demanded by the other. But the Indian Dailies did not respond to the call of the enterprising Indian. He was not backed up by his own countrymen. As a consequence his attempt to have a National News Agency failed—and the lack of enterprise of the Indian Dailies is mainly responsible for his failure. To day the Daily Newspapers are obliged to pay more for Indian news service and what is worse pay to a non indigenous News Agency. The net result is that the Indian Dailies are at the mercy of a news agency against whose foreign service they are bitterly complaining. If this does not point out to our lack of enterprise I do not know what to call it.

In a Daily newspaper news forms an essential feature. But if such news is transmitted through an agency not Indian and if the news published does not radically differ from that contained in the Anglo Indian Dailies which are, by common consent, not exactly satisfactory, in the Indian point of view, I cannot see any justification for the existence of our Dailies. Our newspapers are too poor to organise a news agency, either to send our news to foreign countries or to receive foreign news in India. But it passes my understanding why they did not have their own agency—I mean Indian—for Indian news.

Those who know anything of the importance of news service will readily see the great difference, the almost radical difference, between an indigenous inland news agency, and a non indigenous Inland News Service. There is no country in the world, in the East or in the West, where newspapers depend upon a foreign agency for their own news.

Failing to possess an ideal or ideals and deploably lacking in enterprise it naturally follows that the Dailies lack in responsibility. The whole Daily Press in England will rise up in arms at

the mere suggestion that a German or French Press Association (instead of the Central News Agency) will supply them with English news. The popularity of an English Daily depends upon the accuracy of the inland news and its subscribers will hold it responsible if they find that their own news is transmitted through a foreign Agency.

A Daily paper depends upon the free consent of the people, whom it represents, and any violation of this responsibility deprives it of its rights. Our Indian Dailies have not only failed to represent the wishes of the people who maintain them but also went against their wishes by consciously neglecting a clear opportunity presented to them.

As for ignorance of rights their failure to uphold them, in a body, has enabled the Government to pass such legislation as have tended to cripple their powers. The supporters and the opponents of the Press Act were among the Indian Dailies and how can one expect under these conditions the Indian Daily Press to understand its rights? The rights of the Press are inviolable and are as sacred as the rights of Governments. The right to speak frankly, the right to mirror public opinion faithfully, and the right to be immune from pettifogging interferences of the state, and the right to be respected by the Government are some of the many rights of the Press. Take these away from the Press and its importance is clearly established. The Press has no limitations and it has no dictator. Press censorship is an anomaly. The Press is above all, it is at once the ruler and the ruled, it is the master and the servant. It is because that these rights have been handed down traditionally to the Press and it is an unwritten law that the Press, in some respects, is even above Governments, humanity has progressed. But for the Press and for these sacred rights of the Press, we would have been no better than our ancestors of dark Ages. A power that has the right to question a Government to

change Governments if you please, has unbounded authority. It stands high on a pedestal. The Daily papers of civilised countries are not controlled by the Governments but control them. Kings are guided by the Press. I can imagine no human institution that can be cited as a parallel to that singular institution which has made Europe what it is to day.

The Indian Dailies do not know their rights because they have not asserted them. The Indian Daily Press is ignorant of Press rights because it has helped in forging chains for its own bondage. The Indian Daily Press is bound hand and foot, dictated by the Government and being led by the nose by official regulations.

The five defects that have robbed the stamina of the Indian Press being established it is not difficult to prove the last and most serious defect of all. The Indian Dailies are not united—nay far from it. One Daily advocates a certain moderate programme. Another comes forward to denounce it. Thus one destroys the other before a third party comes forward to destroy both. I often think that the Government of India are not well advised in spending enormous sums of money for secret service. When the two sides of the shield are presented by the Indian Dailies themselves there is no need of a secret service. One exposes the shortcomings of the other and *vice versa*. One stands for some reform. The other is ready to present arguments against it. As a logical consequence the reform is not granted. Lack of unity is the plague spot in our Press. That is why the Indian Press is not powerful, that is why it has failed to execute its purpose.

I now turn my attention to our Weeklies and Monthlies. I have nothing more to say regarding our Weeklies than to put forward the humble suggestion that we must have more of them conducted on up to date lines. Less of news and more of topical articles would go to elevate them to a high standard. Unfortunately we have so

few weeklies and even they do not find adequate support

I come to our monthly magazines. It is a relief to turn to our monthlies and glean their contents. They have some ideals, though very vague, and are decidedly better than our *Dailies*. But the outstanding defect is and I do not blame the Editors for it, that our prominent legislators and politicians do not, as a rule, contribute to their pages. There is hardly an English periodical that does not count among its regular contributors some of the foremost politicians and even legislators of the day. I do not know why our public men with a few exceptions (they are also journalists) do not contribute to Indian periodical literature. Why the Hon. Gopal Krishna Gokhale did not write a series of articles on his education scheme for Indian periodicals, is more than what I can say. Periodical literature generally represents the highest phase of literary activity and if politicians do not come forward to acquaint the magazine readers with their views, it is hardly possible for a magazine to maintain its standard. How much more interesting would it be to read of the problem of primary education from the pen of one who has made it his life study than third rate treatises on the subject from hyman. I leave the readers to judge. How much more a magazine will rise in prestige and influence if it contains regular contributions from well known politicians on their special subjects than from those who write almost on everything and nothing. I leave to the Editors of the Magazines to decide.

In other respects our magazines are brilliantly conducted. If the tendency, the increasing tendency, to start sectarian magazines grow the magazines would have nothing left to be desired.

I have attempted to show the commissions and omissions of the Indian Press with a view to enable us to rectify them. If we are not alive to our own defects we cannot hope to succeed. Self confidence is a desirable element but over optimism

is disastrous. The Indian Press, especially the *Daily Press*, must improve considerably before it can fulfil its purpose and execute its task. It must rise above pettifoggish jealousies and mean quarrels. It must devote more attention to the propagation of views and the promulgation of ideas than to mere reproduction of news and events. It must build itself on a firm and consolidated basis and awake to its sense of responsibility. It must understand its rights and assert them. It must dictate and not be dictated. It must maintain decorum in criticism. However much it may be divided in itself in matters of detail it must be united in the main—in the sacred and inviolable rights of the Press. It must make its presence felt in the country by its activity. It must ever forgo ahead with fixity of purpose, now endeavouring to destroy time aged abuses and out of date usages, then straggling old fallacies now aiding the popular leaders in their work of construction then switching the search light of criticism on politicians, now scrutinising the conduct of public men, then upholding just expressions of opinion, now educating the people in modern ideals then exhorting them to march onward in their path of progress. Every Daily Editor has a sacred responsibility to fulfil. He is the apostle of a certain cause. He must consecrate his life to it. He must stick to it in fair and foul weather, He must not falter, not hesitate, not equivocate. Formulate your opinions in the light of logic and propagate them unflinching of the consequences. Have the good of India at your heart and devote yourself heart and soul to her welfare. Not only the present generation but posterity demands of you to fulfil your mission in life. You will be false to yourself, false to the country that gave you birth, false to all justice and humanity if you, swayed by temporary considerations, prefer meek submission to rigid honesty and a time-serving expediency to a determined resolve. I do not over rate the

unique position of the Editors of the Daily News papers in India when I say that they stand as custodians of popular rights and as standard-bearers of the popular cause. Without your aid no popular movement can succeed. You are the pivot on which the wheel of Indian progress revolves. You are the centre of the whole circle of Indian Nationalism whence the radius of political parties emerges. There can be no circle without a centre and Nationalism will be meaningless without you. You have in you the power of immense magnitude which can be utilised towards right or wrong. You can even ignore it. If you utilise it properly as the Western Press is utilising it, you will raise India from the mire of degradation and place her in an enviable position in the world.


If you misuse it you will bury the country with you in the grave of oblivion. But if you ignore it you sacrifice the sacred cause of progress and live as mere drags on the wheel of progress.

THE MAHAYANSA & SOUTH INDIAN HISTORY.

BY

MR. S. KRISHNASWAMI Aiyangar M.A. M.P.S.

I

 The publication of a corrected text of this Pali work and a revised translation by Professor Geiger mark an important step in the direction of the investigation into the historical value of this chronicle so far as it bears on the history of South India. That Professor Hultzsch should have carried on this investigation some way in the pages of the *Journal of the Asiatic Society* for July of last year indicates the attention that this question is likely to receive, though the learned Professor confines himself to the period of South Indian History covered by Hindu records in the publication of which he has done the best work so far for this part of the country. There is, however, another part of that history

which requires as much investigation, nay even more, as it remains comparatively unexplored yet. Notwithstanding the translations already available the facilities for the study of this question did not exist for pursuing definite lines of enquiry till now. Professor Geiger's translation and the researches of Dr. Fleet and a few others make the study possible.

Professor Geiger's translation carries the work just to the point at which light from inscriptions becomes available. It is particularly of this part and of its historical value, that there has been the greatest divergence of opinion. A careful and scholarly investigation into this period was wanted and has now become possible. Before proceeding to set forth the information available, a brief resume of the results of Professor Geiger's study would be of value to those who may not be able to make the study for themselves. The more so, as some important questions bearing on the literature and history of the Tamils depend upon the historical value of these chronicles of Ceylon.

Leaving aside the literary questions connected with the Mahayansa for the time, the sources from which the Chronicle drew its material can be traced by means of the Vamsattappakasini, a native commentary on the Chronicle by an unknown author. Dr. Fleet's researches leave little doubt as to the Mahayansa being a 'dipiki' or commentary on the Dipavamsa, and this would warrant the inference that the Mahayansa of the ancients in the introduction is no other than the Dipavamsa itself. At the time of the composition of the earlier of these, the Dipavamsa, at the close of the fourth century A.D., there existed in Ceylon a sort of chronicle embodying the history of the island from its legendary beginnings onwards. This old chronicle constituted part of the Attakatha, i.e. the old Commentary literature on the canonical writings of the Buddhists which Buddhaghosa took as a basis for his illuminating works. It was like the Attakatha, composed in

old Sinhalese prose, probably mingled with verse in the Pali language

This Attakatha Mahavamsa existed, as did the Attakatha itself generally, in various recensions in different monasteries of the island. The divergences among these recensions were slight. That at the Mahavihara monastery at Anuradhapura was of particular importance as it is from this recension that the author of the Mahavamsa Tika drew for his material.

The Chronicle must originally have come down only to the arrival of Mahinda in Ceylon, but was continued later in all probability down to the reign of Mahasena (beginning of the fourth century A.D.) with whose reign both the Mahavamsa and the Dipavamsa come to an end.

The Dipavamsa presents the first clumsy redaction in Pali verse. The Mahavamsa, on the contrary, is a new treatment of the same material distinguished by greater skill in the use of the Pali language, by more artistic composition, and by a more liberal use of the material contained in the original work. The author of this is known by the name Mahavamsa.

Buddhaghosa bases his historical introduction to the Samantapāsādikā on the Dipavamsa, but he completes and amplifies the information therein available, by recourse to the only other source the Attakatha itself.

The Mahavamsa Tika brings to the contents of the Dipavamsa and the Mahavamsa further additions from the same original source. This last was not composed till the period 1000-1250 A.D. Thus Tika leaves no doubt that the author had the Attakatha before him who also supposes it to be known to his readers and accessible to all.

Thus it is clear that all these works had the same source of information practically, and have been composed at different periods by different authors in the following order: Dipavamsa (fourth century) Samantapāsādikā (fifth century), Maha-

vamsa (sixth century) and the Tika (in the eleventh or twelfth century).

In regard to the trustworthiness of these chronicles Professor Geiger is pitted against R. O. Franke, Kern and V. A. Smith. H. C. Norman to a qualified extent, and Rhys Davids are in support. The Professor follows Windisch in regard to the interpretation of the Buddhistic tradition, and would not have us pour away the child with the bath, but would begin by removing the mythical additions. But we need by no means take the residue as current coin. Here we are concerned to examine how far the tradition is established as trustworthy, by internal or external evidence and how far shaken as being untrustworthy.

If we pause first at internal evidence then the Ceylonese Chronicles will assuredly at once win the approval in that they at least wished to write the truth. Certainly the writers could not go beyond the ideas determined by their age and their social position and beheld the events of a past time in the mirror of a one-sided tradition. But they certainly did not intend to deceive their hearers or readers. This is clear from the remarkably objective standpoint from which they judge even the mortal foes of the Aryan race. That certainly deserves to be emphasised. It is true not only of dominating personalities (such as, to all appearance, Elara was) but also of the two usurpers Sena and Guttika it is said (Dip 1847 and Mah 2111) rajjan dhammena kanyam (ruled the kingdom with justice).

"Besides the obvious endeavour to make out a systematic chronology as such as to inspire confidence at the outset. Indeed whole sections of the Dipavamsa consist entirely of synchronistic connections of the ecclesiastical tradition with profane history and of the history of India with that of Ceylon." This in the Professor's own words is his opinion of the historical value of the Chronicles from internal evidence.

The more important is the external testimony which supports the Ceylon tradition. In regard to the list of Indian kings the Ceylon tradition finds support in Brahmin tradition concerning those before Asoka. Bimbisara and Ajatasatru are contemporaries of Buddha according to the canonical tradition and Brahmin traditions agree in regard to the two names. The Nandas, Chandragupta, and Bindusara are undoubted historical personages and in regard to them the traditions agree closely. Chandragupta's Brahmin counsellor Chanakya is known to the Chronicles. It is only in regard to the length of reigns of Bindusara and Asoka that there is slight difference. In so far as this period of Indian history is concerned the Ceylon tradition finds support in the Hindu Puranas though Jain tradition does not agree quite so well.

The Dipavamsa, the Mahavamsa and the tradition of the country itself are unanimous that the conversion of Ceylon was the work of two of Asoka's children his son Mahinda and his daughter Sanghamitta. The fact of the conversion of the island does not find mention in the two Rock Edicts of Asoka which mention the island, namely Edict VIII which includes the island among those to which Asoka despatched Missionaries and in Edict II among those in which he provides for the distribution of medicines. These are of the 13th year of his reign, while the conversion of the island is put down to the eighteenth year in the Ceylonese tradition. Such an omission cast a doubt upon the authenticity of the tradition which is heightened by the suspicious look of the name Sanghamitta according to V. A. Smith.

There is nothing unusual about the canonical name superseding the lay and thus seems to have been the fashion in later inscriptional times even, as the name of the several queens, nay, even those of the Chola rulers would go to prove. There is nothing to warrant our exception that Asoka should mention these names in any of his edicts.

The two already referred to are earlier than the date of conversion of the island and the only other where we can expect such reference is according to Fleet of date 256 A. D. twenty years later than the event which makes the reason for mention not sufficiently compelling. In any case we are on too uncertain ground to draw definite conclusions from this omission.

The mention of Ceylon in the earlier edicts, if the name *Timhapana* is to be taken as referring to the island and not the coast opposite, can only warrant the inference that before Mahinda relations existed between Continental India and Ceylon, and that efforts were made to transplant Buddhist doctrine to Ceylon. This inference finds support in the Mahavamsa and the Dipavamsa which relate that 'Asoka, sending to Devanampiyatissa, presents for his second consecration as king, exhorted him to adhere to the doctrine of the Buddha'.

The history of the Missions as related in these chronicles find confirmation in important particulars in the inscriptions in the Bhilsa Topes. There is architectural evidence of an unimpeachable character in the same monuments regarding the transplantation of the branch of the sacred Bodhi tree from Uruvela to Ceylon.

There is thus a very strong body of evidence to support the assumption that the chronicles do attempt to give what their authors accepted as a true narration of events mixed up, of course, with all that their pious fancies depicted as the necessary accompaniments of the successful adoption of the true doctrine. If so much is warranted in regard to the events narrated, the next important enquiry would naturally be the value of the chronology of the Chronicles.

II.

The objective confirmation of the chronicles detailed already proves at least that the statements made in the chronicle are not altogether untenable and are worthy of being tested. They are not to be accepted as infallible, and the longer the interval between the time of the events and that of the narration the greater is the possibility of error and the more will the influence of legend be noticeable.

This general position applies with particular force for the oldest period extending from the landing of Vijaya to the accession of the sixth in succession from him, Devanampiyatissa. The first fact that creates suspicion is that the date of Vijaya's arrival is said to have been the date of the Buddha's death. All the reigns are given a round number of years for their duration and there is a positive impossibility in regard to the reigns of the last two, Pandukabhaya and Mutasiva. The former ascended the throne at thirty-seven and had a reign of 70 years. This would give him 107 years of life. His successor was born of a marriage before he ascended the throne and must have been past the prime of manhood when the father died. Yet his successor is credited with the long reign of 60 years. The only explanation possible for this is that the chronology was made to fit a scheme for making the arrival of Vijaya coincide with the Nirvana of the Buddha which coincidence somehow got to be believed at the time. There would then be an error of about 70 or 80 years. This error need not invalidate the tradition, however, as the account of Pandukabhaya's campaigns gives one an impression of trustworthiness decisively. Then for the period following there are clear evidences of gaps filled up in this manner, as for instance the reigns of the following six rulers, of whom four are sons of the last, with two usurpers between, occupy a span of 92 years. When we come to the reign of Duttagamani, the chronology becomes credible, the numbers appear less artificial

and more trustworthy. Even in the period of doubtful chronology the reign of Devanampiyatissa and the arrival of Mahinda stand out clear from the wavering traditions of the times before and after.

The starting point of the chronological tradition recorded in the monkish chronicles of Ceylon is the year of the Buddha's death. For this tradition events and historical characters are of importance only in so far as they were of importance for the development of the Buddhist Community. There are isolated occurrences and personalities connected, even in early times, with a certain date which announced the time that had passed since the Buddha's death. There would naturally be gaps between, and fictions would be made filling up and completing the tradition. This was probably the manner in which the chronological system of Ceylon was built up, taken over in all probability from the Attakatha.

One of the fixed dates established at a specially early period which forms the corner stone of the whole system is the number 218 for the coronation of Asoka. This event is said to have taken place four years after the actual succession of Asoka, and this would bring this last event to 214 years after the Nirvana. Subtracting from this 28 years for Bindusara the father and 24 for Chandragupta the grandfather of Asoka, Chandragupta's accession would have taken place 162 years after the Nirvana. This event is now generally ascribed to the year 321 B.C. The year of the Nirvana would thus be $721 + 162$ or 483 B.C. Admitting the hypothetical character of the two dates, it must still be said that the year 218 for the coronation of Asoka is one which deserves to be the least suspected, as there is nothing impossible or even improbable in regard to the preservation of a definite tradition over the comparatively short period of time. In regard to the date of Chandragupta's accession a little shifting

backward or forward may be necessary but the error is likely to be just a few years. In regard to the duration of the two reigns, the 24 years for Chandragupta may be taken as quite certain as in this particular the Northern and Southern traditions are in agreement, while the difference of three years may have to be allowed one way or the other for his son. Nevertheless there seems to be a tendency to unanimity in regard to the much disputed date of the Buddha's death as stated above.

It is needless to discuss here all the alternative dates offered for the same event except that of the chronology current in Ceylon, Burma and Siam, namely the year 544 B C, for the Nirvana. That this date is wrong and contains an error of about sixty years is now generally admitted. Nor is it based on a continuous tradition as has already been pointed out by Fleet. It is a relatively late fabrication and has to be referred to the eleventh century A D. As a matter of fact indications are to be found that, in earlier times, and indeed, down to the beginning of the eleventh century A D an era persisted even in Ceylon which was reckoned from 483 B C as the year of the Buddha's death. From the middle of the eleventh century the new era took its rise being reckoned from the year 544 B C, and is still in use.

In discussing this question King Parakramabahu and his predecessors up to Udaya III A B 1507 will have to be dated. That Parakramabahu was crowned when 1696 years had elapsed after the Buddha's death i.e. in the year 1697 A B is derivable from inscriptions confirmed and completed by literary data, eight years later i.e. in the year 1705 A B a second coronation apparently took place. In the fourth year afterwards when 1708 years had gone by since the Nirvana, that is in the year 1709 A B he held a Buddhist Synod. According to the Ceylonese era these are the years 1153, 1161, 1165, A D. This period for Parakrama is supported by

an entirely independent source, namely a South Indian inscription at the temple of Tiruvahavar at Aripkham. Thus for the second half of the twelfth century A D, the existence of the Ceylon era beginning from 544 B C, is established with certainty.

According to the Culavamsa, the six predecessors of Parakramabahu from Parakrama Pandu (121 in Wijesimha's list, reigned 107 years. The accession of the last named prince will thus fall in 1590 A B or according to the Ceylon era 1046 A D. This date is confirmed by the South Indian Mamangalam inscription of the same date, according to which Parakrama Pandu was conquered and killed in this year by the Chola King Rajavallabha I. The reign of two years given to him in the Culavamsa may be explained by the possibility of the reign having been counted from one Indian year in which he began to reign and the next in which he met his death, both falling within the one year 1046 A D. This would prove that the Ceylon era existed in the middle of the eleventh century A D.

Passing on to Udaya III (111 in Wijesimha's list) there is a South Indian inscription which fixes for him a date which throws quite a new light on the whole reckoning of eras. According to the Culavamsa the interval between the accession of Udaya and that of Parakrama Pandu is 93 years and 8 days. We have seen above that the latter ascended the throne in 1590 A B or 1046 A D. We have consequently for the accession of Udaya III the date 1497 A B or 953 A D. But according to a Tanjore inscription of Rajendra Chohdeva, Udaya's accession must be dated about the year 1015 A D.

This inscription gives an account of a military expedition to Ceylon and corresponds as to its details with one which, according to the Culavamsa (5340 foll), occurred under Udaya at the beginning of his reign. According to Kiellhorn's calculations the Chola's accession must have taken

place between the end of 1011 and the middle of 1012. The expedition falls between the fourth and sixth year of the reign, *ie.*, between 1015 and 1018 A.D. The years 1497 and 1498 A.D. must fall within this period. Taking the first years in each case, we get the date for the death of the Buddha the year 483 B.C. (1497 1015 or 482 years complete, hence 483 B.C.)

So with Wikramasingha we must state the matter thus. The author of that part of the *Culavamsa* which deals with the kings from Udaya III to Parakramabahu I lived at a time when the present era, reckoned from 544 B.C. was in use. He was acquainted with three well established dates, 1497, 1590, 1693 A.D. for the accession of Udaya III, Parakram Pandu and Parakramabahu I. But he did not know that the first of the three dates was based on quite a different era, reckoned from 483 B.C. The interval between Udaya III and Parakram Pandu amounted, in his view, to ninety three years but was in reality only thirty one years (1046 1015 A.D.)

Considering the detail in which the events of this period are described in the *Culavamsa* it is difficult to decide at what particular point the extra 62 years should be struck out. The principal part of the excess Professor Geiger would strike out of the reign of Mahinda V and the intervening time that followed (115 and 116 of Wijesingha's list) both together taking a period of 48 years.

Thus then, it is clear that all parts of the Ceylon chronicle are not necessarily unreliable, nor is the chronology even of the earlier portions so faulty as to make the rejection of the chronicles imperative from the point of view of history. Professor Geiger's other interesting discussions are in themselves valuable, but are not material to the question of any South Indian synchronisms that may be discussed in the following pages.

THE ALL-INDIA AGRICULTURAL CONFERENCE

BY

"AN AGRICULTURIST"

THE meetings of the Board of Agriculture at the Agricultural College and Research Institute, Coimbatore, last month are of more than passing interest. These gatherings used to be held annually at Pusa. At the last meeting held at Pusa it was resolved that future meetings of the Board should be held alternately in one of the Provinces and Pusa and Madras have thus the honour of being chosen as the first province for the meetings of the Board outside Pusa. As observed by the Honble Sir John Atkinson, K.C.S.I., the Senior Member of Council and who welcomed the delegates on behalf of the Governor of Madras, the selection of Coimbatore for the meetings of the Board was an altogether happy one, for no other spot in the Presidency could have been chosen with equal facilities for observing the systems of South Indian Agriculture in the Coimbatore District where nature has been somewhat negligent of her favours. Cultivation is intensive to a degree unknown elsewhere in the Presidency. Dry crops, wet and garden crops illustrate the results that flow from the combination of intelligent experience with unlagging industry. The opening address was delivered by Mr J. McKenna, I.C.S., Officiating Agricultural Adviser to the Government of India and President of the Conference. He presented an interesting review of the agricultural progress made in India generally during the nine years which had elapsed since the last Conference met at Pusa. The most important of the subjects dealt with in Mr McKenna's Presidential address related to the question of bringing improved methods of agriculture to the notice of cultivators. Another important question discussed by the

Board was Agricultural Education. The results of experiments published by the Department of Agriculture unless they have a chance of reaching the average cultivator are utterly useless and the money and labour spent from the point of view of the cultivator must be said to have been wasted.

The ryot is ever ready to benefit by the results of experiments but before he can be moved, he must be convinced. The tiller of the soil is conservative by instinct and temperament and the Indian cultivator can be no exception to the rule. Mr. McKenna spoke rightly when he said that the only way to get at the uneducated ryots is by demonstration of things in their own fields. We have not the slightest doubt that when this is done systematically agricultural improvement is bound to proceed apace. In the discussion which ensued on this subject there was a consensus of opinion on the importance of co-operative credit societies in introducing improved agricultural methods. In a land of small holdings like India, co-operation is practically the only means by which scientific agriculture can be made possible and it is the duty of the Agricultural Department to do what it can to utilize this great aid. As pointed out by Sir Robert Carlyle in his address to the Conference, if progress in agriculture is to be as rapid and as secure as we all desire, we must work in close touch with the co-operative movement. The two departments must join forces to obtain the best results. In the case of the Co-operative Department, union is necessary to enable co-operation to rise to the height of its great task of raising the economic status of the people and in the case of the Agricultural Department, it will, unaided, make comparatively slow and halting work in its propaganda of agricultural improvements.

The last subject that was discussed at the conference related to the question of milk supply. Perhaps no subject is of more pressing importance than the milk supply of cities and towns. Owing

to the rapid growth of population the supply of milk is becoming insufficient for the needs of the people and the evidence for this is to be found in the rapid advance in the price at which milk is sold in large towns. The movement of the population from the villages to towns in recent years in search of employment and better wages than could be obtained from agricultural work in the country has rendered the milk supply of towns and cities one of considerable importance, milk has largely to be adulterated to meet the increasing demand with decidedly evil results. Put in plain language, the meaning is that children get only small proportion of the nourishment to which they are entitled and the consequence is the large infantile mortality. The Board of Agriculture have therefore in our opinion done a great public service by including in their programme the dairying industry of India and discussed how the various scientific and commercial problems involved should be tackled. The Sub-Committee's report on that subject stated that the condition of the dairying industry in India was admitted on all hands to be most unsatisfactory, although Indian conditions offered a field for the development of dairying second to none in the world. Dairy produce is one of the staple foods of the people and cattle in India are bred exclusively for milk and draught purposes. Again dairying is a branch of agriculture which could be very successfully combined with cropping and is also specially suited to the development of co-operative ideas. The Committee recommended *inter alia* that legislative measures should be taken to protect honest traders and to encourage capitalists to invest money in the dairy industry, that sustained and systematic effort should be directed towards the improvement of the milk producing qualities of dairy cattle both cows and buffaloes. The Committee suggested the starting of cattle breeding farms at suitable centres to increase the milking capacity of dairy cattle, the opening of

dairy schools in each province in some important dairy centre for the training of persons who propose to engage in dairying. They further urged that efforts should be directed to educating people on the practical side of cattle management and that the question should be considered of establishing in the more important cattle breeding districts milk record societies on the basis of Danish (control) bodies in order that the selection of bulls of known quality might be made with a certainty and the uselessness of inferior cows brought home to the farmer.

It will be interesting to know what has been done in Denmark by the establishment of milk record societies. At the time the first testing association was formed in Denmark in 1895, the value of the butter exported was less than £3,000,000. In 1901, when over 300 of the associations had been established over the country the value of the butter exported was nearly £6,000,000 or an increase of nearly 90 per cent in 6 years and at present Denmark exports dairy produce to the value of £11,000,000. This enormous increase it is generally conceded, was for the greater part due to the work of the testing associations in weeding out the unprofitable cows, whereby the average production of the milking cows was increased. The cost of keeping the yearly records was shown by the reports of the testing societies to be from 1s 8d to 2s 6d per cow, while the increased returns per cow, as a result of 5 years testing, was from £1 to £3 per annum. This rate of increase must be economically satisfactory and the extraordinary increase in the number of societies in Denmark proves how highly their work is appreciated. I have no doubt that the methods which have proved of such marked benefit elsewhere would be equally beneficial in our country.

The Panama-Pacific International Exposition

BY H. M. WRIGHT,

San Francisco, California

UNUSUAL preparations are now being made for the United States' formal Panama Canal celebration, the Panama-Pacific International Exposition, to be held in San Francisco, California, in 1915. The recent discussion in the British Parliament as to the question of Official Government participation in the exhibition has everywhere stimulated interest in this coming universal celebration.

The exhibition is a tremendous event in the history of the American people and has stirred their pride and patriotism to an extraordinary degree. Official action was early taken to interest the world in the coming event. The President of the United States, on February 2, 1912, issued a proclamation announcing the holding of the Panama-Pacific International Exposition at San Francisco in 1915, and inviting the nations of the world to take part upon a scale befitting their dignity and importance. The responses to the invitation were almost immediate and thus far twenty-seven of the powers have accepted the official invitation. From unofficial advice it is known that many other nations than those that have already accepted will take part and will soon be enrolled among the ranks of the participating powers.

Aside from the fact that the participation in the exhibition by the governing states of India will be tremendously appreciated by the people of the United States and indeed is looked forward to as the greatest courtesy that India could render to the United States, there is the further fact that there will be assembled at the exhibition the commercial representatives of the nations of the

world who will come prepared to arrange for future trade and markets to follow through the opening of the Panama canal. The United States Congress has recently passed an Act suspending for a period of five years all duties on articles intended for exhibit at the Panama Pacific International Exposition and this Act includes a provision assuring adequate protection of all trade marks and copy rights of articles or goods exhibited.

Of special interest will be a wonderful exhibit of live stock from all parts of the world. The exposition management has appropriated 175,000 dollars, gold, as premiums and prizes for exhibits of live stock. In addition a further sum of 15,000 dollars, gold, is assured by associations interested in the breeding of stock. The sum of 225,000 dollars gold, is assured for harness races. Of greatest interest will be the automobile display, which will be the most lavish ever made. The most modern types of automobiles from all parts of the world will be shown in a huge building that will cover more than six acres. The leading automobile manufacturers of all lands will participate in the exhibition and it is anticipated that the motor development shown will result in a decided advance in the already far developed industry.

A number of steamship lines are planning upon the opening of the Panama Canal to run steamers from Europe to San Francisco and thence make the circuit of the globe to India and *via* Suez to Great Britain and continental Europe. The Panama Canal will undoubtedly result in the elimination of Cape Horn for freights from New York to the Pacific Coast and the Orient, and while it is undeniable that the canal will not compete with Suez for the European traffic to India, it will nevertheless result in much trade to India.

The benefits that will follow through the international comity to be created by the friendly meeting of all peoples, representation at the ex-

hibition will confer a real and distinctive advantage to every participating country.

The American people are preparing to entertain the nations of the world upon a splendid scale.

The site of the exhibition is peculiarly suited to its purpose as a great maritime event. The grounds lie on the famous Bay of San Francisco, just inside its "Golden Gate" entrance to the Pacific Ocean. The grounds border on the harbor, on the north for almost three miles, and on the south, east and west are surrounded by the lofty hills of San Francisco, which is now completely rebuilt after the disastrous fire of 1906. The exhibition buildings are being constructed in three principal divisions. In the center will be the huge exhibit palaces, grouped together to seem from afar as a single palace but containing between them huge open courts which will be planted with the rich semi-tropical growths that the mild climate of California encourages.

The most notable architects in the United States, freely co-operating with their brother architects of Europe, participated in the design of the exhibit buildings.

On the East of the main exhibit section will be the section devoted to amusements and entertainments of all sorts. On the West, immediately adjoining the exhibit palaces, will be set the pavilions of the American States and of the nations that take part. The grounds will be lavishly adorned with beautiful sculpture and superb mural paintings. The exhibition, in the estimation of the Comptroller of the Exposition, will involve an outlay of eighty million dollars (sixty million pounds, gold) up to its opening, and this does not include the vast sums represented in the exhibits of the world. This will be the supreme effort in the history of the American people to produce a splendid celebration.

Exhibit space in the exhibition is absolutely free. Applications for space in the exhibit palaces have been received from all parts of the world.

and there is every promise that the 1915 exhibition will be the most completely internationally represented of any similar celebration of modern times.

A classification of exhibits which has been circulated in all countries provides for displays of activities in the various branches of art, industry, commerce, social and economic progress. The classification is made up of eleven departments as follows: Fine Arts, Education, Social Economy, Liberal Arts, Manufacturers, and Varied Industries, Machinery, Transportation, Agriculture, Live Stock, Horticulture and Mines and Metalurgy. These eleven departments are divided into 56 groups, which are subdivided into 800 classes.

One of the great advantages to foreign exhibitors is that the 1915 exhibition is on the shores of one of the finest harbors in the world. This enables exhibits to be brought from foreign lands and placed in the halls of exhibit with one single shipping. The danger to articles through repeated reshipments that is complained of by exhibitors is thus avoided. It will be possible to take exhibits, say, from the ports of India and land them with but one shipment into the exhibit halls of the Panama Pacific International Exposition.

Special facilities are provided for the shipping of exhibits to the exhibition grounds and from the docks, which are alongside the grounds, into the exhibit palaces. Shipping tags and labels will be furnished by the various departments. The tags and labels are to be filled out according to printed instruction and attached to the exhibits, when ready for consignment. An advantage is offered to the foreign exhibitors, if freight charges are prepaid all further attention to the exhibit, as far as transportation is concerned, will be undertaken by the exhibition.

Process exhibits will be shown in motion, as far as it is possible. The exhibition will provide

motor current, in order to encourage this phase of the exhibit section.

A very significant attraction of the exhibition is that it is to last for a period of ten consecutive months—from Saturday, February, 20 to December 4, 1915. The climate of San Francisco and of California in general is probably the most temperate in the world and the scenic attractions that abound within easy access of the exhibition city and the numerous holiday festivals that are the perennial features of the western country, make California probably the acme of locations for the holding of so universal a celebration as the Panama Pacific International Exposition.

The Case of the Civil Assistant Surgeons

BY A MEDICO

THE Civil Assistant Surgeons of the Madras Presidency have recently submitted to the Public Service Commission a memorandum of their grievances. The reforms which they urge upon the attention of the Commission are the improvement of their pay and prospects, the discontinuance of the bond system under which they are now recruited, the abolition of septennial examinations for promotion, the enhancement of the vacancy reserve, the relaxation of the leave and pension rules and the separation of the Sanitary from the Medical Service.

May The Civil Assistant Surgeons have all along been occupying the same relation to the officers of the Indian Medical Service as the officers of the Provincial Civil Service bear to those of the Indian Civil Service, and were gazetted officers when the service was first constituted. Subsequently for no valid reasons they were brought down to the position of an upper subordinate in the reorganization of 1904 and are treated as such. Though with a view to repair this

injustice, they have been by a Gazette Notification in April last declared to be "Provincial Officers" they have not been given the gazetted rank as yet nor is their pay (viz Rs 100—150—200 septennial which compares very unfavourably with that obtaining in the sister services, inasmuch as the maximum pay of Rs 200 to which a Civil Assistant Surgeon can ordinarily hope to rise after 14 years of strenuous exertion is the minimum initial pay in other departments) altered. The low scale of pay was fixed more than half a century ago, as far back as 1849, for the then Sub Assistant Surgeon class (since designated as Assistant Surgeons) at a time when the majority of the Medical men received their education at the expense of the State and when living was phenomenally cheap. The same has remained unaltered even though a large majority of the Civil Assistant Surgeons are now educated at their own expense notwithstanding the vast changes that have since taken place in the conditions of living and the enormous rise in the prices of almost all the necessities of life. In view of the altered economic conditions, improvements have already been effected in the pay of the officers of all other Provincial departments while that of the Civil Assistant Surgeons alone has been left untouched an omission all the more noticeable inasmuch as the pay of the very same class of officers has been revised and improved in some of the sister provinces as Bengal, Burma etc. The privilege of private practice, not a negligible source of additional income in the past, has considerably diminished from what it was 10 or 15 years ago and is practically of little benefit at the present day. Almost every town has now its own supply of qualified medical practitioners and their number is increasing year after year. Moreover an Assistant Surgeon, being liable to frequent transfers on account of the exigencies of the public service is at best a temporary resident at a certain town and is seriously handicapped in his competition with private practi-

tioners who are permanent residents with local connections and influences. Further the duties of an Assistant Surgeon have of late become more arduous and their work has increased considerably owing to larger numbers of persons seeking hospital relief at the present day than before and he is left little or no time for private practice even if he could command it. In consideration of these circumstances it is strongly urged that the pay of these officers should be assimilated to that in the sister provincial departments. The charge allowances which these officers enjoy should also be done away with as they have a demoralising effect and are not at all conducive to efficient service, and the officers are given a consolidated pay.

Certain disabilities and suggestions for reform. Poor as their present scale of pay is, they are in addition hampered by certain unnecessary and singular disabilities viz (a) a bond system on entrance into the department (b) periodical septennial examinations for promotion (c) rigidity of leave and pension rules and (d) the liability of uncongenial transfer to the Sanitary Service.

(a) *Bond System.* The original intention of Government was that only those students whose education was paid for or aided by the State throughout the entire period of their course of studies should on appointment be required to execute a bond binding themselves to serve the Government for a definite period of five years. But at present all officers, even those educated at their own cost and chosen in an open competition are required to execute a bond. There is neither authority for this procedure nor is there any necessity for its continuance as at present there is no dearth in the supply of qualified Medical Graduates year after year willing to enter the Government service. Moreover, such bonds are not required from officers in any other civil department. The insistence on bonds in this department alone connotes that Government is conscious

that the pay of these officers is not sufficiently attractive to keep them in and to say the least this is an unfair expedient for the Government to adopt. A wiser course would be to appreciably raise the initial pay of these officers (which at present is as low as Rs 100) and thereby encourage the best and efficient men to stick to the department without the necessity of a bond.

(b) *Abolition of septennial examinations* Civil Assistant Surgeons who enter the service of the Government in the last grade on Rs 100 at 28 years of age have to pass two periodical examinations after an interval of 7 years each before they can be promoted to the two higher grades of Rs 150 and Rs 200. They are thus required to pass these examinations at an advanced stage of life viz at 35 and 42 years of age when in the midst of their increasing official duties, besides domestic cares and responsibilities they are generally unfit to equip themselves for a written examination in a school room. Moreover these periodical examinations are an anomaly, unknown to any other civil department, technical or otherwise. These examinations were perhaps instituted with a view that these officers should keep pace with the improved methods of medical treatment and the latest developments of the medical science but it is a question how far the examinations as they are conducted at present serve the purpose for which they were originally intended. They generally test the officers in the very subjects in which they had been already tested twice (once at the University and again at the open competition) and they are not much practical in their nature (as can be seen from a perusal of the question papers) and are not generally such as to test the diagnostic power and the practical experience gained by them in the round of their official duties. In this connection attention may be drawn to the emphatic denunciation by Sir William Osler, Regius Professor of Medicine at Oxford, of the excess of the written examinations for Medical

students. In the course of his inaugural address recently delivered to London Medical Students the Professor observed as follows—

"It is barbaric cruelty to burden the mind with minutiae which have only a Chinese value—a Titanic test of memory. 15 minutes at the bedside are worth 3 hours at the desk. The evidence of original work should be substituted for examinations and no one should be compelled to pass an examination in the same subjects a second time—that should be made a penal offence."

What the Professor observes in the case of students applies with greater force to Medical Graduates in active practice who underwent such written examinations more than once as stated above. For these reasons it is urged that these periodical examinations should be dispensed with altogether. It may not be out of place to remind in this connection that Indian Medical Service Officers also were once subject to the incubus of a written examination for promotion and it was subsequently withdrawn. The object aimed at by these examinations can be better achieved, it is urged, by the grant of study leave as in the case of Indian Medical Service officers. This course will also promote research work and specialisation, which is the order of the modern day and to which medical men would naturally drift themselves in the course of their career.

(c) (1) *Enhancement of the vacancy reserve and relaxation of the leave rules.* There is at present only a small reserve of 15 per cent for deputation leave and other casualties. Owing to the inadequacy of this reserve leave is almost always refused to Civil Assistant Surgeons when most required. It is therefore recommended that the reserve be sufficiently increased to facilitate the grant of leave. The leave rules should also be so modified that the amount of furlough earned should at least be one sixth of the actual service and the period of furlough availed of should always count for pension.

(2) *Pension Rules.* The special considerations put forward for a relaxation of pension rules in the case of medical officers are the very hard and

often dangerous nature of their services and the fact that Government holidays are never available to them as a consequence of which they put in 7 years more of working days (80 to 85 days in the year) than the members of the other departments. The recommendations are that the pension rules may be so modified as to enable them to a full pension after 25 years of service and on Medical certificate after 20 years' service.

(d) *Sanitary Service* At present there is no clear demarcation between the Sanitary and Medical departments and there is no regular Sanitary Service as such in the Presidency. This is detrimental to the Medical Service wherein frequent transfers are caused owing to the reluctance of medical officers to serve for any prolonged period in the Sanitary department with its incessant touring with no compensating advantages. In view of the increasing Sanitary work and the difficulty of medical officers to cope with it in addition to their own duties and of the circumstance that special training is needed for Sanitary service it is considered highly essential that the two should be separated from each other and the Sanitary department separately recruited through an open competition among Medical Graduates holding a Public Health qualification. The Sanitary appointments should also be made pensionable and more lucrative by increase of pay and batta which are at present inadequate considering the enormous amount of traveling which the appointments involve.

Prospects The memorandum refers to another direction in which reform is considered necessary. It is as regards the prospects of the Civil Assistant Surgeons. For nearly 200 appointments of Civil Assistant Surgeons there are only 5 Civil Surgeoncies with rates of pay ranging from Rs 350 to Rs 500 which these officers can look forward to besides a few occasional acting appointments in the place of Indian Medical Service officers. No one can deny that these are no pros-

pects at all. The only way to improve the prospects appears to be to restrict the I S M D and the Indian Medical Service officers to the Military branch for which they were originally intended and to release the civil side of the Medical Service from their hold and thus throw open a large number of superior appointments to the Civil Assistant Surgeons. The I S M D officers possessing no registrable qualifications are far inferior to the Civil Assistant Surgeons and there is no reason why the 21 civil appointments—comprising 2 Civil Surgeoncies with pay going up to Rs 700 in their case and all the senior posts in the large hospitals of the Presidency Town and in the Madras Medical College—should not be thrown open to the Civil Assistant Surgeons. Indian Medical Service officers *primarily recruited to the army* were lent to the civil side for want of qualified medical men in the country in the past. But they steadily came to absorb all the superior posts in the Civil side much to the detriment of the Civil Assistant Surgeons who have been steadily growing in numbers and whose prospects were in no way bettered. It is to be remembered that the Indian Medical Service officers in the civil side are kept there as a war reserve. This reserve is out of all proportion to the entire strength. Moreover in view of the growth of Colonies and Cantonments and increasing facilities of rapid communication a war reserve is not now a matter of the same prime necessity that it once was and even if such a reserve is considered necessary, the number of Indian Medical Service officers in the Civil side who are kept for the purpose may be greatly reduced say to 30 p.c. of its present strength and the rest of the appointments given away to the Civil Assistant Surgeons. Thus will be in consonance with the practice obtaining in the United Kingdom and elsewhere where one commences life as an House Surgeon or House Physician and works up to highest appointment through the various grades by sheer merit. Such a practice

is in vogue in the Engineering Department, a sister technical department where after the manning of the superior force by the Royal Engineer has been stopped, one starts as an Assistant Engineer and rises up to the grade of the Chief Engineer

In making the suggestion the memorandum is not unmindful of the yeoman services rendered by the Indian Medical Service officers in Civil employ to the country and the people at large and to the growth of the Medical Science in India but it considers that a stage has been reached in the development of the science and of the country where a change in the organization of the Medical Service can well be introduced. In the healing of the sick, the carrying of the Medical relief to the poor and the illiterate, in the spread of sanitation among rural tracts, an intimate knowledge of the country, the people, their customs and prejudices is necessary and an Indian is therefore naturally better fitted to minister to the wants of his own country men than the European who cannot be expected to have such intimate knowledge of the conditions of the country or have permanent or abiding interests therein. In the few instances where Civil Assistant Surgeons have acted as District Medical and Sanitary Officers they have acquitted themselves creditably and to the entire satisfaction of the Government. The Indian alumni of the Indian Universities do not compare unfavourably with European Medical Students and if only sufficient opportunities are given for original research and scientific investigation they will prove in no way inferior to the Indian Medical Service officers.

Moreover, as the Medical Service is a purely technical one where the only qualification ought to be proficiency and as this service has no share whatsoever in the political administration of the country there is no question of an irreducible European element here and the entire absorption of the Civil Side by the Assistant Surgeons or at

least the larger employment of Indians in it need be viewed with no misgivings.

The memorandum not only urges the justice of throwing open the superior appointments in the Civil Side to the Civil Assistant Surgeons in the circumstances stated above, but also impresses the anomaly of the present restrictions by which Civil Assistant Surgeons are altogether excluded from ministering to the needs of brother Indians in the Indian army and pray for their removal.

To conclude Civil Assistant Surgeons have not only been hampered by unnecessary restrictions such as bond system and periodical examinations for promotion but have also been treated in an illiberal spirit both in the matter of their pay and prospects, and their present condition as well as their ultimate prospects stand in urgent need of amelioration. It is hoped that the Public Service Commission will take into their favourable consideration the grievances set forth and the remedies suggested and do the needful to better the lot of the Civil Assistant Surgeons. It will be in no way an exaggeration to say that the future not only of the Medical Service but that of Medical education in the country itself depends on the recommendations of the Commission inasmuch as educated Indians will, in the absence of any improvement of their conditions, be tempted to enter other services which have been progressive in pay and prospects, in preference to this department which has all along remained stagnant.

INDIAN PLANTS AND DRUGS With their Medical Properties and Uses. Edited by K. M. Nadkarni, F. B. Sc. L. A. (London), M. C. S. (Paris), Member of the British Pharmaceutical Conference, England. Author of the *Essential of Modern Treatment of Diseases* and of the *Practitioner's Chemical Reference*. The book contains hundreds of simple home remedies of wonderful efficacy in curing hundreds of every day ailments that occur in big families and households. It also gives the hygienic, dietetic and nutritive values and uses of several foods, grains, vegetables and fruits common in India. Dietary. — Price Rs. 4 only.

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THE LABOUR MOVEMENT IN ENGLAND

BY

"LABOURITE"

THE rise and growth of the British Labour Movement is a matter of supreme importance to India, for in no other Party represented in the House of Commons is there shown as much sympathy, or a greater desire to understand the hopes and the aspirations of the Indian people as is found in the Labour Party. That the Labour Party in the House of Commons has come to stay friends and foes alike agree, whilst all unbiassed persons possessing any knowledge of the movement at all, are unanimous in their opinion that the Party will increase with great rapidity, some even being willing to prophesy the advent of a Labour Government within a short period. Whether such a prophecy is justifiable or not, it will be readily admitted that the fact of its existence, coupled with the power it exercises and the power it will exercise more and more as it grows in strength and numbers is a matter of supreme moment to India and the Indian nation, whose desire for progress and whose objective of self government may be retarded or hastened very materially by the attitude adopted by the Parliament to which so many Labour members now belong.

What does India know of this comparatively new Movement? What do even those who understand its composition, its aims and objects, know of its doings and methods day by day? It should be realised that a mere perusal of the telegrams which appear in the Indian Daily Press and which occasionally make some reference to its doings are of little or no use as a means of gaining a reliable and trustworthy record of its doings. Readers of Mr MacDonald's book on "The Awakening of India" will recollect how strongly he refers therein to the inadequacy of the news and the impos-

sibility of gathering what is really going on in other parts of the world from the mere fragments which are cabled out and published in the Indian Dailies. Add to the admitted impossibility of fully describing anything of importance in a brief cable consisting of only a few words, the fact that most if not all *Labour news comes through a channel where misrepresentation is a studied object* and it will be obvious to all that the Indian Daily Press does not supply trustworthy information concerning the British Labour Movement. Should any reader still doubt my contention, let him or her watch the news in the Indian Dailies during the next big strike of British workmen, and they will see after the first news of the dispute has appeared a message to the effect that the strike is breaking up and the men are returning to work, after that a further announcement will appear informing the readers that the strike is spreading and widespread misery is likely to result!

PERSONALITIES AND THE DUBLIN TROUBLES

The outstanding feature of the period under review has been the continuance of the unhappy struggle in Dublin. This is no mere fight between Larkin and Murphy, but a real grim fight on the part of thousands of oppressed working men and women for the elementary right of combination. That is the fundamental cause of the dispute and all talk about there would have been no dispute were it not for Larkin may be dismissed, for others would have done the work. When it is more widely realised that it is poverty and oppression that produces agitators, there will be less inclination to blame the agitators for bad conditions and unrest among the masses. As leaders of their respective sides much talk was bound to centre round the names of both Larkin and Murphy. Probably no other man could have stirred up the mass of apathy so well among the poverty stricken workers of Dublin as Larkin has done, but there are many better fitted than he to lead the men and women to victory once they decided to fight,

But for his bad leadership his ill timed tour and much to be regretted speeches, I believe a settlement might long ago have been reached.

The resolve of the great Labour Congress not to initiate the general strike asked for, but to continue instead to send support in the shape of food and money to the scene of the dispute is a welcome one. The sending of these successive ships from England laden with food for the strikers, their wives, and their children, is the brightest page of all connected with this awful strike. Nothing like it has ever been done before, and it is significant of the attitude of the Trade Unionists in England towards the dispute. They regard this struggle not as one between Dublin employers and Dublin workmen merely, but as a struggle between organised Labour and organised Capital. As such it concerns every Trade Unionist in England.

THE STRIKE IN LEEDS

Leeds the pride of Yorkshire has experienced the throes of a strike of 6 000 of its Municipal employees. The gas, tramway, scavenging electric light and power workers, and even the grave diggers came out, and the police were practically the only Corporation servants who remained on duty.

Few people in India know that trouble has been brewing in Leeds ever since last August when the gas workers petitioned for an increase of two shillings per week. During the elections which took place in November last premises of sympathetic consideration were made, but the sympathy disappeared as soon as the elections were over. Slight concessions which were regarded by the staff as wholly unsatisfactory were offered but rejected, and the result has been chaos for Leeds.

Much has been made of the actions of the Municipal clerks inspired by the Corporation to act as retort men and stoaks. These clerks were subjected to grossly unfair pressure to accept such work. Those who accepted received an advance of their maximum wage, whilst those who refused

were threatened with divers penalties. The inadequacy of such an expedient must however be obvious to all. Whilst engaged on the labourers' duties their own work had to be left undone, and the new task must necessarily have been badly done. The utter futility of adopting such a course was aptly illustrated by some of the clerks who were blacklegging at one of the three great gasworks in the town. After a few hours in an atmosphere of steam and sulphur they agreed that the stokers deserved all they could get and being fed up with gas producing left their new jobs in a body. Another attempt resulted in a serious explosion, some people being injured and considerable damage being done.

The excuse put forward on behalf of the Corporation is that Leeds cannot afford to give the rise of two shillings a week asked for. Yet no one even in Leeds itself, seriously contends that a man getting twenty one shillings a week can bring up a family properly on such a sum of money. No one even in Leeds will dare say that a man who works ten hours a day firing a gas retort would be overpaid if he received twenty three shillings a week. To pay less is simply sweating. Surely the just way to look at the matter is that for years past the Corporation of Leeds have been taking labour without paying for it. The less than a half penny an hour increase the men are asking for will have to be paid sooner or later, yet in order to obtain it the men have had to stop and dismount the whole Municipal machine.

A feature of this dispute which deserves mention is a speech in which the leader of the Tory majority on the Council thanked the Local Liberal Party for the support they had given him at the commencement of the dispute. Labourites will remember this when elections are being held again and the incident will be referred to in support of the contention of the Labour Party, that neither Liberal nor Tory politicians are really friends or upholders of working class interests.

THE DISCONTINUATION OF THE SILVER RUPEE

BY

M. DE P. WEBB, C. I. E.

IN the *Indian Review* of November 1913, Professor Balakrishna invites me to ponder over the "incomprehensible injuries that the peoples of India would suffer by the demonetisation and discontinuation of the silver rupee. I agree that the greatest inconveniences would arise were the rupee to be discontinued. I have, however, never dreamt of advocating the discontinuance of the rupee, nor, I am quite sure, has the Government. The rupee is now a token coin just like the shilling or the silver dollar. So it will probably remain. I have advocated that India should supplement its silver currency system by using gold coins as well as rupees,—Indian sovereigns. By so doing, India would raise herself to the same level, monetarily, as Great Britain, the Self Governing Dominions, and the leading nations of Europe.

Professor Balakrishna goes on to argue that the closing of the Indian Mints to the free coinage of silver "deprived the rupee of its special power as money and reduced it to the condition of merchandise merely saleable for whatever it would fetch. Is not the learned Professor misapprehending the bearing of the currency legislation of 1893? The rupee has not been deprived of the smallest fraction of its power as money by the closing of the Mints. On the contrary, so far from being "reduced to the condition of merchandise, its value has been greatly increased, with the result that it will now buy much more of everything than the same weight of silver can do.

As a lover of India, who has worked long and unremittingly towards the advancement of India and its peoples, I greatly deplore the Professor's

statements that Government have annihilated thousands of millions of "poor Indians' money" and have been a greater "scourge of God" than Nadir Shah ever was. Such language is not only entirely without foundation, but it seems to reveal a lack of appreciation of facts which is incomprehensible in view of the masses of authoritative literature,—official and unofficial,—everywhere available for study. The present duty on silver, of which Professor Balakrishna seems to disapprove, raises the value of all uncoined silver in India by the amount of the duty—and is therefore beneficial to all holders of silver ornaments. By increasing the duty still more, the value of a tola of silver could be raised to that of one rupee. It is difficult, however, for Government to undertake this legislation if the peoples of India do not wish it.

It seems necessary again to emphasise the fact that the currency legislation of 1893 has not interfered in the slightest degree with the currency of the rupee, or reduced its purchasing power. On the contrary, it has greatly increased its purchasing power. Nor need the use of Indian sovereigns by those who find these coins convenient for handling, remitting by rail, and keeping in the house as reserves, in any way interfere with the free use of rupees by those who find the rupee a better and more convenient coin than the sovereign. Rupees are unlimited legal tender, so those who prefer rupees, can use them to any extent that they please. In the West and North of India sovereigns are now in common use, and merchants, tradesmen and cultivators find them most acceptable coins—very convenient to handle and carry, cheap to transmit by rail, and most serviceable as reserves against bad times. Indeed, so popular is the sovereign in some parts of Northern India, that the Banks are compelled to import these coins for their customers, and in certain cases, dealers in produce have stipulated that they shall be paid in sovereigns rather than

in rupees. There is of course, nothing extraordinary in Indians being able to see the superiority of gold coins to silver coins, exactly as Europeans have done. In fact, Indians used a gold currency—especially in Southern India—before the peoples of Europe possessed many gold coins, and it was the fame of India's gold money that helped, a century ago, to carry the name of India to such far away parts of the world as Australia and South Africa. And there can be little doubt that the fact that India does not at the present day command in the eyes of the world the respect to which her size, wealth and culture fairly entitle her, is in some small degree attributable to the fact that her monetary system, until comparatively recently, has been based upon silver, thus ranking her in the eyes of the ignorant on a par with Mexico, Persia and China. This stage is now happily past, and India with its yearly improving gold currency, its £22,000,000 in sovereigns in the Paper Currency Reserve, and its Quarter of a Million Sterling in the Gold Standard Reserve, has now advanced to a position of monetary power that commands respect in London itself—the great financial centre of the world. The next thing for India to do, is to see that the bulk of its reserves of gold is held in India—not in the United Kingdom.

THE STRUGGLE IN SOUTH AFRICA

BY

MR. J. W. GODFREY,

Bar-at-Law, Dundee, Natal

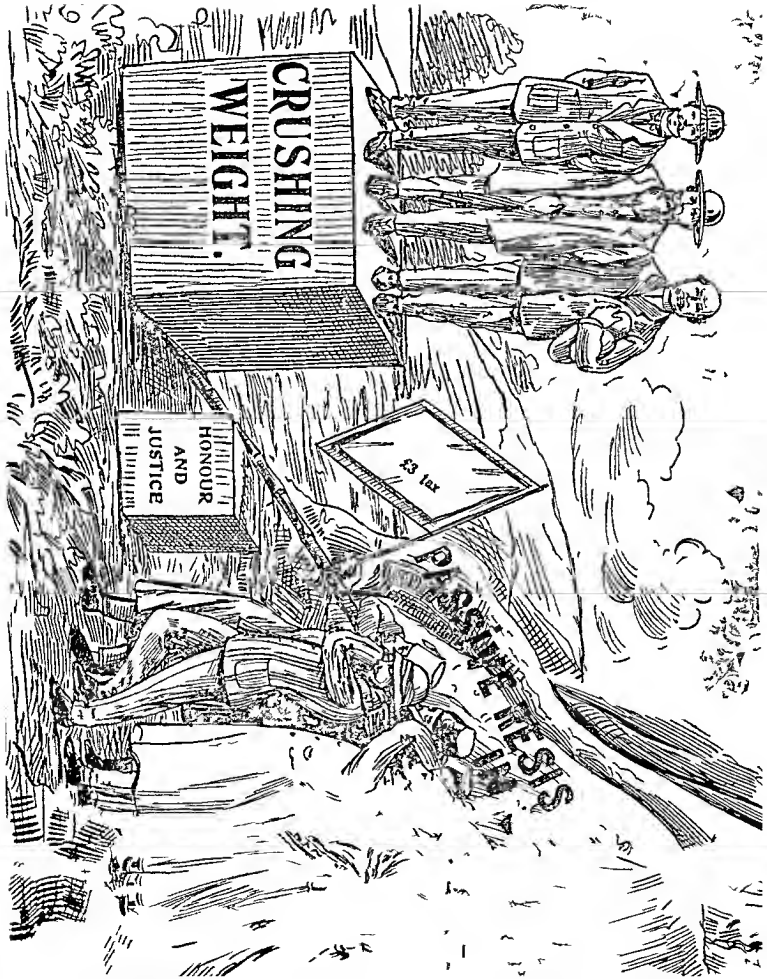
“O be or not to be, that is the question”
Whether we shall remain “helots within the ‘Empire’” or claim our rights as equals in the British Raj is the ultimate object of the struggle which is now going through one of its phases in South Africa. The demonstration is but a decided form of protest intended to convey to the civilised world that the British Indians no longer are content to allow restrictive legislation to grow to the ultimate detriment of their rights which are already seriously imperilled and jeopardized. It is a significant fact that during the past few years British Indians throughout most of the British Colonies have been specifically subjected to legislation derogatory to the status of Indians as British subjects and to their honour and dignity as Indians. In no place, however, has this objectionable legislation been more pronounced than in South Africa and the emphatic protest, therefore, of these Indians has been necessary, right and proper. The effectiveness of this form of drawing attention to the appalling state of affairs there has been largely questioned, but when one remembers that the persons suffering are quite voiceless and voteless it will need but very little argument to convince that the Passive Resistance method was under all the circumstances, the very best course to pursue. After events have amply proved the wisdom of this resolution and it is hoped that the future actions of the Indians there will continue receive support and approbation of the Indians in the Motherland adequate proofs of which we have already had.

The present struggle is but the result of a series of attempts to make the life of the South African Indian unbearable and if possible drive him

ADVANCE, INDIA! By M. de P. Webb, C. I. E. Synopsis. Part I.—The Miracle of the Government of India. Part II.—Money Power for India. Part III.—The Royal Commission on Indian Finance and Currency. Part IV.—London a Position. Price Rs. 3 12 6

BRITAIN'S DILEMMA. By M. de P. Webb, C. I. E. The difficulty here dealt with is the rise in prices, with consequent unrest caused by the immense output of gold. Mr. Webb, an able economist and vigorous writer, charges the India Office with misapplying the cash balance of the Indian Government, mishandling portions of India's Gold Standard Reserve and Paper Currency Reserve, and refusing India a Free Mint as recommended by the Indian Currency Committee's Report of 1899. *The Times*. Price Rs. 7-14-0

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CRUSHING
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HONOUR
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JUSTICE

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away from the land of his adoption which through dint of perseverance, thrift and hard labour he has made habitable for Europeans.

For the past 20 years and more the Indians have systematically adopted the admittedly constitutional methods of petitioning and praying for redress of their several grievances but the world knows that the only response we received was that further disabilities were imposed. So great indeed did the difficulties seem that in order to obtain a *via media* for a settlement, the Hon'ble Mr. Gokhale went to South Africa with the tacit approval of the Indian and Imperial Governments to enquire into the position. His tour through the country was a triumphant success and his expressions of opinion on the difficulties sincere. He admitted the necessity for recognising and conceding to the European sentiment of self preservation but also secured a definite understanding that future legislation would be framed upon fairer lines and administered upon humane principles. It was confidently anticipated that such a course would satisfy Indian sentiment and finally settle the long contested agitation for securing the recognition of elementary rights of citizenship to the Indians. It was not long, however, before we were destined to see how much we had been deceived. The Union Government published its Immigration Bill and it was at once seen that its provisions were disastrous to the Indian community, in that it imposed special disabilities and took away rights hitherto enjoyed.

The passage of the bill was attacked with extraordinary vigour with the result that the Indians secured some slight modifications of its provisions in our favour. Still this did not meet us to the extent which we considered absolutely necessary and when the Bill passed we still found that our grievances were

3. Non-recognition of Indian marriages contracted in South Africa.

To this we also added the non-repeal of £3 tax legislation which oppressively operated upon the Indian labourers and which legislation the Government had given the Hon. Mr. Gokhale to understand would be repealed and even without which promise we still felt should be repealed upon its merits and upon the public statements of responsible ministers that the tax was useless for revenue purposes and that the reason for its imposition and collection no longer existed.

The Indian community it may be sure, had been in daily and earnest communication with the Government regarding these grievances and had pointed out how easily remediable they were without the Government requiring to adopt new legislation or in any way losing prestige or either creating new rights or privileges. All we claimed was that simple justice should be done to avoid the recrudescence of Passive Resistance which would be absolutely necessary if the Government continued its stolid and placid attitude of silence or non-refusal to concede to our most reasonable requests. The Government remained supine and dared us to revive Passive Resistance. The Indian community on the other hand had committed itself to this form of protest and on the 15th September 1913 Mr. Cuthalia, Chairman of the British Indian Association, definitely intimated to the Union Government that the Indians were then commencing Passive Resistance on an extensive scale for which the community had been prepared since May 1913. In accordance with that intimation 12 men and 4 ladies, whose names are Mrs. Gandhi, Behen Jayakumar Pranjivandas Mehta, Mrs. Chhaganlal Gandhi, Mrs. Maganlal Gandhi, Rugoo Govindoo, Rawjiabhai M. Patel, Maganbhai H. Patel, Solomon Royeppen, Messrs. V. Govindrajulu, Soopugan Budree Cooposamy Moonlight Madhir, Ravashankar Sodha, Gokuldas Hansraj, and Ramdas Gandhi commenced passive resistance.

1. Recognition of racial bar in legislation.
2. Deprivation of rights hitherto enjoyed.

This pioneer party was a thoroughly representative one in all respects. There were merchants, clerks, menials and gentlemen amongst them. They represented all religions also. They left Natal and proceeded to the Transvaal where at Volksrust, they crossed the Border and for doing this they were arrested and sentenced to three months' hard labour. The Transvaal newspapers with the object of damping the zeal and enthusiasm of the people, published several interviews with alleged leaders of Indian opinion who are said to have expressed disapproval of the movement and also declared their intention to refrain from taking any part in the struggle. I am glad, however, to say that almost immediately the papers were inundated with denials from our community and the most definite assurance were given to our leader Mr. Gandhi that he had the sympathy and support of all the Indians.

Immediately as the pioneer Indians had been sentenced when a number of Indian ladies from Transvaal came into Newcastle and to Natal to court arrest by trading without licenses. They commenced to trade and at the same time preached the gospel of Passive Resistance. The Police soon came upon their tracks and they were also arrested, charged, and pleading guilty they were sent to jail to serve a sentence of 3 months with hard labour. They were prepared to face the rigour of jail life notwithstanding some of these ladies had babes in their arms.

The modesty of Indian ladies is proverbial and when such of these with babes in their arms are prepared to publicly face in the open streets a motley crowd of strangers and loudly protest against the injuries done to them, then great indeed must be that injury and greater still the power which forcibly dragged them from their humble homes into the public streets. The actions of these noble women, performed so unselfishly, electrified the Indians in Newcastle. The Indian waiters, at once and on the same day,

took up the cause, came out on strike and emphatically intimated that they would not resume employment till the Government repealed the £ 3 Tax legislation. On the next day, 23rd October, nine coal mines namely Newcastle, Fairleigh, Ballengough, Cambrian, Durban Navigation, Glencoe, Natal Navigation, Hattings Spruit, St George and Ramsay were affected by the strike. They had heard of what Newcastle had done and they took up Passive Resistance spontaneously. They had suffered long under the galling tax and it needed only but the knowledge that "others had struck" for them to adopt a similar attitude. They mostly came into Dundee and were there addressed by Mr. Gandhi. I may here state in order to show the degree of unanimity that prevails that a man named Vitalis Morar presided over this meeting and he was a shoe maker by caste and wore his working apron at the meeting. Messrs. Gandhi, Thumhi Naidoo and C. R. Naidoo, a local store keeper spoke at this gathering under his Chairmanship. It was for addressing this meeting that Mr. Gandhi was afterwards charged in Dundee for inducing Indians to leave their service when he was sentenced to 9 months' imprisonment with hard labour. C. R. Naidoo was also later on charged similarly for addressing this meeting. He pleaded not guilty and was defended by me and was found not guilty after a whole day's trial.

The Indians were fired with the most extraordinary degree of enthusiasm and did not hesitate to dispose of, at most sacrificing prices, the few things they had looked upon as being their worldly wealth and which in most cases comprised one or two goats and half a dozen fowls, so that they might be able to come out on strike. They reduced their belongings to portable packages and began to make their way in small companies towards Newcastle which they had been told was the headquarters. The road was long. This was the rainy season and although the

rain afterwards fell in torrents and drenched them to the skin whilst they were still on the roads yet they did not hesitate, falter or fall by the way. Steadily they plodded on, sanguine that good would come out of their sufferings and gave emphatic and eloquent testimony to the abiding confidence they placed in the magnetic influence of Mr. Gandhi who was with them undergoing and sharing their actual trials and difficulties. Wherever possible arrangements were made to send the women and children forward by train to such places where tents had been erected and food kept ready. In spite of this provision many women preferred to share the toil and privations necessary and incidental to such marches. They displayed courage and strength which augurs well for India should she at any time need to call for such exhibitions of endurance in defence of her honour, dignity and fair name, and in them we undoubtedly have a valuable asset which unfortunately has not been realised to its fullest extent. The care and attention necessary to be given to the women and children at Newcastle and Charlestown were in the capable hands of Miss Schlesin, a European lady, who has made the Indian cause her own and who has sacrificed much to practically identify herself with the movement. I am but expressing her feelings when I say that she deeply regrets that she has not yet been made the subject of arrest. Her anxiety to actually share the griel life is very keen indeed for she feels as a large number of Europeans now do that the Indian woman is a fellow British subject and is not deserving of the treatment meted out to her.

Thousands of Indians gathered at Newcastle and it was a sight to be remembered to see how all members of the community came forward and rendered practical help and assistance to give comfort, aid and succour to the strikers. Stores were thrown open, ware houses emptied for their accommodation, food cooked for them and personal

help rendered. For doing this many of the best Indians in Newcastle were later on charged in court for harbouring indentured Indians. They were warned of this possibility at the time but they feared nothing and did their duty even at the risk of prosecution. Young Indians from various parts of the colony came forward most ungrudgingly to render assistance in the commissariat department. I know two among them, D. Lazarus and A. Christopher, who are young Indians and are accustomed to be served rather than serve and quite unused to any manual labour.

The Indians congregated at Newcastle and then began their march to Volksrust via Charles Town and again the pictures tell a tale of how Thumba Naidoo and Kallenbach, the indefatigable European Resister, addressed the Indians and provided for their comforts.

3000 of these Indians under Mr. Gandhi's leadership crossed the Border from Natal to the Transvaal on November 6th.

In the meantime the Government had not been idle. Repressive measures had been set afoot and these 3000 Indians were arrested at Greylingstad and returned to their various mines. Mr. Gandhi was arrested for leading them across the Border and Messrs. Polak and Kallenbach for leading the column further on. Each one was later on sentenced to 3 months imprisonment. A large number of these returned Indians refused to work. They were brought to the Dundee Court and charged in batches. They were ordered to return to work but they exhibited a most wonderful determination not to return and one batch when sentenced to the usual 7 days with hard labour, shouted out in chorus: 'All that we know is that we shall not return to work till the £3 tax is repealed. You may do what you like with us. We have not had anything to eat for the past 3 days and we can only die once. What is the use of 7 days, why don't you give us 5 or 6 months?'.

All the Indians were however sent back under police escort to their mines to resume work but this they refused to do and still passively resisted. No food was supplied by the mine managers as no Indian was entitled to food unless he worked. The Natal Indian Association which had sent up a few members to assist to give aid and comfort to these Indians could not do so as the coal compounds were private premises and no permission was obtainable to go thereon. Indians starved but refused to work. The coal mine Managers were in a dilemma and then it was that Indians complained of serious assaults but no depositions were allowed to be taken and no prosecutions followed. The situation was such for a few days when about 1st November the Magistrates in the Newcastle and Dundee Districts under Government instructions declared the various mines as temporary gaols and sentenced the Indians to various terms of imprisonment with hard labour, such labour to be performed on the mines. Again the Indians resisted passively and their action exasperated both the authorities and the mine managers. The assaults, floggings &c which followed and which stirred the whole of India and England with righteous indignation are now to be the subject of a Commission of Enquiry and I therefore desire not to say anything further regarding them except that I feel perfectly confident that we shall be able substantially to confirm the allegations made. I took several depositions and trust that the Natal Indian Association will find them useful.

It was thought that with the forcible imprisonment of these Indians on their various mines and the imprisonment of their leader Mr. Canhu on November 10th the whole movement would collapse, but Mr. Gandhi had sent out his message "No cessation of strike without the repeal of the £3 tax. The Government having imprisoned me can gracefully make a declaration regarding the repeal. The Indians

on the coast of Natal, fully 250 miles away, were watching these proceedings with the intensest anxiety. Mr. Gandhi's sentence and message were telegraphed and it acted instantaneously. They were ready also for the strike and next day, 11th November, another centre of the strike movement sprang up spontaneously. Here the labouring classes were known to be more prone to acts of violence and wild conduct and their being out without restriction was feared might result into license to injure both life and property. Both the military and police were therefore necessary. The Indians were on their best behaviour and here too in view of the Commission I desire not to say anything regarding the assaults and loss of life, shooting etc which followed. All I desire to emphasise is that the Natal Indian Association received several reports giving a different version from that of the police and military but no permission could ever be obtained for the necessary investigation. We were told to submit our information to the police and it would then be investigated for us but needless to say we had our own conclusions on the matter as to the possible result of such police investigations. So we merely refrained from acting on the suggestion. Many members of the Natal Indian Association were prepared and did actually go on to some of the estates to investigate and I trust their information may prove useful to the Commission of Enquiry. This Association is comprised of Hindus, Mahomedans, Parsees and Christians—all young men full of vigour and enthusiasm. One of them Albert Christopher addressed in the Maidan about 5,000 Indians in Durban encouraging them to be brave and not to fall foul of the authorities and generally impressing upon them the necessity to strictly observe Passive Resistance principles. The Indian ladies were also seen up on the platform doing useful work. The members of the Association, however, were said to be excit

ing the people to violence and about 12 or 14 of the number were arrested. I have no list and from memory I give the following as representative of those arrested: A. Christopher, (Christian) Jalbhoj and Sorahji (Parsees) Bugwandas (Hindu) A. M. Moosa (Mahomedan). Every effort to crush out the spirit of these young enthusiastic patriots was tried but they remained firm and strong. They had elected to expose themselves to arrest and they were not afraid.

We received daily cables of the Herculean efforts the distinguished Hon. Mr. Gokhale was making on our behalf and the magnanimous subscriptions that were being contributed by rich and poor alike for the continuance of the movement and this encouragement and sympathy supplied the necessary stimulus for us through this Association to place our best efforts on the field and hold out till justice was meted out to us and the dignity and honour of the motherland preserved. The funds came in abundance and we had willing volunteers. We bought rice and dhal in plenty and delivered them to the estates for the Indians. Soon, however, the authorities ascribed evil intentions to these visits and straight away prohibited them. The food was then left on the open highway for the Indians to take. This they did for some time but even this was afterwards stopped, so the unfortunate Indians could not take advantage of our assistance and so long as they remained Passive Resisters and did not work they got no food. They were between two difficulties and under ordinary circumstances they may have yielded but it is to their credit that they still remained firm and preferred what was almost starvation to work under the existing conditions. The measures taken to get out of this difficulty produced the assaults which also will form the subject of this Commission of Enquiry. The feeling of strike did not die out but began to take hold of every Indian centre throughout Natal. Wherever such evidences were made visible there

the members of the Natal Indian Association were sent to guide the people and attend to their wants. The expenses were heavy and great and at one time quite 30,000 people were out and it cost almost £ 250 a day to feed, house and comfort them. With these figures before one it will be readily seen how useful and necessary have been the funds from India.

This was the condition of things till 29th November and since then a Commission of Enquiry has been appointed and Sir B. Robertson as representative of the Indian Government has gone out to investigate. The Indian Community are dissatisfied with the Commission and have so far decided not to give evidence before it. Efforts are being made to secure a compromise by means of which the evidence of the Indian side may be given and it is to be hoped a way out of the difficulty will be found both for the peace of the Union Government and justice of the Indian cause.

The Indians of South Africa

Heroes within the Empire! How they are Treated.

BY H. S. L. POLAK, Editor, *Indian Opinion*

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow-colonists and their many grievances. The book is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia, and the Portuguese Province of Mozambique. To these are added a number of valuable appendices.

Price Re. 1. To Subscribers of the "Review," As 12.

M. K. GANDHI A GREAT INDIAN

This Sketch describes the early days of Mr. M. K. Gandhi's life, his mission and work in South Africa, his character, his struggles, and his hopes. A perusal of this Sketch, together with the selected speeches and addresses that are appended, gives a practical insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realize, and will be a source of inspiration to those who understand that statesmanship, moderation, and selflessness are the greatest qualities of a patriot. (With a portrait of Mr. Gandhi.)

Price Annas Four.

G. A. Natesan & Co., Bankura Chetty Street, Madras.

INDIAN ARTS AND CRAFTS

BY

MR YAKUB HASAN.

“The World of Art Series” has recently been added the fourth volume dealing with the Arts and Crafts of India and Ceylon,* the first three volumes being on the Arts and Crafts of (1) Ancient Egypt (2) Old Japan and (3) “Our Teutonic Forefathers.” The publishers could not have found a better exponent of Indian Art than Dr Ananda K. Coomaraswamy whose academic attainments and previous volumes on *Medieval Sinhalese Art*, the *Indian Craftsman*, *Essays in National Idealism* &c., have already gained for him a high reputation as a critic and historian of Oriental Art. The book is divided into two parts. The first deals with Hindu and Buddhist Art and the second—a shorter one—with Moghul Art. The author has not been happy in this classification of the subject, for, we think, the Indian Arts and Crafts know no religious or denominational divisions. If certain arts happen to be in the hands of certain classes of people it is the result of circumstances peculiar to India that tend to make professions hereditary and divide them into water tight compartments known as castes. Muslims in India have been as much susceptible to this peculiar influence as Hindus, and *Jelakas* among them form as much a separate entity as the weavers caste does among the Hindus. It is a mere accident that the former profess the religion of Islam and the latter follow the Vedic form of worship. Hindu, Buddhist and Muslim (not Moghul) arts denote so many stages of development of the same arts and crafts in successive periods undergoing influences. There has been so much interchange of ideas and modification of ideals that except in the few

specimens where Hindu, Buddhist or Muslim characteristics predominate and make them distinctive objects of their class, in the bulk of the Indian artistic productions we often see the happy combination of all the elements.

“Bidri” were very aptly illustrates our point. It is an old Hindu art, taking its name from Bidar in the Deccan. The industry flourished later at Purnah in Bengal where a special local style was evolved. The Moghuls patronised it largely and introduced forms and patterns that made the art their own, so much so that it is now best known as Musalman art and is classed as such by the author of this book. Now Lucknow and not Purnah or Bidar is the centre of this industry.

On the other hand, they were Musalmans who introduced in India the use of gold thread in weaving cloths, and the weavers of the famous “*kamkhwah*” silk brocade at Benares are Musalmans who trace their origin to migration from Persia in the eleventh century. But now “Benarsi” cloth has become as much Indianised in style and use as in name, but the well known cone or “shawl pattern” which still persists in the designs of all gold lace cloth of even as far south as Tanjore proclaims its identity and origin. The shawl itself has not however undergone any change and remains to this day a purely Musalman industry in Muslim hands. But it has become an indispensable article of use in Hindu households and a great value is set on a marriage or other ceremonial gift when it takes the form of a Kashmir shawl. Similarly the Aftab (sawer) *Selufchi*, (basin) *Peekdan*, (spittoon) *Surahi*, (goglet) *Gulabpash*, (perfume sprinkler) and *Kalamdan*, (pen box) of Musalmans have become domestic wares of the Hindus as much as many of the Hindu articles and jewellery have been adopted by Musalmans.

If space and scope of this article permitted many more examples could be cited from this very book to show how well the Musalman influ-

* “Arts and Crafts of India and Ceylon,” by Ananda K. Coomaraswamy, T. N. Foulis, London, Price 6s nett.

ence has harmonised and was assimilated with the indigenous Indian Art and helped in its evolution and elevation.

Sculpture and painting seem to be the special study of Dr. Coomarasawmy and there is much originality in the way he expounds the principles that have guided the Indian chisel and brush. He has selected for illustration only models of high artistic merit and excluded from his book the hideous images which European writers as a rule try to pass off as typically Indian. Readers whose previous acquaintance with this subject leads them to look for figures "with monstrous exaggeration of busts and hips" will, therefore, be agreeably disappointed. Feminine beauty being the Greek ideal of human perfection they chiselled the female features into the head and faces of their heroes and gods. Dr. Coomarasawmy's own inclinations seem to run in the same direction as is manifested by the prominence given to the coloured picture of Krishna in the dancing attitude as a frontispiece, and which also forms the attractive cover of the book. But for the name that appears underneath it, the picture will be taken for that of a most beautiful girl of Indian type.


Architecture is too vast a subject to be done justice to in the two short chapters which the author has devoted to it in this small book. But with a large array of half-tone blocks he has managed to convey to the readers a fair idea of what Hindu and Muslim architecture is in India. The scope of the book did not permit him to go into the history of the subject. Still if he had arranged the material at his disposal in chronological order in one chapter, the reader would have had little difficulty in perceiving the different stages of development and how after the tenth century Saracenic arches, minars and domes came to be blended with the highly sculptured columns, bracket capitals and cupolas of the Buddhists and Jains and produced a style quite unique in its composition and beauty. Muslim features pre-

dominate in Northern edifices as much as the Hindu character is pronounced in the Dravidian and Chalukyan styles in Southern India, but examples of better combination and of a truer Indo-Muslim architecture are found only in Gujerat, but, it is strange, no picture illustrating this consummation of the Hindu and Muslim styles finds a place in the book under review.

THE DATE OF SRI KRISHNA

BY

MR. MANORANJAN GHOSH, M.A.

 HAT Sri Krishna played an important part in the religious up-heaval of India, needs no comment. To get a clear and distinct idea of his personality we must ascertain the period in which he flourished. Bankim Chandra Chatterjee in his "Krishna Charit" has placed Sri Krishna about 1400 B.C. He has based his argument on the statement of Vishnu Puran which states that 1014 years elapsed between the war of Kurukshetra and the accession of Nanda on the throne of Magadh. Historians are not willing to accept this as a reliable fact for it is not based on contemporary evidence. It is only a tradition recorded at the time when Vishnu Puran was composed. Fortunately for us, we have a piece of information from epigraphic records of unimpeachable veracity.

In the inscriptions of Asoka whose date has been fixed beyond doubt, we have got some information which throws an important light on the date of Sri Krishna. It gives us the lower limit before which Sri Krishna was in existence.

Dr. Kern, the great oriental scholar, was the first to point out who the Ajivikas, mentioned in the inscription of Asoka and other Buddhist works, were. His information of the Ajivikas supplies us with links that connect that import-

ant sect with Sri Krishna and give us the lower limit mentioned before. That He existed before Buddha and Asoka we have now no ground to doubt.

The history of Ajivikas reveals the curious fact that sacredness of animal life was not the peculiar tenet of Buddhism alone but the religion of Sakyamuni shared it with the Ajivikas and the Nigranthas. They had some tenets in common but differed in details.

The Upanishads record the bold flights of Indian imagination on the idea of Creator and His relation with the Universe. Inquisitive minds of this period began to question the benefit of animal sacrifice and other meaningless rites of the Vedic religion. Amongst the great teachers who roused their fingers against meaningless religious formulae of the period and who tried to place religion on sound philosophic and moral basis Lord Sri Krishna was one whose name has been handed down to us from that remote antiquity.

I shall now place the fact put forth by Dr Kern which connects the Ajivika with Sri Krishna.

Prof Kern first identifies the Ajivikas of Barabar Cave Inscriptions and Pillar inscription of Asoka with the Ajivikas of the Buddhist canon, the Ajivikas of Varahamitter and the Jatakas. We learn from sacred Buddhist books that the Ajivikas were an ancient ascetic sect and were in existence before the time of Buddha. We find that Gautama Buddha met an Ajivika monk on his way back from Urubelagram to Sarnath after his attainment of Buddhahood.

He compares the statement of Utpala of Varahamitter in Brihat Jataka xv I, with that of Buddha's Svakas. Utpala says in his commentary श्रान्तिकं ग्रहरो च नारायणं प्राश्रितानां Ajivikas who have taken refuge with Narayan. He brings forward two Prakrit passages in support of his statement. In the first of these passages the

term इन्द्रियनिषेधः, पञ्चदशविंशतः 'ascetic carrying one staff' is used for श्रान्तिकं and in the second a larger explanation is given, which Utpala renders by वेदाय सम्यग्दर्शितकनयमका भगवता इत्यर्थः. They were naked monks practising severe penances. They acknowledged as their teacher Nandavachchha, Kivasama Kritya and above all Mokkahi Gosala.

The last named teacher was a contemporary of Gautama Buddha. Nandi Vatsa is our Sri Krishna. He founded a religious sect who worshipped Narayan. That the followers of Sri Krishna, named Ajivikas in Asoka Inscriptions were an influential sect, is evident from the fact that the Great Buddhist Emperor Asoka dedicated 3 caves in Barabar Hills to Ajivikas in the 13th and 20th years after his coronation.

The date of Asoka is fixed beyond doubt. He must have reigned before 268 B.C. when the foreign kings, Antiochos, Magas, Ptolemy, Alexander, Antigonatus were all reigning.

Gautama Buddha died some 218 years before the coronation of Asoka. The date of Buddha then falls in the fifth century B.C. We find the Ajivikas an influential sect in existence even in the life time of Buddha. Mokkahi Gosala was the teacher of the Ajivikas with whom Gautama Buddha had a religious controversy.

Nandavatsa was the great teacher of the Ajivikas. He lived before Mokkahi Gosala. Nandavatsa and Krishna are one and the same person. He is also called Kesava. Ajivikas, we learn from Utpala were called Kesavabhaktas. Thus there is much to be certain that Krishna flourished before Buddha, that is before fifth century B.C. According to latest research Buddha died in 483 B.C.

The Hindu-Moslem Problem.

It is satisfactory to note that both the Hindu and Moslem leaders have realised the necessity of a common ideal and harmonious co-operation in regard to questions of national development. In private meetings quite as well as in public conferences the Hindu Moslem problem has now gained equal interest with the South African question. Alike the Congress and the Moslem League have now passed resolutions soliciting the leaders of either communities to meet and discuss questions affecting the welfare of both and make every endeavour to find a *Modus Operandi* for joint and concerted action on all questions of national concern. As the question is occupying the earnest attention of all parties, we have thought it desirable to place before our readers selections from some of the notable utterances on the subject.—*Ed. I. R.*

I By Hon. Sir Ibrahim Rahimtullah *

Our policy towards the British Government should be one of unswerving loyalty and towards the Hindoos one of brotherly love and regard. I hold that the policy which should guide us should be that of the younger brother to a family towards his guardian and towards his elder brother. While fully maintaining his individuality and remaining keenly alive to his own needs and requirements he should extend to his guardian his respectful homage and to his elder brother his brotherly affection and sincere regard. My advice to you to offer unswerving loyalty and respectful homage to your guardians does not mean blind or servile submission to all his mandates. Loyalty and homage are in no way inconsistent with representation and agitation. All the constitutional means which are open and available to you should be made use of both freely and fully to advance India in every direction to bring to the best administration by moderate and sober criticism of Government measures. It is unnecessary for me further to dilate upon this aspect of the question as I am sure you clearly realise what your constitutional rights and privileges are. Make the best use of these and notwithstanding all the discouragement you may meet with, persevere in your efforts and thereby make your full contribution to towards the better administration of this country.

When I am advising you to extend brotherly affection and sincere regard towards the elder brother I am not forgetting that you are entitled to see reciprocity at his hands. The union of the two brothers cannot stand on a one-sided arrangement. I call the Hindoo the elder

brother and I am sure you will agree with me in the view that he occupies that position in the Indian family. He is senior in numbers, in education, in wealth and in many other ways. His obligations, therefore, under the Indian system of family life are necessarily greater. In order that there should be a sincere and genuine *entente* each brother must be prepared to discharge his relative duties towards the other in the right spirit. Let us first examine whether the Mussalmans have endeavoured to discharge their obligations in the past towards the Hindoos. If we have not done so we ought to be prepared to make amends and rectify our conduct. You are all aware that the birth of organised Muslim political life dates from the day on which a representative deputation from all the parts of India, headed by our acknowledged leader His Highness Sir Aga Khan, waited upon His Lordship Minto pressing on the attention of what I will continue to call the guardian the claims of the younger brother to share directly by election in the representative institutions in the country. This was the first sign that the growth of the younger brother had reached a stage when his needs and requirements were keenly felt that the training which the guardian had provided for the children was having the same effect upon the younger child as it had upon the elder one that the flame of patriotism had been kindled in him also (I trust never to be extinguished thereafter) and therefore he solicited those opportunities for the service of the public which had been given earlier for the benefit of the family. It appears that our steady growth was as imperceptible to the guardian as it was to the elder brother. But we could no longer remain passive spectators of the progress taking place all around us and we desire to share the burden and the responsibility of service to our country. We craved for a part of those opportunities which had been made available to the people of India and which had been enjoyed by the elder brother during the period of our infancy. The guardian recognised the force of our just demands and signified his willingness to provide those opportunities which were our legitimate due. How stubbornly the elder brother resisted this recognition of our just rights is now a matter of history.

In view of the cordial relations now subsisting between the two sister communities, I do not wish to dilate upon this point but I cannot help remarking that the elder brother lost a splendid opportunity of winning the younger one at an impressionable age, wholly towards himself, by failing to realize the far-reaching consequences of wise statesmanship at that psychological moment. There appears to me nothing wrong or unreasonable in the demand of the Moslem Community for those opportunities of serving the public directly by election which have been conceded to the people of his country. The Indian National Congress, which stands for the highest national sentiment in the country, has had to recognise the special representation of the Moslems on the "All India Congress Committee." It has also laid down as a part of its creed that "in any representation which the Congress may make, or in any demands which it may put forward for the larger association of the people of India with the administration of the country the interest of minorities shall be duly safeguarded." May I enquire what difference there is in principle between duly safeguarding the interests of the minorities (and the Mussalmans form the most important of such minorities) in the political

* From the presidential speech at the All India Moslem League.

rights and privileges which should be demanded in the future and those which have already been obtained? I cannot conceive that the demand of the Mussulmans for adequate opportunities for representation on the public bodies in the country was in any way unreasonable or unjust, even in any way militated against the ultimate realization of the brilliant destiny which awaits the people of this land. Wise statesmanship and sympathetic consideration of each other's needs and requirements are essentially necessary during the period of transition through which every country must pass before reaching its highest destiny. May I enquire whether the Muslim representatives on the Legislative Council have been in any way wanting in public spirit or independence, and whether they have not sincerely co-operated with the representatives of the other communities in promoting the best interests of the country? May I request our friends to consider what a tower of strength the association of Muslim representatives with the representatives of other communities furnishes in promoting the political cause of India? When both the representatives elected by the Hindu majority and by the Mussulmans on the communal basis jointly demand the political and economic progress of the country do they realize how difficult it would be for the guardians to resist such an united demand?

I should like to call your attention to this connection to an extract from the able speech which Mr. Badrudin Tyabji, who afterwards became the Honourable Mr. Justice Tyabji, delivered in Madras as the first Mahomedan President of the Indian National Congress. He said:

"Gentlemen, it is undoubtedly true that each one of our Great Indian Communities has its own peculiar, social, moral, educational and even political difficulties to surmount, but so far as general political questions affecting the whole of India are concerned I for one am utterly at a loss to understand why Mussulmans should not work shoulder to shoulder with their fellow-countrymen of other races and creeds for the common benefit of all."

May I inquire whether we have not worked in the League on the broad principles laid down by a distinguished co-religionist of ours from the Presidential chair of the National Congress? Examine the resolutions which the League has passed from year to year and compare them with those passed by the Congress, and you will clearly observe that on all questions affecting the common interests of the people of India we have readily and sincerely co-operated. Ideals have however to remember that the Mussulmans of India have their own "peculiar, social, moral, educational and political difficulties to surmount" and that they have therefore to maintain their organized associations and institutions. Remaining keenly alive to our own needs and requirements we have throughout the existence of the League extended a cordial hand of fellowship and co-operation to the sister communities, and I cannot give better advice than to ask you to continue this line of policy as the most far-sighted and wise.

II By His Honour Sir M. O'Dwyer.*

The different communities of this Province are all members of one family of which Government is the head. Even among brothers and sisters differences now and again arise, and then it is for the head of the family either by wise counsel or in the last resort by the firm exercise of authority to settle those differences and restore peace to the home. Similarly, while it is the duty of the head of the family to show equal regard and affection for all, he is also bound to treat the various members according to their individual aptitudes and capacities. If all are on the same plane of strength and intelligence there is happily no need to differentiate—all will benefit equally by the same food, the same opportunities. But if conditions are unequal a wise father will make special arrangements to help on the weaker till they are able to hold their own with their more advanced brethren without any special support. When that time comes no one will be happier than that father.

This is the policy which Government has to pursue in dealing with communities who from social, historical, or other causes are in different stages of development, and in carrying out that policy Government is showing no special favour to any one, for its object is to secure equal opportunities to all and thereby promote the general welfare. I therefore join with you in the hope that the various communities of the Province, while pursuing their own objects and ideals, will work shoulder to shoulder with Government in a spirit of mutual consideration and good-will.

III By the Hon. Mr. Bhupendra Nath Basu †

In our hand lies the destiny of our common country. Whether we belong to the same race or not, whether we believe in the revelations of the Gita or the Koran, we have reason to be proud of our past in India. Asoka and Chandra Gupta, Akbar and Shajahan are the names which rouse enthusiasm of any race and shed lustre on the followers of any creed. The Moghul Emperors saw the vision of a United India. Under the reign of British Rule, let us realise that vision. Once we begin our course will be less and less difficult. Once begin to feel that we are not distant communities entrenched in different camps, but parts of one body, our course will be easier. If there have been misunderstandings in the past let us forget them, let those run out like desert sand through the interstices of wind, let us set about writing a new horizon for India on the scroll of time, and India's future will be stronger, nobler, greater, higher and as brighter than was realised by Asoka in the zenith of his power, then was revealed to Akbar in the widest of his visions. Shall we fail? Are we not fit to enter the Temple of our mother raised today by the joint labour of Moslems and Hindus. God willing we shall not fail. God willing we shall stick to the banner we have raised. Storms may come and wars may lurk but hold fast. The banner will yet fly triumphant and gather round it Hindus and Moslems in common brotherhood, animated by the same objects, inspired by the same ideals and working for the same aims.

* From the reply of His Honour to the Punjab Muslim League.

† At the recent Congress.

IV By the Hon Nawab Syed Mohammed.*

In the eloquent address delivered by the late Mr. Rudraiah Tyabjee as the President of the 13th Congress held at Madras in 1887, he said, 'It has been urged in derogation of our character as a representative national gathering, that one great and important community—the Mussulman community—has kept aloof from the proceedings of the two last Congresses. Now, Gentlemen, this is only partially true, and applies to one particular part of India, and is moreover due to certain special, local and temporary causes.' These temporary causes alluded to by Mr. Tyabjee are now gradually disappearing with the progress of education and it is a happy sign of the advancing times that there is an increasing rapprochement between Hindus and Mussulmans—a rapprochement emphasized this year by the fact that the 'All-India Muslim League' during its session held in Lucknow has adopted the following resolution, viz—

"That the 'All India Muslim League' places on record its firm belief that the future development and progress of the people of India depend on the harmonious working and co-operation of the various communities and hopes that leaders on both sides will periodically meet together to find a *modus operandi* for joint and concerted action in questions of public good. Another resolution which the League has adopted defines its object as 'the attainment under the reign of the British Crown of a system of Self Government suitable to India. I cordially welcome the spirit in which these resolutions are conceived, and I rejoice in the changed attitude which the Muslim League has adopted in its political course of action and in the happy and harmonious progress which it foreshadows for the Mahomedan and Hindu communities.

V. By Mr. Syed Ali Nabi †

To my mind the unification of the two most important people inhabiting this country is bound to come gradually and imperceptibly as sure as the day follows the night without forcing our pace for it, with all these efforts that we put forth for our own advancement in the field of education, with the diffusion of knowledge among masses, and with all those disintegrating forces which are working so forcibly and before which the old order of things is giving place to the new. On our efforts in the direction of self improvement depends that unification which we at present cry for. It is bound to come as I said and it will come imperceptibly and envelop us if we only act on the principle of self help. Let us therefore work and work with a will to spread education among our people and to fit them for playing a higher part in the life and light and progress of the country. If we have done it we have done our duty in the eyes of God and men and the rest would follow. Till that day comes we must pursue the path of progress with single minded devotion not allowing the calm of our atmosphere to be disturbed by any other consideration, scrupulously avoiding, consistently with our interests, to hurt the feelings or injure the interest of others, and co-operating with them where common interests meet.

VI By the Hon Mr Harichandrai Vishudas.*

The prophetic vision which the last year's Reception Committee Chairman held forth to our minds eye of "three hundred and fifteen million human beings marching on the road of peaceful progress with one ideal, one aim full of determination and enthusiasm," appears, I am happy to observe, within measurable distance of accomplishment.

The adoption by a Council of the Moslem League the accredited body of the whole Muslim community in India last year under the Presidency of H H the Aga Khan, of the ideal of Self Government suitable to India under the wings of the British Crown was a message to us that our Mahomedan brethren were falling into line with the creed of the Congress. The able Secretary of the League in the address he delivered recently at a meeting of the London Indian Association held at the Carlton Hotel explained that "the study of the poets and philosophers which had brought about a new political consciousness to the Hindus twenty years ago brought about the same consciousness to the Moslems twenty years later." He further said "It would not do to mistake these signs for an ebullition of Moslem temper which would subside as soon as it had arisen. But these were symptoms of the effect that education on similar lines had produced on two communities living side by side and recognizing a common destiny above the existence of separate entities and the 'din' of communal claims."

* From the welcome address to the Congress.

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* From the presidential address at the recent Congress at Karachi.

† From Mr. Nabi's speech as president of the U P Muslim League held at Agra on the 24th ultimo.

The xxviii Indian National Congress

THE Twenty eighth session of the Indian National Congress met at Karachi on the 26th of December last. This is the first time that this great national gathering assembled at this western port and the citizens of the city spared no pains to make it as successful as any of its predecessors. The pandal was particularly well decorated and each of the sixteen gates bore mottoes in characters of gold describing the aims and objects of the Congress. Though some of the foremost Congressmen had to be absent at the proceedings there was no waning of the usual interest and enthusiasm during the session. Indeed the two questions that occupied the absorbing interest of the gathering were the treatment of Indians in the British Colonies and the Hindu Moslem *entente* which are certainly the most agitating topics of the hour.

The Hon Mr Harehondrai Vishandas in the course of his Welcome Address to the delegates gave a brief history of the province of Sind as also of the various topics of current interest in India. His references to the South African question and the Hindu Moslem problem are reproduced elsewhere in this issue. The Currency question, the Educational policy of the Government of India, the Reform of the India Council, the Separation of the Executive from Judicial functions and the Public Services Commission were other subjects that formed the main part of the address of the Chairman of the Reception Committee.

The Karachi Congress was fortunate in having a leading Mahomedan gentleman as its president. The Hon Nawab Syed Mahomed Bahadur, the President of the Session made an exhaustive survey of the political situation in India. He spoke at some length on almost all the important ques-

tions of the day, and for the benefit of our readers we give in another section of the journal, the cream of his observations on the two burning topics of the hour. In fact, the Karachi session will be notable for the practical steps taken towards the welcome rapprochement between the two communities. The president then dealt with other subjects such as those relating to Indians in the Army, the prospects of the Public Services Commission, the Reformed Councils in India and the Abolition of the Secretary of State's Council. He next spoke on the importance of primary, technical and scientific education and land settlement and after an exhaustive survey and criticism of the leading topics of the day concluded his address in the following words —

The decade that is closing with the current year is a momentous period in the history of our country, a period of stress and storm such as marks great upheavals in the march of humanity. In fact, the Indian unrest from which, thanks alike to the good sense of the people and to British statesmanship, we have safely emerged, was part of the prodigious wave of awakening and unrest that swept over the whole of Asia during all this period. You are aware, Gentlemen, that this period was ushered in, roughly speaking, by the victory of Japan over Russia and it may be said to have ended with the Balkan War and its disastrous results to Turkey. In India Lord Curzon a Viceroyalty which at the beginning raised great hopes in the minds of the people, constituted but the lull that usually precedes the storm. Through the exceedingly difficult and arduous years that followed the ship of India administration was steered by the capable hands of two British statesmen who, assisted by the eyes of sympathy lent to them by His Imperial Majesty, diagnosed the disease in our administration and applied the remedy. The reforms will stand out prominently in the pages of Indian history in relation to this period. A wider field has been opened for the satisfaction of our aspirations by associating the people in the Government of the country. The reforms that have been introduced are far reaching in their character and are necessary steps for giving the people a much larger share in the administration of their country. Lord Minto in fact, interpreted the reforms in this way, if I remember right in a memorable speech he made in London soon after his return from India, and added, in effect that it would be unwise to withhold, for long, fiscal autonomy from India. These reforms depend for their success on the unity and solidarity of the Indian people among themselves and their hearty co-operation with the Rulers. Gentlemen, it was my privilege in 1903, addressing the Congress at Madras as Chairman of the Reception Committee, to point to the harmony that subsisted, so far as that Presidency was concerned, between the Hindu and the Mahomedan communities. Now, as your President, I am exceedingly happy to

bear testimony to the important fact of the misunderstanding and distrust that divided the two communities in other parts of the country, having become almost a thing of the past, as shown by the trend of responsible public opinion among my co religionists during the past few months and by their unusually large attendance within this hall. 'If you want progress, be at peace with all,' was said by one of our wisest men, the celebrated poet and philosopher, Hafiz Mahomedanism, rightly understood, has no antipathy to any other religion. It is based on the widest conception of liberalism and democracy. A policy of narrow aloofness or intolerant hostility is unknown to my religion. Gentlemen, the times are with us. Let us, Hindus and Mussalmans, Parsis and Christians, all join hands in brotherly co-operation and press forward, with confidence and faith in the work that lies before us. I have already dealt with the advances that is being made by my co religionists towards a rapprochement. May I now earnestly request my Hindu brethren to embrace this opportunity, to step forward and to clasp the extended hand in a spirit of earnestness, of good will and of appreciation? I have many friends among you. I know that you have been anxious to join hands with your Mussalman brethren. The time is ripe now for a clear understanding than it has been for years past. Concessions there must be, and sacrifices you cannot avoid. When harmony has to be restored and conjoint work has to be done, we must ignore trifles which actuate small minds, and concentrate our activities upon the larger work of consolidation.

Thus the burden of the message was the Hindu Moslem *entente*. The first item in the programme for the second day was the resolution that "The Congress desires to place on record its sense of the great loss sustained by the country by the death of Mr. J. M. Ghosal who was a staunch worker in the Congress cause and Mr. Justice P. R. Sundra Aiyar." The next was the resolution relating to the South African question moved by the Hon. Dewan Bahadur L. A. Govindaraghava Aiyer —

That this Congress enters an emphatic protest against the provisions of the Immigration Act in that they violate the promises made by the Ministers of the South African Union, and respectfully urges the Crown to veto the Act, and requests the Imperial and Indian Governments to adopt such measures as would ensure to Indians in South Africa just and honourable treatment. This Congress expresses its abhorrence of the cruel treatment to which Indians were subjected in Natal in the recent strikes, and cordially disapproves of the personnel of the Committee appointed by the South African Union to enquire into the matter as two of its members are already known to be biased against the Indians, and as it does not include persons who command the confidence of Indians in South Africa, and here the Congress tenders its most respectful thanks to His Excellency the Viceroy for the statesmanlike pronouncement of this policy of the Government of India on

South African questions. The Congress requests the Imperial and Indian Governments to take the steps needed to redress grievances relating to the questions of tax on indentured labour, domicile, the educational test, validity of Indian marriages, and other questions bearing on the status of Indians in South Africa. That this Congress expresses its warm and grateful appreciation of the heroic struggle carried on by Mr. Gandhi and his co workers, and calls upon the people of this country of all classes and creeds to continue to supply them with funds.

Mr. Bhupendranath Basu next made an impassioned appeal for mutual co operation between Hindus and Muslims which is printed elsewhere under the heading 'Hindu Moslem Problem'. He welcomed the proposal of the Muslim League and carried the following motion.

That this Congress places on record its warm appreciation of the adoption by the All India Moslem League of the ideal of self government for India within the British Empire and expresses its complete accord with the belief that the League has so emphatically declared at its last sessions that the political future of the country depends on the harmonious working and co-operation of the various communities in the country, which has been the cherished ideal of the Congress. This Congress most heartily welcomes the hope expressed by the League that the leaders of the different communities will make every endeavour to find a *modus operandi* for joint and concerted action on all questions of national good, and earnestly appeals to all sections of the people to hold the object we all have at heart.

Mr. Jinnah next moved a resolution urging the abolition of the Council of the Secretary of State as at present constituted and made the following suggestions for its recommendation —

(a) That the salary of the Secretary of State for India should be placed on the English estimates. (b) That with a view to the efficiency and independence of the Council it is expedient that it should be partly nominated and partly elected. (c) That the total number of members of the Council should be nine. (d) That the elected portion of the Council should consist of not less than one third of the total number of members, who should be non official Indians chosen by a constituency consisting of elected members of the Imperial and Provincial Legislative Councils. (e) That not less than one-half of the nominated portion of the Council should consist of public men of merit and ability unconnected with the Indian administration. (f) That the remaining portion of the nominated Council should consist of officials who have served in India for not less than ten years, and have not been away from India for more than two years. (g) That the character of the Council should be advisory and not administrative, and (h) that the term of office of each member should be five years.

The next day began with the singing of a well known Panjab National Anthem. Sardar Nand Singh moved a resolution protesting against

the prohibition of emigration to Canada, resulting from the continuous journey clause in Canada and urging upon the Imperial Government the necessity of securing the repeal of that Regulation.

Mr Basu next moved the resolution protesting against the continuation of the Indian Press Act on the Statute Book and urging its repeal, specially in view of the recent decision of the High Court of Calcutta, which declared that the safeguards provided by the Act were illusory and incapable of being enforced. The excellent speech he delivered on the occasion is given elsewhere in this number.

Itai Bukuntanath Sen then moved the resolution on the Public Services protesting against the charges of general incompetence, lack of initiative, and lack of character, which had been levelled at Indians.

Resolutions on several other important subjects were then carried. Nawab Syed Mahomed and Mr N. Subba Row were appointed General Secretaries of the All India Congress Committee. The next Congress is to be held at Madras.

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Lord Amphill.—The book seems to me a very complete and well chosen summary and it is one which will be useful to many people besides myself for the purpose of reference.

Sir Herbert Roberts M. P.—The record of the work of the National Congress is not only of extreme interest but will be most useful in future as a source of information as to the progress of enlightened opinion in India upon many questions deeply affecting the welfare of the people.

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The Moslem Gatherings

1 The All-India Moslem League.

The Council of the Moslem League met at Agra on the evening of the 27th ultimo to discuss important questions such as the constitution of the League and other cognate matters. Some of the most prominent Moslem leaders gathered together at this session and discussed and passed resolutions on the pressing problems of the day. The relation between the All India League and the London Branch, the aims and the constitution of the League, and the Hindu Moslem *entente* were prominent in the programme of the Conference. The South African Question, the representation of the Moslems in the Executive functions, the extension of the Permanent Revenue Settlement and the Press Act also came up for discussion and evoked due attention. After the address of the Chairman of the Reception Committee the Hon. Sir Ibrahim Rahimtullah delivered an interesting speech as president of this session. He dwelt on almost all topics of common interest to Indians generally and wound up with an appeal to his co-religionists to extend the hand of fellowship to the Hindus. His speech relating to the Hindu Moslem *entente* is given elsewhere. He reserved his remarks on the relation between the Moslem League and the London Branch to the last and spoke of it as follows—

I am sure you will all appreciate the reasons which have induced me to keep to the concluding part of my address, any reference to the recent happenings in London. You will recognise how delicate the matter was. The Mussalmans of India have a high regard for Syed Ameer Ali who has during the period of nearly half a century rendered yeoman service to the cause of Islam. His great achievements in the field of literature, his masterly exposition of the faith of Islam, his active co-operation with our distinguished leader His Highness Sir Aga Khan in promoting our political advancement are a few of the directions in which he has conferred lasting obligations upon the Mussalmans. On the other hand we have Syed Wazir Hasan and Mr. Mahmood Ali, two of our foremost workers in the interests of Islam. During the comparatively short period of their career, they have proved beyond the shadow of a doubt, their sterling worth, and their whole hearted devotion to the

Moslem cause. The singleness of purpose with which they have identified themselves with the best interests of Islam has justly earned for them high appreciation. It would have been under the circumstances most unfortunate if the differences of opinion which manifested themselves in London should have had any permanent effect. At a time like the present we could ill afford to lose the services of such a veteran as Syed Amcer Ali, whose presence at the head of our political organization in the centre of the vast British Empire is of great value. I am sure, Gentlemen, you will have learnt with a feeling of relief and gratification that through the kind offices of our esteemed leader, His Highness Sir Aga Khan, the prevailing difficulties have been overcome and that the London League is again a united whole ready to work strenuously and zealously for promoting our best interests.

There is, however, one point in connection with the recent discussion which requires to be emphatically laid down. The London League must be regarded as a branch of the Parent League, as its very name indicated, and must work on the line of policy laid down in India. Differences of opinion must be welcomed, but differences of principle cannot be allowed. Constitutional means are open to each Branch of the League to raise questions of principle but in that case the required procedure must be implicitly followed.

Gentlemen, you must have been amused at the criticism which has been recently levelled against what are termed the educated young Mussulmans of India. Sedition and disloyalty appear to be the stock in trade of some critics. Need I tell them that there is not even the shadow of disloyalty or sedition amongst the Mussulmans of India, whether young or old? Need I add that His Majesty's Mussulman subjects in India are as thoroughly loyal to-day as over they were before? It is perfectly true that the vivifying influence of education is having upon them the same effect as it has had upon the sister communities. They have become politically articulate and have organized themselves for the purpose of promoting the best interests of their community. They are availing themselves of the constitutional means open to every section of the Indian people. Can a single instance be quoted in which they have gone in the slightest degree beyond the accepted limits of constitutional agitation? Not only have we not overstepped its legitimate bounds but I will unhesitatingly declare on your behalf that nothing is further removed from our minds than to engage in any movement or action which has in it the least tinge of disloyalty or sedition. It would be to the advantage of every one concerned if people would talk a little less of Indian disloyalty and sedition.

The first resolution was then moved by His Highness the Aga Khan to the effect that in view of the growing political needs of the Mahomedan community, it was necessary to take steps to establish a permanent national fund. His Highness in a short speech strongly appealed for funds, the want of which considerably hampered the work of the League. Every political organi-

sation and party in Europe and America had immense funds at its back and the absence of funds in the League was a national disgrace. If the League was to do any good work, it must be self-supporting, otherwise it could not command self-respect. The fund must come from the nation, otherwise it could not be called a national fund. His Highness said that the committee which was to be formed to collect the fund would be announced later.

The resolution was duly seconded by the Raja of Mahmudabad and passed.

In the course of the proceedings during the day there was a stormy debate regarding the proposition that demands separate representation. His Highness the Aga Khan and the Hon. Mr. Haque intervened and urged in vain that the question should be postponed and that more urgent questions such as the situation in South Africa should be taken up for discussion. Subjects of more immediate concern then came up for discussion. Resolutions on the India Council and Mahomedan endowments were then considered. Thanks giving to the Viceroy for his sympathetic action in the Cawnpore case and for his speech at Madras on the South African question over, the League turned to the question of its own constitution.

On the motion of Mr. Wazir Hasan, the election of some office bearers for the All India Moslem League was carried through. Mr. Wazir Hasan announced that His Highness the Aga Khan had resigned the Presidentship of the All India Moslem League. The President said that, however painful the decision of the Aga Khan, it was irrevocable, and they had to accept it. His Highness however said he would remain President till the rules of the League were altered. He said that in no case would he sever his connection with the League as Vice President.

II The Mahomedan Educational Conference

The twenty seventh Session of the Conference was held at Agra during the Christmas week with Mr Justice Shah Din in the chair. Mr Shah Din has long been associated with the movement and as early as 1894 had presided over its deliberations at Aligarh. He noticed with feelings of sincere gratification that since he first presided over the Conference in 1894, much progress had been made by Mohammedans in education and that almost everywhere they had overcome their old prejudice against western methods of instruction and had begun to show considerable educational enterprise. The period had on the whole been one of steady advance and Mohammedans had developed a degree of self consciousness and a sense of solidarity which are essential to their regeneration. He next referred to the Modern University, exhorted his co-religionists to get represented at the undenominational institutions for education, appealed for a system of scholarships, congratulated the Government on their Educational policy and while gratified with the Islamia College at Peshawar he deplored the general backwardness of his community and the lack of self discipline betrayed by them and made a general survey of literary and educational activities in the Muslim world. He concluded his brilliant address with the following peroration—

Gentlemen, to the Indian Mahomedans Agra where we are assembled to-day is an enchanted name round which cluster some of the best traditions of Muslim progress and culture. And it is in the fitness of things that you should draw your inspiration from the historic scenes and sights that surround you. The very ground on which you are treading must recall to your minds the stirring memories of a heroic age when your co-religionists born with admirable fortitude the heat and burden of the day and with patient labour unflinching resolution and indomitable courage developed the arts of war and peace and maintained for a long time a high standard of civil life. At a time when the tide of Moghul supremacy was almost at its lowest ebb the constructive genius of Akbar the Great brought the scattered elements together evolved order out of chaos and divided and perfected a system of administration which has been the wonder of India statesmen down to the present day. Under his imperial care the arts and sciences flourished to a degree hitherto unknown to Mahomedan India, and it was his

master hand that laid the foundation of that fusion of the Indian races which in this detracted land still rears asonder by inter communal strife and religious antagonism must ever be the ambition of the highest statesmanship to accomplish. A little later came to the Moghul throne Shah Jehan the Magnificent who gave India a long spell of peace—peace that hath its victories no less than war—who patronized piety and learning and exalted merit above ancient lineage and riches, who made art the study of princes and placed before the people the best specimens of aesthetic culture who immortalised the most abiding phase of human affection by building the Taj—that perfect embodiment of faith, hope, love and beauty of which not India only but all the world is proud.

The Hon. Mr Shah then moved the first resolution to the effect that considering the large percentage of the Mohammedan population in the Punjab a separate Educational Conference should be organised for the Province and that Mohammedans should be asked to give more attention to the educational problem in the Punjab. The educational reports of Bengal, Oudh and Delhi were then presented and Mr Wazir Hussain urged the appointment of special Mohammedan Educational officers by the Government to look after the interests of the community and complained that there was no Mohammedan Text Book Committee to prepare suitable lessons for Muslim youths. Major Syed Hussain Bilgrami, I.M.S. (Retired) favoured dissemination of education through Government agency exactly on similar lines laid down by Mr Gokhale. He supported Mr Gokhale in claiming that primary education should be made universal and compulsory.

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Current Events

BY RAJDUARI

SOUTH AFRICAN POLITICS AND ECONOMICS

It is but seldom that we have cared to take notice of the affairs of the overseas dominions of His Majesty of which the South African Union Government is the latest. Born under a sinister star these twelve years ago, when an indomitable Briton overwhelmed the Boer and began to rule supreme where President Kruger once thought of staggering humanity, it seems that the Union Government has belied its name. Far from being an administration where unity prevails, it has been and is one of the latest discord and oven of bloodshed. Thornton in his generosity and spirit of democracy, gave the Boer not only a stable government but a governing one. He earnestly hoped by such exemplified political liberality to attach his old to his free institutions and make of him a true friend. But as recent events have clearly demonstrated the liberality has been wasted and the brutal Boer is an uncivilised Boer still. The new Government of Boer and Briton has not had the slightest effect on General Botha and his colleagues. Indeed, we are of opinion that extending democratic institutions to them, they have been made more autocratic. So that the present condition of the Transvaal is worse than it was when President Kruger's benevolent autocracy prevailed. There is no benignity and Botha and his colleagues during their frequent visits to London since the South African Government was formed, have been pampered exceedingly, the net result is that they are now carrying inflated heads. With the Army at their back they are using all their strength to stamp out all rebellion among the poor people as they seem to cry. But it is evident Nemesis is fast forging

events at Johannesburg which bode no good to the Botha Government. Apart from their playing the part of tyrants, pure and unmitigated, towards the large domiciled and docile British Indian population, which has for years past made their countrymen here indignant and sullen, they have been emboldened to lay their iron hands on the peaceful strikers. Large labour strikes are now common all over the world. They are liable to extend in the future and become infinitely more potential than they have been. The twentieth century is bound to be one of gigantic strikes unless Capital and Labour come to terms which may be considered mutually satisfactory. The opening century is only witnessing the beginning of the war of Labour against Capitalism and the more that the latter tries to strike hard and fast the greater will be the strife and the deeper the vengeance till Labour alone which has Righteousness on its side, wins the day. The battle now begun is bound to be waged from sire to son till Labour is absolutely emancipated from the galling chains of barbaric Capitalism. Under such circumstances it is futile for the South African Government to proclaim martial law and use the strength of the grant. That very strength will soon recoil on their heads and overwhelm them. Meanwhile it is idle to think that the strikers have been brought to bay in spite of guns and bayonets. The indomitable spirit of revenge prevailing in the breast of each striker, now burning with the wrongs and bloody stripes of the armed police and the well equipped forces, can never be subdued. The more forcible weapons are employed for subjugation the greater will be the volume and force of open rebellion in the end. And they are too short sighted or blind, now in place and power, who seem to fancy, they can ride the wind. Yes. They may ride the wind only to be ultimately overwhelmed by it. That will be the inevitable end. Meanwhile Might is over riding everything. It is most deplorable and say what that...

true Briton in his heart of hearts, must be now rousing the day that he gave self government to this latest Crown Colony in spite of warning. The events which have now occurred and which may occur in the near future will afford ample pabulum to politicians and political philosophers to ruminate upon. It will set them thinking whether in the first instance Great Britain did not commit a colossal blunder in the Transvaal and, in the second place, whether it is always advisable to place in the hands of raw and undisciplined colonies, intoxicated with uncontrolled power and privilege, advanced democratic forms of government with all the attendant evils and perils. The war of Colour, again, is a new international problem which awaits solution. Meanwhile none can more profoundly regret than ourselves the absolutely pusillanimous spirit displayed by free Britannia. It is a spectacle which astonishes the civilised world that free Great Britain should, with its eyes open, allow such a travesty of democracy in the youngest overseas dominion of His Majesty.

BRITISH AFFAIRS

Politics in Great Britain, as we write, are involved in great complexity. There is a tangled web which will require all the ingenuity and talent combined of all the members composing the Cabinet to untie. There is first the knotty problem of Ulster; secondly, there is the rumoured rift in the Cabinet touching the larger programme of naval expenditure adumbrated by the First Lord of the Admiralty; and thirdly, there is the Home Rule Bill itself apart from the Ulster question. In all probability we may take it that the last will be settled somehow. We need not be deceived at all by the brave words of Sir Edward Carson and Mr Bonar Law and the braver ones of Mr Joseph Chamberlain. The words of the last are more in the nature of a rallying cry to the Party which is growing conscious of its own despair to force the hands of

the Government. But the Government is firm as a rock so far and the chances of the passing of the Home Rule Bill are certain. But the rock on which possibly the ministry may founder is this portentous Naval estimate on which opinions are greatly divided. The Opposition is wistfully looking forward to see a split in the Liberal camp which may improve its chances of returning to power. At the same time, in Mr Asquith the Liberals have a helmsman who can be trusted to steer the bark most carefully and with success between the Scyllas and Charybdises of the hour. So we hope Mr Asquith will have more strength at his elbow. Parliament will meet very soon and we shall then see how they are navigating.

Meanwhile there are no other outstanding features of the political outlook. Trade, of course, especially in cotton and ship building, is slack after the spell of the last two or three years. Reaction is the law of nature. And economics must obey that law. If trade declines during the year just commenced, we need not be surprised.

THE CONTINENT

The French Parliament is still warring against the budget estimates. One ministry has resigned and another has been formed which has brought down the budget deficit to one third its original estimate. A surtax on landed property which is most able and stable to bear taxation is to be imposed, the French Chancellor of the Exchequer thus taking a leaf from the book of his German counterpart. The larger loan is to be suspended awhile and fresh dispositions made to float it more in harmony with the national sentiment. Mon Delcasse, as was anticipated, is resigning his ambassadorial charge at St Petersburg which signifies that flint and steel cannot exist together. Delcasse will be more in his element in the Chamber of Deputies than in the cold and secluded Chamber of the

Embassy at the capital of the Tsar. Meanwhile a figure of French politics who was most conspicuous during the stirring and eventful period of the famous Dreyfus trial has ceased to breathe. The death of General Picquart is announced. It was his honesty which was so instrumental in saving the stalwart and indomitable French Captain from the claws of the Military wolves at the army headquarters. In other respects France is going the even tenor of her way but all alert about the movements of her powerful next door neighbour.

That neighbour is not a little embarrassed by the blazing indiscretions of the Crown Prince. "Like father like son." German autocracy gives a too loose rein to royal princes of the House. So the Emperor must be prepared now and again to receive rude shocks which have their origin in his own Imperial realm. Meanwhile the Alsace incident, which has so searified the French population of the province, is subsiding. It has given not a little inward wrench to the Emperor, while it has not a little aggravated the deep hatred of the French Alsationians.

The Austrians are intruding from behind with Italy on one side and the Balkan princelings on the other. They are still keeping their grip on the helpless Servians and endeavouring to keep them out of the natural sea outlet. In this respect Austrian political morality is to be greatly deplored.

Italy is playing the waiting game in foreign politics while on domestic affairs she is struggling with a big deficit budget of which the Tripolitan war expenses are the chief contributory cause. The economic condition of Italy is growing worse while its expenditure on armaments is intolerable. But Italy has caught the contagion of the great naval Powers and is ambitious to build up a strong navy which shall be not negligible in the Mediterranean.

Greece and Turkey are at their old game. The

great Powers are in favour of the former retaining some of the Aegean islands, as the fruit of the recent war, while Turkey is emphatically protesting against that arbitrary interference. Evidently the Powers are not consistent. If the fruits of the victory have been allowed, by their own pusillanimous acquiescence, to go to waste, if the London Treaty is torn, by what reason and sense of justice can they now tell Europe that Greece should be allowed to retain the fruits of the War. Verily all through the Powers' conduct and action have been most extraordinary. They have no fixed principle. Indeed principles are enforced or cast to the winds at their own sweet pleasure. In this way they will soon lose all confidence and be hardly respected by the rest of the civilised world.

Turkey is steadily forging ahead. Enver Bey is now the supreme man in the military branch and very many conservative and cautious politicians of Turkey view his movements with distrust. This leader of the Young Turkey party is no doubt a dashing Military officer but it is doubtful whether he possesses that element of statesmanship which is wanted in a Minister of War. The misfortune of Turkey is that she has not yet gathered her own indigenous statesmen of ability who could wisely steer the bark of the State. It is however satisfactory to notice that in the absence of such indigenous men she has been wisely inviting foreigners of experience in Finance, Military, Naval and other matters to take the portfolios of their offices and organise the respective departments on a sound footing. If Young Turks are trained and disciplined under such experts there is a chance of the regeneration of Turkey.

THE MIDDLE EAST

Affairs in Persia are quiet. It is a matter of satisfaction that the Swedish Gendarmerie is doing its work most efficiently and their strength is being greatly increased. When the full complement of the force is equipped and organised it

is confidently expected that tranquility and order will prevail to a larger extent than at present. Law and order being firmly established there will be every chance of collecting the revenue so as to free the impecunious Treasury from its chronic embarrassments and reserve monies for domestic improvements and development of resources so sadly needed. All this can be easily accomplished provided that Russia does not interfere or raise fresh intrigues to throw back the march of progress already made. It is here that grave fears are expressed in the columns of the British Press friendly to the Impass Persians. Unless Sir Edward Grey stiffens and enforces the conditions of the Anglo-Russian Convention in the spirit in which it was originally designed the near future of Persia must hang in the balance. But let us hope Sir Edward Grey, chastened by the severe but just criticism of the past, will not fail to discharge his obvious duty in this direction.

The Girl who wouldn't Work *By Gertie Dr & Wentworth Jones, Bell's Indian and Colonial Library, London G Bell & Sons, Ltd*

A charmingly told chatty story of two sisters, who afford a lively contrast in character, and end by both being happily settled in matrimony each in her own way. The indolent, if practical, 'girl who wouldn't work' succeeds in winning the heart of a diamond merchant in Holland whom she suddenly leaves under the impression that he has been killed by some one. She finds her way back to England where she enters into a romantic, but strictly business partnership with a Doctor, passing as his wife to satisfy the scruples of country people, but the situation is misunderstood by the other sister who is the advanced true love of the Doctor. In the end however everything is happily explained by the timely arrival of the Holland merchant who comes in search of his English wife, and the story "ends happily".

THE WORLD OF BOOKS.

[Short Notices only appear in this section]

The Indian Year Book *Edited by Dr Stanley Leed, LL.D., Bennet Coleman & Co, Bombay*
1s 5

This is the first of its kind in India and we congratulate the publishers on the excellence of the first number of the Indian Year Book for 1914. The task of producing a reference book of this kind is particularly difficult in India and Dr Stanley Leed has made it a compendium of all topics of Indian interest. It gives in a clear and concise manner both a complete and up to date summary of the statistical, political and social conditions of the Indian Empire. The chapters have been prepared by specialists on the respective subjects. The book comprises some 600 pages of well printed matter beautifully bound in cloth with the coloured map of the Indian Empire for the frontispiece. It is an admirable Whitaker's Annual for India and we commend it to our readers.

A Practical Course in Secondary English.
By George Ogilvie and Edward Albert (Harrap and Co) 4s 6d

A useful publication eminently helpful to the much harassed teacher of English composition. The first part deals with style in general—the word, the sentence, the paragraph and figures of speech being treated in some detail. In the 2nd section of the second part the characteristics of leading literary forms are explained. The teacher of the history of English literature and of Rhetoric will find it profitable to direct the attention of the students to this part. In the third part, though the specialist in Germanic philology and historic English Grammar may find the matter too flimsy, there is a great deal for the ordinary Madras B.A. student which he would do better for studying.

A Changed Man and other Stories *By Thomas Hardy, Macmillan and Co, London*

This volume contains about a dozen minor novels that have been occasionally contributed to the magazines. All are short stories, simply told and are splendid examples of the rare dramatic skill for which Mr Hardy is so justly famous. How Mr Samways came to exercise such a powerful influence over Captain Manbray is told in a dozen lines. But the 'change that comes over him seems quite natural. One does not know which produces this impression most, what Mr Hardy actually says or what he leaves unsaid—the whole is so very suggestive. It is passages like these that drive the critics to seek a parallel to Mr Hardy in Aeschylus or Shakespeare. We have been accustomed to such effects in his larger works. Mr Hardy has now shown us how well they can be achieved on a much smaller canvas. Through all these stories there runs the suggestion of a malignant power that is constantly thwarting man's best endeavours—a favourite theme of Mr Hardy's. "Like frogs to wanton boys, so we to the Gods. They kill us for their sport." This is most in evidence in the "Waiting Supper," when Christine, who is every minute anxiously expecting Nicholas, hears a knock at the door and on opening it is informed "that Mr Bellston had arrived there, and is detained for half an hour but will be here in the course of the evening." Twice had the cruel fates thwarted her in wrangings with Nicholas, and she had no heart to try a third time. The story as a whole is pathetic, but is there not at least a suggestion of well merited content in these words of Christine? "We are fairly happy as we are—perhaps happier than we should be in any other relation, seeing what old people we have grown. The weight is gone from our lives, the shadow no longer divides us, then let us be joyful together as we are, dearest Nic, in the days of our vanity, and

With mirth and laughter let old wrinkles come

Play Books of Science *Oxford University Press By Johnson, M A, 1s 6d each*

1 *Chemistry and chemical magic* 2 *Mechanics and some of its mysteries* 3 *Flying and some of its mysteries* 4 *Electricity and Electrical magic*

These volumes deal with the lighter and amusing side of science. An immense storehouse of intelligent amusement can be derived by boys having a liking for science. Many of the experiments described in the volumes dealing with Chemistry and Electricity are of a simple character and if carefully done can hold an audience quite interested. The books are illustrated with numerous figures.

Hazell's Annual 1914 *Hazell, Watson and Viney Ltd, London 3/6 net*

This is the twenty ninth issue of the Annual and it shows decided improvements upon the previous ones. Every conceivable subject of current interest is dealt with by experts and the paragraphs are brilliant, clear and concise. Special prominence has been given to such of those subjects that have attracted more than ordinary interest during the past year. The volume is thoroughly up to date and it is an invaluable companion to the social and political questions of the day.

Cartoons from the Hindi Punch for 1913

The Hindi Punch Office, Bombay, 1s 14. Can be had of G A Natesan & Co, Madras

This is the fourteenth annual publication of the humorous Weekly which tells the history of the political and social condition of the country during the past year in some very delightful cartoons. The Balkan War, the South African question, Lord Hardinge's sympathetic attitude towards Indians and his general policy of peace, which are the leading topics of interest during the year under review are delineated with consummate tact and skill. The cartoons will rarely fail to entertain the reading public.

Introduction to Yoga By Mrs Annie Besant
Published by the Theosophical Publishing House,
Adyar, Madras

This book consists of four lectures delivered by Mrs Annie Besant at the time of the Annual Convention at Benares in December 1907. It is intended to be helpful in the study and practice of Yoga by those inclined towards it. The first lecture treats of the nature of Yoga, and the physical and mental disciplines that should precede it, and explains its two varieties the *Sampragnata*, and the *Asampragnata Samadhis*. In the first, consciousness is outward turned, and in the second, inward turned. The second lecture points out the relations of the Sankhya and Vedānta systems to Yoga, and incidentally explains the Theosophical point of view in all those matters. Lectures three and four are devoted to two practical aspects of Yoga, styled here "Yoga as Science," and "Yoga as a Practice." In the former, we are told, Yoga is reached through the not self, in the latter, through the self. The first is the path of the scientist, the other, that of the metaphysician. We must say that the lectures would have been more useful if Patanjali's method had been directly presented, and frequent references given to the Sūtras. As it is, we have the subject treated purely from the Theosophical point of view; the conceptions and definitions of Yoga appear in the language of theosophical treatises. The book is eminently one fitted for study in the closet by all interested in Yoga philosophy.

A Defence of Literary Telugu By J
Ramayya Pantulu

The author of this book is the Chairman of the Senate of the Telugu Academy and his masterly exposition of the genius and purity of the language is a direct refutation of the views propounded by the "Modern Telugu School." Mr Ramayya Pantulu puts in a vigorous plea for literary Telugu. He argues scholarly, and reasonably and the book is an attack of all attempts at literary vandalism.

The Namalinganusasana of Amarasimha with the commentary of Kshiraswamin—Edited with Critical Notes &c, by Krishnaji Govind Oka, Law Printing Press, Poona Price Rs 3/8

This publication contains an old commentary on the well known Sanskrit Lexicon of Amarasimha, whom tradition counts as one of the 'nine gems' of Vikramaditya's court. The Lexicon was not improbably composed about 500 A D, but, whatever its exact date, it has always enjoyed a very wide popularity, and even to day prospective students of Sanskrit may be seen learning its *śloka*s by rote. More than one commentary on this work has been printed, but this is the first time, we believe, that Kshiraswamin's valuable gloss termed *Namaparayana* is published in full. Kshiraswamin is commonly assigned to the 11th century A D. He supports the explanations he gives by quotations from standard authors and the etymologies he suggests, though sometimes clearly fanciful (cf. *Āsara* p 5), are accurate on the whole. Mallinatha cites Kshiraswamin as an authority and Professor Eggeling remarked long ago that a critical edition of this commentary would form a valuable contribution to Sanskrit philology. The student of Sanskrit owes a deep debt of gratitude to the editor for publishing a work of so much usefulness.

The Stock Exchange by J F Wheeler, T. C.
d F C Jack, London

It explains the bewildering problems of the Stock Exchange and the Securities are dealt in it in a language the layman can easily understand. We congratulate Messrs Jack on their success in placing within the reach of the masses the knowledge of the business of every day life which has had till now to be gleaned from costly books.

Not the least important part of these cheap publications is the bibliography at the end which suggests books for further study and a carefully compiled index which facilitates reference.

Zoological Readers *Oxford University Press,*
Bombay

We have received from the Oxford University Press (Bombay and Madras) a series of ten little dainty volumes dealing on Zoological subjects, "Beetles and Flies," "Spiders and Scorpions," "The Lobster and its Relations," "Wonders of the Shore," "Life in the Deep Sea," "The Star fish and his Relations," "Dwellers in the Rock Pools," "Insect life in Pond and Stream," "Butterflies and Moths," and "The Seahorses." The subjects are treated and dealt with in a fascinating way, and we are sure they will serve as admirable books on the subject for the beginner. The volumes are profusely illustrated.

A Critical Essay on Cholan Karikalan :
By Punthi L. Olaganatha Pillai, Head Tamil Pandit, K. S. High School, Tanjore
Price 1s 12

This is the first of the series which the author has undertaken to write for the Tamilian public. It treats about the Chola king 'Karikalan' by name who ruled about two thousand years ago. He is credited with having ruled the country with a representative assembly and a Cabinet of ministers. With the object of improving his country, he made Kaveri Patnam, a seaport town, his capital, encouraged foreign commerce, built a navy and invited foreign merchants to trade with his country, by granting them lands.

He also encouraged female education. No reader will fail to understand the civilization of the ancient Tamilians and that the king can be very favourably compared with the present day rulers.

The book is written in good Tamil and authorities for every statement given in the text is noted at the end of the pages. The author has collected the necessary materials from the ancient Tamil literature and from the published reports of the Archaeological Department.

Diary of the Month, Dec., 1913—Jan 1914.

December 24 The first All India Bhatia Conference began its sittings in Karachi under the presidency of Rao Sahib Lakhindas Ravi Sampat.

December 25 The Industrial Conference met in the Congress pandal to day under the presidency of the Hon Mr Lallubhai Samaldas.

December 26 The twenty eighth Indian National Congress assembled at Karachi this noon with the Hon Nawab Syed Mahomed Bahadur presiding.

December 27 The All India Temperance Conference opened its sessions to day at Karachi with the Hon Mr T. V. Seshagiri Aiyar in the chair.

December 28 A meeting of the planters of the Malay States at Kuala Lumpur decided against the principle of reducing coolies wages.

December 29 The Indian National Social Conference met this morning at the Congress pandal at Karachi.

December 30 Sir Ibrahim Rahimtullah as president of the All India Moslem League at Agra delivered an interesting speech this morning.

December 31 A meeting of the creditors and contributors of the Hindustan Bank under liquidation was held this afternoon under the presidency of the Hon Rai Bahadur Harchand.

January 1 Sir Benjamin Robertson was received at Bombay this morning with much enthusiasm. He sailed for South Africa to join the Royal Commission.

January 2 To day the Rev C. F. Andrews and the Rev Pearson arrived at Daiban. They were welcomed by Mr Gandhi and other prominent Indians.

January 3 Mr Ramsay Macdonald, owing to pressure of Parliamentary work at Home left Bombay to day by the P. & O. Mail.

January 4 The Honble Mr Justice Tudball and Mr Justice Rafiq of the Allahabad High Court, confirmed the sentence of death passed by the Sessions Judge of Gorakhpur on Sukkhu Moochee, who was convicted of the murder of Miss Murphy in the train murder case

January 5 The Rev C F Andrews addressed a meeting of Indians at Sydenham to day

January 6 The first meeting of the Imperial Legislative Council for the session of 1914 was held this morning at Delhi with H E the Viceroy presiding

January 7 A meeting of Rulaymen in Natal decided to strike at midnight to night

January 8 Lord Brussey's yacht the *Sunbeam* arrived in Bombay harbour this morning and anchored off the Appollo Bunder

January 9 In the absence of H E the Viceroy Sir Harcourt Butler presided at the second meeting of the Imperial Council this morning

January 10 H E the Viceroy opened the new bridge across the Gunttee at Lucknow which replaces the one built by Asafud Dowlah in 1780

January 11 A meeting of strikers at Johannesburg passed a Resolution calling on the Government to resign immediately, and petitioning the Imperial Government not to permit the use of Imperial troops in the present dispute

January 12 At the Royal Commission on Public Services to day at Calcutta evidence was taken from witnesses representing the medical service in Bengal Lord Islington presided

January 14 Martial Law was proclaimed to-day throughout the Rulway sheres in the Transvaal, Orange Free State and Natal

January 15 The first Science Congress was assembled to day in the rooms of the Asiatic Society of Bengal with the Hon Justice Sir Ashtosh Mukerjee in the chair

January 16 Lord Reiz, presiding at a lecture on Indian Museums by Colonel Holborn Hendley, late Indian Medical Service, dwelt on the importance of establishing Museums in India

January 17 A very sad accident terminating fatally at the Kolar Gold Fields this morning has befallen three Europeans at work

January 18 It is announced that Dr Vogel of the Indian Archaeological Survey Department, has been appointed Prof of Sanskrit and Indian Archaeology at the University of Leyden

January 19 The All India Sanitary Conference opened at Lucknow this morning and the Hon Sir Harcourt Butler spoke on behalf of the Government of India

January 20 Inspector Nripendra Nath Ghose, C I D, was shot dead by a Bengalee student in Calcutta

January 21 Sir Guy Fleetwood Wilson was to day sworn in as a member of the Privy Council in the presence of H M the King at Windsor

January 22 Sir P Lukis delivered an important speech to day in opening the proceedings of the Research Section of the Sanitary Conference

January 23 Judgment was to day delivered by Mr Cummie, Sessions Judge in the Bural case Five conspirators were sentenced to transportation for ten years and upwards

January 24 The correspondence between Mr Gandhi and the authorities is published Mr Gandhi will not appear before the Commission, but Sir B Robertson will appear on his behalf Indians undertake not to press charges of illtreatment of strikers, Government agreeing not to produce negative evidence but reserving the right to investigate certain incidents Government desire to receive at an early date for submission to Parliament the Commission's recommendations regarding the larger issues A message from Mr Gandhi to Mr Gokhale is published All passive resisters are being released

TOPICS FROM PERIODICALS.

Eastern and Western Art

Mr Lawrence Binyon, the well known poet and art critic writes an interesting article in the *Atlantic Monthly* contrasting Eastern Art with the Western

In Western art we have sought for relief, mass solidity, and have correspondingly sacrificed the aerial joys of movement and all the spiritual qualities of which these are the expressions

In Eastern art, we have three salient characteristics in which it differs from our own: the deliberate substitution of balance for sympathy in design, the use of space as a factor in pictorial language, and the expression of movement. These exist in Western art, but on the whole their use has been sporadic and intermittent, felt for instinctively against the trend of other tendencies by exceptional natures rather than pursued and mastered so as to become a tradition and a power. As surely we can learn to increase the range of expressive ness in our art by enlarging and developing these means and these principles. But I have tried to show that these characteristics of Eastern art, all interwoven with each other, are the natural outcome of a certain inherent conception of the world and philosophy of life. They are not mere technical devices which can be learned and added on to our own art from outside.

Mr Binyon then discusses at length whether it is a mere coincidence that just when the great world of oriental art is opening out before the West in beauties hitherto unknown there is a change in the West regarding its very conception of the world. The West, says the writer, has begun to realise the incessant stream of change and motion that the apparent solidity of things really means.

We have submitted to a humbler, if a vaster view of the destinies of man, for our eyes are opened to the infinite and complexities of the life outside our own, and we apprehend at last the continuity of the universal life. Men of science are beginning to tell us that we may believe that in plants, in the vegetable world, there is something corresponding to what we call consciousness in ourselves. Science begins to tell us what the

old Chinese seem to have understood by some felicity of intuition, 2,000 years ago. Inevitably though perhaps unconsciously, such changes in our view of the world will appeal in our art and in the very language it uses. At this moment the significant stirring in European painting is the revolt against mere representation, the research into movement, the reaction from excess of solid matter, the new inspiration in the idea of rhythm. We know how sensitively Whistler responded to the first revelation of Japanese design. And in art like that of Pavia de Chavaumes we see, as in Wordsworth, who has so much affinity with Eastern thought, man allied to the great things the spaces of Nature which humble his pride but at the same time exalt him.

After recalling the genius of Watts and his supple work the writer turns to the future and says that there is splendid scope for progress in art. In the East they have remained content with trudging on the old traditional lines while European art shows progress both by adaptation and initiative. He concludes —

If there is a progress in painting, and if that progress is in scientific mastery of materials, what is the end to which painting progresses? We can but answer, the production on a flat surface of the complete illusion of appearance. Yet we know very well that the attainment of this end, which seems indeed well within our grasp will not satisfy us. The truth is there is no end to art till humanity comes to an end, till the hopes of humanity are over and the desires of humanity are extinguished. Shall we say, then, there is no progress? No, but the progress lies not in scientific mastery, it lies in that perpetual re-adjustment of life which craves an ever fresh answer, a profounder, sincerer, more pregnant answer to those questions: What do I mean in the world? What does the world mean to me? If lies in the conquest of matter for the spirit. When we think of art in this way, how little seems to have been done! but then how vast the future! The art of the West has been like a fire, choked with the fuel which we have heaped on it so eagerly, burning fiercely but turbidly, with smoke and cracking. In the art of East the flame has burned far clearer and purer, the danger for it is rather inaction from want of fresh fuel. How much what a plentitude of material has our Western art consumed! How grand an inspiration remains!

Essays on Indian Arts, Industry and Education—By D. B. Havell, Price Rs 1-4.
To Subscribers of *I R R* 1

G. A. Natesan & Co., Sunkurama Chetty Street, Madras

The Vitality of Hindu Civilisation

The *Modern Review* for November contains some admirable thoughts on the very vital question of Hindu civilisation and its enduring nature from the pen of "A Bengali Brahmin" who has made a sympathetic and close study of Mr Bose's book on the Epochs of Civilisation. Mr Bose divides the growth of civilisation into three epochs *i.e.*, 6000 B C—to 2000 B C, 2000 B C—to 700 A D, and the one commencing with 700 A D —

The most important fact of this epoch is the rise and progress of Western civilisation. Every epoch of civilisation may be divided into three stages. In the first stage matter dominates the spirit, military prowess calls forth the greatest admiration culture being related to the gratification of the senses takes the form of the *Fine Arts*. The second stage is characterised by intellectual development. It is the age of Reason of Science and Philosophy and militarism is on the decline. The third or final stage is the stage of spiritual development.

Charles Pearson and Max Nordau sociological thinkers of great repute, have indulged in ominous and threatening forecasts of European civilisation and have sighed for the future of oriental civilisation. The writer makes spirited rejoinders to such gloomy forebodings. The rapid advance of Industrialism in the West (which, by the way, is a blessing in disguise) and the expanding moral consciousness of the West are favourable to a hopeful outlook. But it will not be before the close of the present century that Western civilisation can attain to the third stage.

According to the writer, the longevity of Indian and Chinese civilisations is due to certain facts. Benevolence formed the key note to both. In Indian and Chinese ethics. Wealth never formed the criterion of social rank. They both displayed a marvellous capacity for absorbing all foreign elements into the substance of their civilisation.

Mr Bose proves by a careful historical review that a community engrossed with material pursuits is doomed to decay. Socialism is an attractive creed but its philosophy being the philosophy of comfortable human mobs, it is frankly materialistic. Democracy has its excellence but it has a

tendency to keep culture at a low ebb. With Morley he would rail at the "plenary inspiration of majorities."

The author next recognises in European history three different forms of culture —

The artistic, the ethical and the dynamic, embodied in Hellenism, Christianity and Modern life, respectively. Detached from spiritual life civilisation becomes partial and false; the ethical movement degenerates into a mere system of laws and formulas and favours narrowness and oppression; the artistic tendency leads to sensuality, indolence and idleness and the dynamic to wildness, egoism and brutality. The dynamic tendency of the modern age reveals itself in its impatience of the past and its eagerness for radical change.

After a review of the sources of the world's inspiration, the reviewer considers the case of India and quotes the following answer of Sister Nivedita —

The sacraments of a growing nationality would lie in a new development of her old art, a new application of her old power of learnedness, new and dynamic religious interpretations, a new idealism in short *true child of the nation's own past* with whom the young should throw and the old be reverent. The test of its success would be the combining of renewed local and individual vigour with a power of self-centralisation and self-expression hitherto unknown.

The writer concludes his learned survey by exhorting East to fight the West with the weapons of European Science and European Industry —

It is necessary that we should attain a certain stage of economic efficiency before we are in a position to cultivate the things of the spirit — we cannot very well do so with millions of our countrymen dying of pretentious diseases, the outcome of poverty and ignorance. What the immortal Kalidasa and his drama is equally true of social customs and practices. "Everything that is old is not good nor is a drama bad because it is new. The wise find out the best by examining both the old and the new; the fool allows his judgment to be overruled by what others think." The time is now come when we must have the courage to prove all things, so that we may hold fast that which is good. We should proceed cautiously with due regard to our past traditions and avoiding hasty zeal but proceed we must. The age of blind imitation and consequent denationalisation is gone. We have learnt where western civilisation is defective, wherein it excels and wherein it is backward in comparison with our own. The national consciousness of the race has been fully awakened and we all recognise that our future progress must be evolved on the lines of our own past, and possess characteristics distinctive of our civilisation and race. "Victory from within or a mighty death without" must still be our motto. But that victory can only be achieved by competition with and not by ignoring or fighting shy of the modern European civilisation which is preasing us on all sides.

Some urgent Educational Reforms

In No 77 of *The Vedic Magazine and Gurukula Samachar* Babu Jagadish S Mathur of Malwa insists on the speedy introduction of some reforms in the Educational system of India

Why we should have our eyes opened to the defects of our educational system at this juncture is stated thus —

The educational activities all round with the idea of national universities, the Gurukulas, the active sympathy of the Government, and so forth, are healthy signs of the time and make assurance doubly sure

But it is just the present moment when our zeal is at its highest that we should sit down and consider over the defects of our modern system of education, and devise means to get rid of them with as little delay as possible For we are on the eve of a great educational upheaval (if it may be so called) in the shape of the Hindu, the Muhammadan and the other Provincial Government Universities, and if these defects are not remedied immediately, there is danger of their becoming chronic and incurable

One great blot on our educational institutions has been the physical deterioration of the educated Indians But it is fast disappearing with the introduction of games as a compulsory item of school and college work

The question that presents enormous difficulty and baffles all solution is Religious Education Various methods have been devised to meet this want—the preparation of religious text books, the starting of religious classes and compulsory attendance of boys at prayers But of what good can such methods be?

You can no doubt thus make a man a master in the knowledge of the scriptures or an expert ceremonialist, but can you infuse in him a spirit like that he stands in want of?

The real problem of religion, according to the writer is thus stated —

Reverence is the first requirement of religion and the best part of piety, and it is in reverence that our educated men of the present day are greatly found wanting.

If religious instruction is not to be conveyed through text book how else is this to be done? That is the question of questions

The problem that the educationist is called upon to solve is how not merely to let knowledge grow from more to more but how to make more of reverence dwell in us

The educational reformers see two other defects which may well set moderners a thinking He contends that new fledged graduates and juvenile teachers are a curse, that want of venerable age is a disqualification with the College professor and that all teachers should be Gurus or Maulvis with grey hair

Here is an interesting plea the writer makes for a larger infusion of old teachers into educational service —

'The employment of old men as teachers is often objected to on the ground that they have no energy left in them But not much energy is required in teaching and as much as is required is generally possessed by men between forty and sixty Then again it may be argued that old teachers cannot and will not join the games, and without this the boys will not take part in them But the latter part of the argument is fallacious Besides if games be made a compulsory part of their studies, the danger will have gone

The writer calls urgent attention to another important matter He considers it very essential that students should be discouraged from taking any active part in political or other kindred movements of the day His argument in favour of this position bears extracting —

They are as yet students, and their judgments vary with the books they read They read of electricity and its wonders, and begin to think that there can be no God but electricity They read chemistry and imagine that they can create a world of their own by combining the elements in their laboratory They study Berkeley and believe there is no matter" They read Mill and consider that there can be no better motives in this world for doing things than selfish utility

Anglo-Indians.

In the October number of the *Chambers' Journal* Mr G Robertson of Glasgow gives a vivid picture of the life lived by Anglo Indians in the land of regrets. The word India, says the writer, unguardedly used at a dinner table, is enough to throw a wet blanket over the most cheery party, for does it not suggest to the stay at home Englishman something dull, boring, fun English? If one ventures further and speaks of the Anglo Indian, the shock is severer still, though one may not go so far as the author of *Wayside India* who would deny that Anglo Indians are human.

The Anglo Indians who are a comparatively small society in India are always in the fierce glare of criticism. "The doings of Simla are shouted from the house tops of Calcutta."

What is the cause of this gross misconception about Anglo India?

The first mistake seems to lie in imagining that Simla is some Olympus where the gods live always, unchanging, idle, frivolous, careless, whereas, in reality, most of those who are 'caught up' are there for a few seasons only at the very best and have waded through the terrors of innumerable hot weathers in the plains to get there. And truly they deserve their reward.

But what really ails the Anglo Indian is thus stated by the writer —

For Indian life is real, it is open minded and wholesome and very kind—it has large horizons, and in common difficulties and common dangers lies its saving grace. It is full of fears, which lie always at the background of the bravest mind, but which may at any moment start full armed into the foreground—spectres of disease and death and bloodshed, of which we talk so comfortably at home. Over and above all that is the tragic shadow of separation, which is the keynote of Anglo-Indian life—separation for many tedious months of every year from husbands on the plains, separation for years and years from babies and growing boys and companionable daughters, because of climate, education, character—quite unavoidable always, but always a tragedy. At the best one misses what a thousand years of happy after time can never give back, at the worst one

loses everything. And yet we laugh and dance and are as happy as circumstances permit. We cannot live always at the fever heat of renunciation.

The stay in India, in spite of its distressing and melancholy features, affords its consolations also —

As a rule there is more time than in England. The climate precludes a rush, and if you are strong enough to cope with the heat, you have infinitely more opportunity to improve your time and talents than you have at home. In most stations there are reading societies, drawing classes, working parties, all the paraphernalia for self improvement for which married women at home can find so few free hours, and this consoles one for a great deal. Talents which in the rush of life would have fallen into disuse are the consolation of many lonely women, and sometimes quite unexpected gifts are discovered.

The writer analyses the great secret of comradeship among Anglo Indians.

But in India people come and go, and the airy web of sympathy and kindness can at first be easily broken if desired, but it is curious how often greater knowledge only strengthens the fabric, and how enduring these friendships are! Nothing alters them, nothing breaks them. Cemented by a common exile, sharing the same outlook, the same pleasures, the same sorrows, as we do, it is extraordinary how the texture holds! Parnapa it is because we understand each other, and talk a common language.

English Women in India

Mr S M Mitra in the course of an article entitled "Voice for Women without Votes" in the *Nineteenth Century and After* recalls the part played by Englishwomen in Indian affairs and shows what they are doing for India to-day. Mr. Mitra asks, can legislators afford to neglect the great source of strength which lies in woman's sympathy? and multiplies instances of Englishwomen's sympathetic influence in the Imperial consolidation of India. He says —

Who can deny that but for the presence of Englishwomen in India to-day there would have been more unrest than now exists? Any one who has gone deep into the question knows well that if clever women in this country had had a voice in the sympathetic administration

of India, much of the unrest there would be a thing of the past. Without the Englishwomen's kindly and unostentatious work in India the Englishman would have found himself in many hopelessly awkward corners. Yet for every hundred volumes written in praise of the Englishman's achievements in my native land is there one in honour of the Englishwoman? An instance may here be cited to show how Englishmen sometimes quietly take the glory to themselves without giving a due share to Englishwomen.

Mr. Mitra shows that the idea of the Imperial Service Troops owes its origin to the efforts of an English lady. Nay, more, Mrs. Neville was instrumental in inducing His Highness the Nizam, to start the scheme in 1885. The writer pays a tribute to her brilliant career in Hyderabad and points out that she was able to make her influence felt in the Imperial Council Chambers at Simla or Calcutta. Many of the fifth rate men who have no claim to be remembered are recorded in history but some of the most prominent women who have done yeoman service are often forgotten through sheer ignorance.

The writer concludes with a tribute to Queen Victoria and her success in India.—

Since western nations are at last gradually realising the value of sentiment as a motive power in politics, masculine political science, if it would prosper must embrace a deep study of feminine nature which values sentiment more than men value material gain. Woman's sentiment is a valuable asset which might be used to benefit the human race. The peculiar qualities of woman when properly utilised by statesmanship have produced results nothing short of marvellous. Without the intuition, imagination, sentiment, sympathy and tact of that noble woman Queen Victoria could the statecraft of the Englishmen of the Indian Civil, Diplomatic, and Military Services alone have consolidated the Indian Empire? It was the Queen's great power of making use of the womanly attributes in statecraft that enabled her to write her name in indelible characters in the history of her mighty Eastern Empire, and endeared her to the Indian millions as "Rani Turia" of immortal fame.

British Children in India.

This is the subject of an interesting article by Mr. Sydney Walton in the January issue of *The East and the West*. He studies this grave problem in all its lights and shades. The problem before the friend of the depressed Anglo-Indians is thus formulated:—

"Education is the life-blood of the English and Eurasians in India. Without it they pine and perish in poverty. Here in Britain an uneducated man may possibly find work * * * Without educational fitness a Britisher in India is helpless. Thousands of children of British descent are at present without any education. The doom of economic death is written upon their brows almost from birth.

Rev J Breeden of Madras is now sojourning in England on behalf of the British National Council. His scheme is to raise a fund of £10,000 with which to begin building a school orphanage on the uplands of Madras and to provide such an education as shall turn this human waste to Christian and Imperial Service. In addition he asks for an annual sum of £2,000 for its maintenance. The Christian Church is under an obligation to secure the submerged Christians who have 44,000 children to be provided for, for they have made their position hard by having afforded facilities for the education of Indians.

There is the question of Indian schools being availed of by Europeans. But it has to be remembered that in them the teaching is in the vernaculars and the atmosphere is quite unsuitable.

The article appropriately concludes with a stirring appeal to Christian Missions on behalf of the neglected Christian masses:—

"Behold me, your mission work never will go forward if you neglect your duty to your own race. . . . What can the domed European and Eurasian community say for itself and for the land of its birth, if its lower classes are brought up without education and its better classes denied proper opportunities of learning and advancement? Nay, we must see to it that India's sheets are not sad with British wreckage."

Buddhism in Burma

In Vol. V of *The Buddhist Review*, Saw Ou Kya gives a vivid picture of Buddhism as lived in Burma. The Buddhist religion affects the child only when he reaches the age of 7 or 8. It is interesting to note how a child is named in Burma.

The name is always chosen in a regular way. The consonants of the alphabet are divided into groups which are assigned to the days of the week. The vowels are assigned to Sunday. The accepted rule is that the child's name must begin with one of the letters of the alphabet belonging to the day on which he was born. There are thus no family names and even if a boy were born on the same day of the week as his father, and therefore might have the same name, such thought never occurs to anyone at all.

A horoscope is drawn up of the child on a piece of doubled palm leaf and in the casting of it the brahman is consulted. When the child learns to talk he is fed on simple Buddhist legends or stories. In the 7th or 8th year the boy attends a monastic school free of charge, whatever the rank of the child may be, and picks up his Pāli by means of crude recitations of Pāli verses. The most important thing he learns at this stage is the 'Thinskaya, the rules which prepare him for the great event of his life—the assumption of the yellow robe—and the entry into the Holy Order. The great importance of this ceremony cannot be better described than in the following extract—

According to Burmese Buddhist idea, it is only thus that he attains humanity and really becomes a man, but before he is no better than an animal. Some years back they would never call a non-Buddhist foreigner a man human being, but "a man animal being" because he has not entered the Holy Order. But they do not term foreigners like that now, unless they are in anger. Parents, however, often call their boy "little animal being" before they enter the Holy Order.

The ceremony that is gone through at a boy's entrance to the Holy Order is one of the most impressive and spiritually significant events in a boy's life. The boy is dressed in regal robes and mounted on the hollow-saddle steed and taken on a ride round the village in procession. The procession moves on amidst a lavish display of royal canopies and insignia. After a purificatory bath, the boy is led into a monastery where, dismounting,

he requests the monk to take compassion on him and grant to him the yellow robe. The monk makes a ready gift of three robes and the vow to keep the Ten Precepts is recited amidst great solemnity. What is the historic or spiritual meaning of this ceremony?

The procession referred to is to recall Prince Siddhattha's last appearance in Kapilavastu, before he abandoned his kingdom to become an ascetic and a Buddha, so that the procession is made to look like a royal procession as much as possible.

Every boy must remain as a novice in the monastery at least for twenty-four hours, so that he may go round the village at least once on a morning—his begging tour from house to house.

The 'Lent or the Duty' day is a sacred institution among the Buddhists.

In the monastery or rest houses people remain repeating *Amica* or Impermanency, "*Dukka* all habits to suffer. *Anatta* all is useless. *Amica* is repeated 3 times 105 times, *Dukka* 5 times 108 times, *Anatta* 7 times, 108 times. In order to count the number a rosary of 108 beads is used. Each person performs this at least three times during the day. Here the use of a rosary distinctly shows that the Buddhism of Tibet has once been into the country and still remains.

In Burma offerings to the spirit of Buddha and to other guardian spirits are in vogue but they have not the sanction of Higher Buddhism, for is this not the central precept of the religion?

Be ye a light unto yourselves, be ye a refuge unto yourselves. Betake yourselves to none other outward refuge. Hold fast to the truth as to a lamp. Hold fast to the truth as to a refuge. Buddha is only the shower of the way, seek nothing whatever outside yourselves."

Whatever after personal experience and investigation is found to agree with your own reason and tends to serve your own well-being as well as the well-being of all other living beings—that cleave to as truth and shape your life in accordance therewith."

The November festival is an interesting season and the following account of it is both vivid and interesting—

It is hardly a festival, but a competition without any prize for the winner. Each district brings its looms and all materials which are used in making cotton wool into a sheet of cloth. This competition begins about eight in the evening. Each district is given a basket of raw cotton to form into a sheet which they have to dry, clean spin and weave in one night. When they have all finished these small sheets are joined up and dyed yellow, thus forming a large yellow robe, which they put round the Buddha's image. The idea of this is the reverse of the water festival viz., that winter is coming and they wish to have the winter not so very cold.

India and South Africa

The *St Stephen's College Magazine*, publishes a very interesting article contributed to its pages by the distinguished Labour Leader Mr Ramsay MacDonald, M.P., on the recent disturbances in South Africa. The treatment meted out to Indians by the South African Government has very properly and naturally roused great resentment in India.

That resentment has found expression in several different ways but in none more striking than the action taken by the Victor. For the first time under modern political conditions so far as I can recall the representative of the King in India has made a direct protest to a self governing State. In time to come this may have far greater consequences than any one dreams of at present but whatever judgment may be passed upon it, the cause of it undoubtedly demanded swift and definite notice.

Mr MacDonald then contrasts the attitude of the Imperial Government with that of the Indian Government and finds the justification of the former's conduct in its initial blunder. The conditions of self government in the colonies make it impossible or rather too delicate for Downing Street to send out its mandate. The history of the evolution of that Government is one of conflict between the colonial people and the Home Government, and he admits that the latter has not always been wise enough in these conflicts. It generally took up the wrong side and eventually

Not only did Downing Street lose its authority but the colonies acquired a tradition never to submit to imperial control in their domestic affairs. I have been in every self governing colony we have. I have talked to every one of their Prime Ministers of varying political creeds and parties. I have found that on nothing are they so unanimous and so emphatic as in their resentment against everything suggestive of interference from Downing Street. Such an interference would fuse all colonial parties into one national party of opposition. In 1906 I was mainly instrumental in getting Lord Elgin to ask the Government of Natal to explain why three natives were condemned to be shot by court martial. Within twenty four hours protests came over the cables from Australia and Canada and New Zealand was willing to join in had there been need.

And then when the constitution for United South Africa was before Parliament some of the members had actually anticipated these difficulties

and moved amendment after amendment with a view to preventing such a future conflict, as for instance the one that is stirring all India.

But all parties united to defeat us. Liberals, Irish Nationalists, Conservatives went into the lobbies against us and the power to treat Indians as something much less than citizens of the Empire was not taken away. Therefore however objectionable it may now be the South African Government is acting within its constitutional rights in everything it has done since Mr. Gandhi began the passive resistance movement. If the Home Government were to issue any mandate it would be rebuffed, Canada, Australia, New Zealand would protest, as well as South Africa and the last state would be worse than the first.

Mr MacDonald asserts that the cause of the Home Government's impotence is not because the oppressed people are all Indians. It will make little difference if they are Scotsmen or Irishmen. For in this respect the difficulty, he says, is not one of race but of political authority.

Downing Street is far less powerful in protecting the rights of citizens of the Empire within the self governing sections of the Empire than within foreign States. If we had made South Africa independent when it wanted we should have been in a far better position to protect Indians there than we are to day. This sounds a great absurdity but it is a manifest truth.

The Home Government can only make friendly representations to South Africa and in making them it has got to be exceedingly careful how it expresses them. The writer thinks that in the nature of things the representations must be private while the crisis lasts. Mr MacDonald concludes that the deadlock in the Imperial Government should be got over.

There is no provision made for it in our Imperial machinery. If we are to educate our subject peoples and open their eyes to the width of the world and their minds to its attractions obviously the South African problem is to come up again and again in other Dominions. But I must content myself here with doing the simple thing I set out to do. I want to impress upon those who feel the South African humiliation most keenly that if the Home Government has appeared to be silent the explanation is not that it is indifferent, but that the Imperial constitution is such that nothing but disaster could have followed if mendacious despatches have been sent from London to Cape Town. We cannot let matters rest where they are but so long as they are where they are only wanton mischief making and unfortunate misunderstanding can blame the Home Government for not doing what it could not do or can assume that Downing Street is supinely passive because it has not yet published its despatches.

The Enemies of England

In the December issue of *The Hindu* in *Review* for 1913, Mr Satish Chandra Bannerji undertakes to remind Englishmen who the real enemies of England are and seeks to correct the impression created by some Anglo Indian papers that educated Indians are a menace to England. It is the firm conviction of the writer that the better mind of England is still with the Poet Tennyson who saw the vision of East and West mixing their dim lights and brooding into boundless day and not with that of the Barrack-room Ballad maker who raised the clap trap that East and West shall never be twain. The attitude of the educated Indian at present is thus expressed —

The educated Indian is fully alive to the blessings of the British rule he can fully realise the horrors of the reign of terror that any attempted subversion of that rule cannot but lead to. He is awake to his responsibilities and knows that in the future evolution of Indian history he has an arduous part to play. He is, therefore, ready and willing to co-operate to discharge to the best of his ability his onerous duties, to sink self and every ignoble consideration in rendering whole hearted service to the country of his birth. That I affirm is the present attitude of the educated Indian, that is the ambition of his life and the aspiration of his soul.

What, however, is the attitude of the ruling caste? At one time it used to treat the governed classes with undisguised contempt and set at naught the claims of justice and humanity in its dealings with the people of India. Things have improved considerably since, largely owing to the solicitude of the high minded statesmen responsible for the good government of India and the touching plea of the King Emperor for more sympathy and consideration towards the governed.

The writer next proceeds to analyse the ruling caste and its ways and inveighs against the want of manners that is so characteristic of the Briton.

Dividing the ruling caste into two classes, viz., the officials and the non-officials, the attitude of the first class is generally one of toleration but the attitude of the second class is not always even that. The feeling of the non-officials not seldom seems to be, "Touch me not I do not want you" I do not say that there are not noble exceptions.

The root of the evil is not on the surface but is deeper in the prejudice against colour which is so peculiar to the Briton and from which European races like the Portuguese, the Spaniards and even the old Romans have been so happily exempt.

If the talk of social fusion is genuine and not a hollow thing, the first thing that the Englishman should give up is his insular pride —

The fact however, remains that the Englishman in India not only possesses his full share of the national insularity but in his heart of hearts does not like the dusky people among whom his lot is cast. As there is no reason peculiar to his constitution as a human being why the prejudice against colour should be an inevitable and permanent feature of his mentality, one should think that the prejudice could be conquered and surmounted provided a genuine and honest effort were made to get rid of it. What is very much to be regretted is that very few indeed make an honest effort to disabuse their minds of prejudices.

The present day Indian Civilian who, not always sensitive to his obligations, indulges his prejudices and goads educated India to exasperation by his offensive generalisations, is a great danger to England. The mischievous effusion of Fullerton should be a thing of the past.

What then should be the ideal to be kept in view in governing an alien people and what are the difficulties that confront those who honestly strive for a better understanding between the ruled and the rulers?

We Englishmen and Indians, knit together by loyalty to our beloved sovereign, shall be as brothers before the altar of the Empire bearing the Empire's burden and sharing its inestimable privileges and it may be adding something not yet seen or dreamt of to its world wide and weatherbeaten fame. But this ideal cannot be achieved so long as the bureaucracy remains a close, self sufficient and all powerful corporation almost impervious to public opinion and but partially mindful of the personal wishes and declarations of the beloved Sovereign.



H H THE MAHARAJAH OF KASHMIR

QUESTIONS OF IMPORTANCE.

The Kshatriya Conference

H H the Maharaja of Kashmir and Jammu presided at the annual gathering of the Kshatriya Upkarini Mahasabha at Agra on the 28th December and delivered the presidential address. His Highness spoke at some length on the social evils of the caste system and pointed out the two great obstacles to social progress—the lack of education and the force of custom. He then condemned the practice of demanding large dowries which is but a mistaken idea of respectability. The custom of inviting nautch girls for performances during auspicious days was next condemned. He appealed to the moral courage of the Rajputs to rise above the pitfalls of superstition.

Female education has now passed the stage of academic discussion in India and His Highness was not content with passing a few homilies on the subject. He said—

to all education in the true sense of the word the mother must take a prominent and almost indispensable part, and if we do not educate our daughters and our sisters we are depriving ourselves of the most important element in the education of our sons and our brothers. The influence of the mother on her son is and ought to be, one of the most powerful instruments for good in education, and it is our duty to avail ourselves of that instrument as far as we can. If the Rajput of the future is to maintain and strengthen his position. The Rajput College is still unachieved. The proposal for the establishment of this college has been considered annually by the Mahasabha for over eight years and has received the approval of the Government of India and with the increased numbers of Rajput students who are yearly leaving our schools there is ample material for its foundation if only the money could be obtained. The amount that we must raise is not small but if we co-operate heartily I see no reason why it should not be forthcoming. What has been subscribed up to the present time is almost inconsiderable, and I do not hesitate to say that this state of affairs is by no means creditable to us as a community. In this matter every Rajput can help. However small his contribution may be, I hope that next year more substantial progress may be reported, and would suggest that a deputation should be appointed to approach the Ruling Chiefs with the object of securing their assistance and support.

The All India Theistic Conference

The Theistic Conference was held at Kamchi on the 26th of December and Principal P L Vaswani delivered the inaugural address. In the course of a stirring address he shewed that a new epoch in Indian life had opened and that religion is meant to be a social force essentially related to the nation's life. The Theistic Conference, he said, is a witness to this widened conception of the function of religion. He then traced the progress of the Theistic dispensation in India and observed that harmony is the need of India and the world and the "religion of harmony is receiving recognition in many lands beyond the bounds of India. He then concluded his speech in the following words—

The heart of India cries with a piteous cry for men and women filled with passion for 'human service,' and 'the sense of God.' Bulken wrote not long ago— "There is probably more antipathy against religion to-day a more widespread and popular denial of it than ever has been the case before." Yes, there is a daily deepening denial of the traditional but not the essential values of religion. For the cry of the human heart is for the eternal. Man is greater than the earth, and the ancient fire of the spirit is not dead but still it smoulders in the Indian heart waiting for the breath of a mighty vision to fan the ashes to a flame. And striving to verify that vision of the one in all we are assembled in this great hall under the leadership of the one Lord and in the stimulating presence of our revered President Dr Sunderland. Our friend and fellow worker in the service of which we are common comrades, he has crossed the seas and continents to bring to us the message of Love and fellowship from the Unitarian Associations of the people of Europe and the United States. I greet him as our brother come from our father's Western Home. That message of the one parent spirit who is the inspirer of all races and nations and religions, is the message also of the Theistic Church in India. We are not many, we are not rich in the resources of a great organization, but we have glimpsed the Beauty of the sacred vision, strive to build in India a Temple we mean not for one sect or denomination but for the United People of a New Indian Nation. Our ranks are not many, we are strong in the strength of the Lord and behold in our hands the banner of a sacred cause. That banner we shall not drop but we still shall bear it on through good report and ill. We still shall bear it on breath of life in us. We still shall bear it till the last pass it into the hands of those who come after us and they shall pass it to another generation till at last, the sacred flag is planted high and the nations of the earth behold it and rejoice and the hoary-headed Mother India is hailed again as the Queen of all the East.

The Rev Dr J T Sunderland, M A who

presided over the deliberation gave a remarkable address on Human Brotherhood. The Reverend Doctor then conveyed to the gathering the warm fraternal regard of the Unitarian Christian Theists of America and Great Britain whom he has been representing at various centres in the East. He traced at length the course of civilization and the progress of brotherhood with touches of his own autobiographical reminiscences in the course of his recent extensive travels in the East. He deplored the racial antagonism between Europeans and Asiatics and showed their mutual obligations to each other.

If Europe has produced great nations so has Asia. If Europe has given birth to great men Asia has given birth to men quite as great. Indeed has Europe any sons who may justly be ranked as the equals of Asia's Confucius, Buddha and Jesus? Europe should not forget that she did not originate her own civilization but received it from Asia. More than that, she did not originate her moral laws or her religion. Both of these inestimable treasures are Asia's gifts to her.

During the past half century Europe has been endeavouring upon Asia the valuable boon of her science and these practical arts, inventions and industries which grow out of science. For this Asia may well be grateful. But there is little cause for boasting on Europe's part for surely it is time for her to be making some return to the older continent for the priceless boons of her own civilization, her own moral laws and her own religious faith.

What is needed is for Europe and Asia to lay aside their antagonisms, to join hands in carrying forward science still further and to co-operate in every way possible in the work of uplifting the world.

He then passed on to consider the nationalities and observed that the world is moving towards the day when armies and navies will neither be needed nor tolerated for any other purposes than those of national and international police.

Hence the imperative need of every nation is a patriotism large enough and intelligent enough to understand this, and to do all in its power to promote such a condition of things.

Dr Sunderlind then explained that he came to India as representative of various religious bodies both in America and England and that his mission was to prepare the way for a series of Congresses of theists which it is proposed to hold

in various large cities of the Orient between November 1914 and April 1915. He said that all the congresses will be distinctly unsectarian. They are open to all the great historic non-Christian theistic faiths. He then concluded as follows:—

Believing that there is one God over all the world and that all religions contain truths that are of permanent and vital importance to men, representatives of all faiths are invited to come together to confer with one another as brothers on the broad basis of the Universal Fatherhood of God and the Universal Brotherhood of man.

The objects which these congresses hope to accomplish are these:

One is the promotion of better acquaintance between the various religions represented. Such better acquaintance is greatly needed. The different religions hold themselves aloof from one another far too much. Thus they fail to understand one another, and, as a result, alienations, jealousies and antagonisms easily arise. Better acquaintance would do much to remove these jealousies and antagonisms and to create a feeling of friendship and brotherhood.

Second—The Congresses will stand for the universal elements in all the religions and will put supreme emphasis upon these in all that is said and done. This will help the different religions to see how much they have in common.

Third and most important of all, the Congresses will endeavour to create in all the religions a conviction that they have a great work to do together for the moral uplift of the World. Religion ought to be the world's greatest power for the moral regeneration of men and society. It would be if all religious faiths would subordinate the local and peculiar to the relatively unimportant elements which separate them and place their emphasis upon the great moral and spiritual elements which they possess in common and in which their real life consists. If all the great religions of mankind would subordinate the minor differences, rise above their enmities and join their efforts for the oneness and end of curing the world's evils, and lifting the nations up to righteousness, justice, brotherhood and peace, nothing could withstand them. Wars would cease, crime would well nigh disappear, prisons would become mainly things of the past, the dark streams of suffering and sorrow which now flow over all lands would for the most part be dried up and the earth would become a very real heaven.

Why should not the religions of the world lay aside their antagonisms and unite in this their supreme mission? It is with the hope of doing something to effect this most desirable consummation that the Congresses have been planned.

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The Indian National Social Conference

The twenty sixth Indian Social Conference met in the Congress pandal at Kowachi on the morning of the 29th of December. The proceedings commenced with an inaugural address by Sir Namayan G. Chandavarkar, General Secretary of the Conference. After recounting the achievements and failures of the past year he pointed out the mischief arising from infant marriages, enforced widowhood, the caste system and polygamy. Referring to the two absorbing questions of the day the, "Collapse of Swadeshim" in the recent failure of the Indian Banks, and the Passive Resistance Movement in South Africa, he said that both these questions were more social than political or economic. The banking crisis he said was really one phase of the failure which is the necessary accompaniment of trying to build the superstructure of national life before its foundations are well and truly laid in individual character and in the every day social life of the country.

It is well that all this has happened, if it will only bring home to us the imperative necessity of grasping and living by the inspiration of the teaching of all our great religious and social reformers, that the true foundations of a nation's life are love of God and love of Man, that in other words, the purification of our religious ideals and a wider diffusion of justice in our social institutions must form the root and basis of all other attempts at progress. We have had our day of pseudo Swadeshim, it has shown us what we are and where we are. Let us by all means strive for wealth by means of commerce and industry, but let us strive for it by standing on the ancient highway laid out for us by our own Rishis, who sanely said, "Pursue wealth by pursuing the path of Dharma" which means our primary duty to God. It is the same truth which the Master embodied in sacredness of phrase all his own. Seek ye first the Kingdom of God, and all things shall be added unto you.

After the Chairman of the Reception Committee had welcomed the Delegates, Rao Bahadur Dewun Kaurimal Chandammal delivered his presidential address. He began by saying that the social reform movement is part of a world wide reform. He next referred to the various problems connected with social reform, including the abolition of

castes, widow marriage and the up lifting of women and the depressed classes. After discussing these questions at some length he referred to monogamy and marriage, advocated inter caste marriage and condemned polygamy. He hoped that marriages performed according to theistic rites would be legalised and child marriage abolished. He also urged that the taking of dowries at marriages should be condemned and that *nautches* during marriages should be abolished. In conclusion, he said —

The immediate work before us is that of emancipation emancipation of ourselves from the fetters of castes and sub castes, of our women from the fetters of ignorance, superstitious and prejudice of the widows from their enforced widowhood, of the depressed classes from their many disabilities and their main cause which is "untouchableness," of children, boys and girls of tender age from the degenerating effects of early marriage and of minor girls from the hands of abandoned people."

Hindu Marriage Reform

Marriage after Puberty — By V. S. Srinivasa Sastri, B.A., LL.B. (Published by the Madras Hindu Association). It is contended that the marriage of Brahman girls after puberty not only has been expressly forbidden by Sastras, but was never in vogue. The object of this paper is to prove that that contention is wrong. A candid examination of the original authorities on the subject brings to light a mass of evidence sufficient to make irresistible the conclusions that at first Brahman girls were married only after puberty. **Price As 8.**

The Tonsure of Hindu Widows — By M. Subramanyam B.A., B.L. (Published by the Madras Hindu Association). Textual authorities against the practice. In this valuable little book the author marshals together all the Shastric authorities against this cruel practice and makes an appeal for its discontinuance. **Price As 8.**

The Vedic Law of Marriage — By A. Mahadeva Sastri, B.A. **Price As 8.**

The Aryan Marriage — With Special Reference to the Aryan Question. By R. Raghunatha Rao B.A. The author endeavours to depict the Aryan Ideal of Marriage as found in the Sastras, and enters into historical considerations to show how the Modern Hindu Marriage has come to be but a sad travesty of the Grand Old Ideal. *Pre-pubescent Marriage is un-Vedic.* Double Crown 16mo. Pages 276. **Price Re 1-8.**

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The Temperance Conference

The Temperance question has recently been receiving the attention of the Viceroy and the presidential address of the Hon Mr I V Seshagiri Aiyar at the eighth All India Temperance Conference at Karachi has come in good time. Prof Sahani of the Sind College welcomed the delegates from other provinces as Chairman of the Reception Committee. The Hon Mr I V Seshagiri Aiyar, the president, in a singularly brief and telling speech exhorted the audience to shrink from the temptations of this habit. He concluded his remarks by indicating the lines on which the assistance of the Government should be asked for.

(1) There are religious observances in this country, and it is the duty of the Government to see that on such occasions people are not tempted to indulge in drink. If the withholding of licences altogether is impossible, it should at least be possible to restrict the use within very narrow limits. I am glad to learn that here in Karachi the authorities have issued instructions to close all liquor shops during the Moh festival. I hope that other Governments will follow this good example.

(2) The principle of local option should be given to the people. I have heard it said that such a system had not worked well in England and it will do so in India. I can see no difficulty. After all the habit of drink should be restricted as far as possible. I fail to see why the wishes of a minority should prevail against the majority.

(3) The location of shops should be far away from thoroughfares and frequented places. Even vicinity to roads tempts the wayfarer and oftentimes the lives and properties of the passers by are endangered.

(4) The regulations of the hours of opening and closing should be more restrictive than now.

(5) As far as possible there should be no sale of drinks to women and to persons who are not majors. In Madras there has a reform in this direction but Government should move on more vigorously than before.

(6) The separation of the Revenue from the licensing authorities, the fixing of a maximum of quantity to be sold in a day are some of the other reforms which have been advocated.

It is both tiring and futile to add to the copy book maxims on the subject but in earnest endeavour on the part of the Government to recast their excise policy in consideration of human souls rather than their own finances and the constant vigil of society itself in its endeavour to save and succour the weak and the unwary would go a great way in diminishing the colossal blunder.

The Theosophical Convention

The thirty eighth convention of the Theosophical Society commenced its sessions on the 26th ultimo at Benares.

Mrs Besant delivered the presidential address in the course of which, after welcoming the delegates, she briefly referred to the "storm and stress" of unexampled and unbroken attack by the group of our persecutors and of their organs in the press during the year. Reviewing the work of the Society during the year she said —

With regard to the trouble in the German section it ran its natural course. More than four thousand members were admitted during the year. America, England and Spain report rapid progress. At Adyar head quarters all has gone on smoothly. Norway has constituted its own National Society. An effort which promises to be very successful has been made to establish a steady centre for our educational work in future and the Theosophical Educational Trust has been incorporated. It has the beginnings of a College at Gorakhpur. It has bought land for a college in Benares and some sixty acres have been given for a college by the generous Maharajah of Tilhar at Gaya. There is the prospect of another at Madanapalle. We have boys schools at Benares, Madanapalle, Bankipore and Proddutur and girls schools at Benares, Kumbakonam and Madurai.

After the presidential address, reports from the National Societies and unsectionalised countries as well as those of subsidiary activities were read by various representatives. England showed a total of 2,289 members and India a record increase of 1,070. Reports from Scandinavia, New Zealand, Netherlands, France, Italy, Germany, America, Cuba, Burma, Scotland, South Africa and several other countries showed steady progress all round.

At this stage Mrs Besant vacated the chair and Sri Bahadur Shyamshankar Lal of Gwalior was elected Chairman. Mr Herendinath Datta of Calcutta proposed and Babu Iswaraiah of Allahabad seconded the following resolution which was carried with tremendous applause —

That this convention expresses its entire confidence in Mrs Annie Besant and begs to convey to her its heart felt gratitude for its invaluable service rendered by her to the Theosophical Society of which she is the trusted and revered head.

UTTERANCES OF THE DAY.

The Hon. Mr B. N. Basu on the Press Act

The following is the full text of the speech delivered by Babu Bhupendra Nath Basu at the Congress in moving the resolution on the Press Act —

Mr President, Brother delegates, ladies and gentlemen, — I have been called upon to move a resolution which is more or less technical in its character. Therefore I feel that in a mixed assembly like this it would be hardly possible for me to deal with all its details nor do I think it would be desirable, having regard to the limited time at our disposal, that I should do so. I shall only take you through the broad features we have to consider and then I shall ask your verdict whether this legislation should be in the statute book of the country. The resolution is that the Press Act of 1910 should be repealed in view of a recent decision of the High Court of Calcutta which declares the safeguard provided by the Act as illusory.

Gentlemen, you will all remember that I am dealing now with what was a piece of panic legislation. The Government of India, like all other Governments, with not always an easy conscience, is liable to panics, but unlike other Governments, the Government of British India must not forget that its position is peculiar, and nothing is more calculated to do it harm than its liability to panics and nothing more dangerous than hasty action undertaken in fear or anger. Sedition may pass like the breath of the wind, anarchy may raise its matted locks in dark and unholy corners, but that may also go, but what will not go is the impression that a handful of boys with explosives in discarded tinjots and a few hysterical newspapers, may disturb the equilibrium of the Government of India and bring it down head over heels and that is what happened in 1910.

The Indian Press was liberated in 1837 amid circumstances of great solemnity, with a declaration that boldly looked the future in the face. The early rulers of India were not timid men, were not frightened by shadows, not men who carried their hearts in their sleeves, not men who troubled themselves into continental analogies, not men who ran to Austria or Russia for models of Government. They rescued India from misrule and anarchy, they

wrested the dominion of India from the French, they wanted to give India the benefits of British administration, they wanted to infuse the country with the spirit of British rule. These were men who wielded like the sword and the pen and were at home alike in the busy haunts of men and in the seclusion of the Council Chamber. This is what Sir Charles Metcalfe the liberator of the Indian Press, said to a deputation which waited on him in 1837. Referring to those who were opposed to the removal of the licensing laws for the Press, he said — If their argument be true, that the spread of knowledge may be ultimately fatal to our rule in India, I close with them on that one point, and maintain that whatever may be the consequences, it is our duty to communicate the benefits of knowledge. If India could only be preserved as a part of the British Empire by keeping its inhabitants in a state of ignorance, our dominion would be a curse to the country and ought to cease. These are memorable words and their given significance should never be lost sight of. Unfortunately they were lost sight of in 1910 and the Government of India took a hasty and hurried step towards what Sir Charles Metcalfe sought to avoid. Did they think that they were by the law they were passing, killing sedition? Did they believe that they were choking off the subterranean channels through which moisture was brought to that plant of noisome growth? They must have, but the question may be asked, have they succeeded? The answer is writ in large characters for the man who runs to read. And so it was anticipated by those whom panic and passion had not blinded to reason, that sedition driven underground is more dangerous, than sedition whose roots you can reach, with your eyes open. We barred our way to the sources of the danger. And, gentlemen, it was not as if there was no law dealing with sedition, it was not as if we had not succeeded in suppressing newspapers which were offending. In Bengal, the "Sindhya" had gone, the "Jugantar" had gone, the "Bande Mataram" had gone. Sir Herbert Risley, declared in his speech that out of 48 cases for sedition instituted under laws then existing, the Government had secured a conviction in every one of them. What more could be wanted? The answer was given, that the prosecutions involved great labour and much consideration consequently the Government wanted a sweeping measure not causing so much trouble. Alas! the blindness of rulers and of men, how human foresight is apt to be vain, how human schemes go the wrong way!

Gentlemen, you will allow me to pass to another branch of the subject. The Government of India had to put a sile on their own conscience, they had to reconcile the British public and a Liberal administration—they had to re-enact what Gladstone had helped in removing, and who could find for them more plausible reason, than that keen, gifted and astute scholar and politician Sir Herbert Kitley. He brought into requisition the laws prevailing in Austria, the conditions of which, he said were similar to India, forgetting that Austria and Hungary had their Diets and that Ministers would be removed, but these slight considerations do not affect our rulers when they draw analogies from the continent of Europe for the enactment or introduction of a retrograde or reactionary measure. But said Sir Herbert. We in India shall be better off than in Austria. The Bill does not propose to confer any power on the police. They will be absolutely outside it and have nothing whatever to do with its administration. I think there is a difference between the police, and the C. I. D., the one is open and public, and the other is secret and subterranean, and Sir Herbert was only thinking of the public police keeping the C. I. D., in reserve. How is the law administered? As soon as an application is made for a registration to the magistrate, he refers it to the C. I. D., and upon its report depends the fate of the newspaper or the press. There are many pressmen in this assembly, they will correct me if I am wrong. But Sir Herbert Kitley had not only to throw dust on the eyes of the British public, he had also to re-introduce on a much larger scale what Gladstone had repealed, namely the Vernacular Press Act of 1878, and he pointed out the difference.—It was 'not like the Press Act of 1878, a purely executive measure. The initiative indeed rests with the executive government, but ample security against hasty or arbitrary action is provided in the form of what is virtually an appeal to a highly competent judicial authority. This was not all this does not rest on the elusive assurance of an astute statesman. The Law Member at the time, whose honesty and candour are above all question, said in words of great emphasis that he had provided safeguards which would make a Local Government hesitate before it made an order of forfeiture, because there was a tribunal which would sit over it and reverse its decision. There was another safeguard under Section 4 of the Act this would have to state the offending words, signs or visible representations. These were the safeguards. The Local Governments would have to particularize the

offence and there would be the right of appeal. Yet no Local Government did set out particulars. In a recent case the High Court of Bengal held that the declarations of forfeiture were invalid and illegal, but the invalidity was protected by sec. 22 of the Act and the High Court had no power to interfere. Then as regards the safeguard of appeal this is what the Chief Justice has said "Of the two alleged checks on executive action, supposed to be furnished by the Act, one, the intervention of the Courts, is ineffectual, while the other, for this very reason, can be, and in this case has been, disregarded, without impairing the practical effect of a forfeiture purporting to be under the Act."

Well gentlemen, this is what we have come to. We have a special law of a very drastic nature without any safeguards. We say that the law is not necessary, we say that that law can never serve the purpose for which it was intended; we say that that law will make the criminal administration more difficult because it will shut out the sources of information, we say it will make the general administration of the country a matter of grave concern for it will act as a wet cloth on all expressions of public opinion, we say that situated as the Government of India is, foreign in its composition and aloof in its character, that law is a source of great peril, that it is against the spirit of the British constitution, that it is derogatory to the self respect of a nation, of a people if you will, which is fast developing its self consciousness, and we say on the authority of the highest tribunal, that the safeguards supposed to be provided do not exist, and we appeal to the Government of Lord Hardinge who has shown a courage in his treatment of great and burning questions like the Partition of Bengal, the grievances of Indians in South Africa, the just indignation over the huge bungle in Cawnpore, comparable only to the early administrators of India, to remove a dark and inglorious spot in what is justly regarded as the brightest jewel in the British Crown.

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INDIANS OUTSIDE INDIA.

The Indian South African Question

The foremost question that is just now agitating the public mind in this country is that relating to our suffering countrymen in South Africa. As might be imagined the bulk of the speeches during the Christmas week referred to the treatment of Indians in the British Colonies. The Viceroyal utterances on the subject have been fully appreciated at the recent conferences and the tension of feeling has been made less acute by the appointment of a sympathetic representative of the Government of India to the Royal Commission of Enquiry. The pathetic literature on the subject is now sufficiently voluminous and we give below only the cream of some authoritative pronouncements recently made on the painful episode.

I By Mr M K Gandhi *

"We were discharged unconditionally on the 18th instant, on the recommendation of the Commission. We were not told at the time of our relief why we were being relieved. It is not true that after relief we went to Pretoria to see the Ministers. Knowing as we do the feelings of Mr Esselen and Colonel Wylie towards Indians, it is impossible for us not to feel strongly that the Commission has not been appointed to give us fair play, but it is a packed body and intended to hoodwink the Government and the public both in England and in India. The Chairman's integrity and impartiality is undoubted, but Mr Esselen and Colonel Wylie are well known and admitted generally to be amongst the strongest and most violent opponents of Indians in South Africa. Mr Esselen has emphatically declared from the public platform on many occasions extreme anti Asiatic views and is so intimately related politically to the Union Ministers that he is regarded here practically as a non official member of the Ministry. Only recently he expressed himself, privately most offensively about the Indians to a member of the Union Parliament named Mr Meyler, who has publicly protested against his appointment. Colonel Wylie has been our bitterest opponent in Natal for more than twenty years. So far back as 1896 he led a mob to demonstrate against the landing of Indians who had arrived at Durban in two vessels advocated at a public meeting the sinking of the ships with all Indians on board and commending a remark made by another speaker that he would willingly put down one month's pay for one shot at the Indians and asked how many were prepared to put down similarly a month's pay on

these terms, and he has consistently been our enemy all these years. Moreover, he is Colonel of the Defence Force whose acts are the subject of inquiry and he is also the Legal Adviser of many estate owners and during the present agitation he has openly said that the £ 3 tax ought not to be repealed.

"The Commission is not merely judicial but also political, investigating not only the facts as to ill-treatment, but also recommending a policy for the future and it is impossible that the Chairman will control the views of his colleagues in matters of policy. The appointment of Messrs Esselen and Wylie to investigate our grievances and to stigmatise our protests against their appointment is to add insult to injury. Almost the entire South African Press admits the reasonableness of our suggestions as to the additional members. Ministers of religion and other European friends are working to remove the pre-arranged deadlock and secure us fair play. We would be prepared to lead evidence before Sir William Solomon alone if it was a question merely of enquiring into the charges of flogging acts of military and other ill-treatment, but this inquiry includes an examination of grievances also. Before our release, public meetings had been held at all Indian centres throughout South Africa protesting strongly against the personnel of the Commission and urging the appointment of Mr Solomon and Judge Rosa Jones to counterbalance Messrs Esselen and Wylie. Immediately on our release, as soon as we took the situation in, we addressed a letter to the Ministry asking for these additions to the Commission. Objection has been taken to the form in which this request was put forward by us, but we are confronted with a terrible crisis and it is not easy always to weigh carefully the niceties of form at such a juncture. The Indian position has always been to insist on the community being consulted at least informally regarding matters vitally affecting it since it is useless

in the constitution of the present Commission, Indian sentiment not only was not consulted but was contemptuously trampled on. During the recent deadlock in connection with the European railwaymen's grievances the men were permitted to choose their nominee by a referendum. We merely asked for informal consultation when we were released.

"We found that the indignation of our countrymen was at white heat owing to floggings which had been seen with their own eyes, shooting which they believed to be unjustified and other acts of ill-treatment and this indignation was further intensified by the harrowing accounts of prison treatment which the passive resisters including ladies who were released at this time on the expiry of their sentences gave to the community. In all our experience of prison treatment in this country never have we been treated before with such unparalleled cruelty. Insults by warders, frequent assaults by Zulu sentry articles, food badly cooked by Zulus, all these necessitated a hunger strike causing immense suffering. You have to know these things to understand the frame of mind with which the community met at the public meeting on Sunday, the 21st December, to consider the position and resolve on future action.

"There was but one feeling at the meeting and that was that if we had any self respect we must not accept the Commission unless it was modified in some manner in favour of the Indians and we must also ask for the release of all real passive resister prisoners in which

* Mr Gandhi's statement

terms we do not include persons rightly convicted of actual violence and we all took a solemn oath in Glosa name that unless these conditions were complied with we would resume our Passive Resistance. Now this oath we mean to keep whatever happens. In this trouble we are fighting with spiritual weapons and it is not open to us to go back on our solemn declaration. Moreover, in this matter it is not as though it is the leaders that are agging the community on, on the contrary so determined is the community to keep the vow which it has solemnly taken that if any leaders ventured to advise acceptance of the commission without any modification on the lines asked for they would beyond all doubt be killed and I must add justly so. I believe we are gaining ground. Several influential Europeans including some ministers of religion, recognising the justice of our stand are working to help us and we have not yet given up the hope that some way may be found out of the difficulty."

In all this crisis, I wish to say before concluding, two things have greatly sustained and comforted us. One is the splendid courage and staunch advocacy of our cause by His Excellency the Viceroy and the other is the hearty support which India has sent us. We shall do nothing now till Sir Benjamin Robertson arrives and we shall receive him with all honour and trust both because you tell us we shall find in him a strong friend and also because he has been appointed by the Viceroy to whom we feel so profoundly grateful. But unless the Commission is made in some way more acceptable to us, I do not see how the renewal of Passive Resistance can be avoided. We know it will entail enormous suffering. I assure you, we do not desire it, but neither shall we shrink from it, if it must be borne.

II. By His Excellency Lord Hardinge *

I feel that I ought to take this opportunity of saying what great importance I attach to the recognition by the leaders of the Indians in South Africa of the Commission appointed by the Government of the Union. The fact that a public and judicial enquiry will be held by a Commission of whom the President is a Judge of Appeal and universally esteemed and respected to investigate the allegations that have been made, to enquire into their causes and to make recommendations presents an opportunity that the Indians have not had before to submit to the verdict of the world the justice of their grievances. I cannot urge too strongly upon the leaders the urgency of accepting the Commission and of setting to work at once to prepare their case for submission to it. The Government of India feel such deep interest in the result of this Commission that we have appointed a distinguished official Sir Benjamin Robertson, whom I think many of you know to be present before the Commission as the representative of the Government of India.

III. By the Hon'ble Nawab Syed Bahadur †

I have more faith, I confess, in retaliatory measures such as the placing of an embargo on the importation of coal from Natal into the country and the closing of the doors of competition for the Civil Service against the South African Whites. It seems to me that these are the only weapons at present available.

* In replying to various deputations at Calcutta.

† From the Presidential Address to the Congress.

IV. By the Hon'ble Sir Ibrahim Rahimtullah *

The question that is facing us to-day is not merely the treatment that our fellow-countrymen are receiving at the hands of the South African Government. It cannot be narrowed down to the present residents in the South African Union. That question is undoubtedly important and requires to be dealt with forthwith, but the wider question can no longer be postponed but must now be faced and that question is "What is the position of the people of India to the British Empire?" Australia is practically barred against us. Canada is contemplating legislation to prohibit Asiatic immigration. The attitude of South Africa is patent to you. The time is therefore ripe to ask whether we are common subjects of His Imperial Majesty the King occupying identically the same position as the other subjects of His Majesty, or are we so in theory only? Under the gracious proclamation of Queen Victoria confirmed by the Royal pronouncement of Queen Victoria's two successors, pledges have been given to us in an unequivocal manner that we are the citizens of the Empire. In practice however, we find that in South Africa, in Canada and in Australia we are regarded in a manner which it is difficult to express in moderate terms. We have therefore every right to ask the British Cabinet, through the Secretary of State, for a declaration whether they will manage to secure to us the rights and privileges of British citizenship.

* From his Presidential Address to the All India Muslim League.

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HIS HIGHNESS THE MAHARAJAH OF MYSORE.

FEUDATORY INDIA.

The New Mysore Treaty.

In our last number we reported H. E. the Viceroy's announcement of the New Treaty of Mysore. The text of the Treaty between the British Government and H. H. the Maharajah of Mysore has been issued. The Treaty is described as being executed between Lieutenant-Colonel Sir Hugh Daly (in virtue of full powers vested in him by the Governor General in Council) and H. H. the Maharajah, on the 26th November, 1913, and as having been ratified by H. E. the Viceroy and Governor-General at Bankipore on the 1st December. The Treaty begins —

"Whereas the Rulers of the territories of Mysore have since the restoration to them of the said territories in 1881 evinced zeal and attachment to the Crown and whereas the administration of the Mysore State has been conducted during the past 32 years to the satisfaction of the British Government, and whereas in order to mark the high esteem in which H. H. the Maharajah is held by the British Government, the Governor-General of India in Council is desirous of making certain changes in the conditions laid down at the time of such restoration. The following Articles are hereby agreed upon."

Then follow 22 Articles as against the 24 in the Instrument of Transfer of 1881, which the Treaty replaces. The Articles are in the main a reproduction of those in the Instrument of Transfer except that the latter had to speak of the then Maharajah in 1881 being placed in possession of the territories of Mysore and installed in administration thereof, whereas now the present Maharajah is spoken of as administering the State. Accordingly Article 1 of the Instrument of Transfer is struck out. Article 2 spoke of the Maharajah and those who succeeded him being entitled to hold possession of and administer the territo-

ries so long as he and they fulfilled the conditions thereafter prescribed.

Article 1 of the present Treaty reads:—

"The Maharajah Sri Krishnarajah Wadiya Bahadur and those who succeed him in the manner hereinafter provided shall be entitled to hold possession of and administer the said territories perpetually, subject to the conditions hereinafter prescribed."

It will be noticed that the word "perpetually" has been introduced. The phraseology has been slightly altered in the article of the Instrument of Transfer relating to the railways to be constructed or worked by the British Government in Mysore territories. It was provided in 1881 that land required should be granted "free of all charge," but in the Treaty these four words are omitted. This is in accordance with the current arrangements, under which compensation is paid for the land by the Government of India when a line passes through a Native State and *vice versa*. In two minor Articles the phrase "previous sanction" of the Governor-General in Council is changed to "previous assent."

It is in the closing Articles that the most important alterations are made, as will be seen from quotations given below. Article 22 in the Instrument of Transfer was as follows:—

"The Maharajah of Mysore shall at all times conform to such advice as the Governor-General in Council may offer him with a view to the management of his finances, the settlement and collection of his revenues, the imposition of taxes, the administration of justice, the extension of commerce, the encouragement of trade, agriculture and industry and any other subjects connected with the advancement of His Highness's interests, the happiness of his subjects and his relations to British Government."

Article 23 of the Instrument was —

"In the event of the breach of observance by the Maharajah of Mysore of any of the foregoing

conditions, the Governor General in Council may resume possession of the said territories and assume direct administration thereof or make such other arrangements as he may think necessary to provide adequately for the good government of the people of Mysore for the security of British rights and interests within the Province.

These two Articles disappear and the following is substituted in the Treaty of the 1st December —

‘ While disclaiming any desire to interfere with the freedom of the Maharajah of Mysore in the internal administration of his State in matters not expressly provided for herein the Governor General in Council reserves to himself the power of exercising intervention in case of necessity by virtue of the general supremacy and paramount authority vested in him and also the power of taking such precautionary or remedial action as circumstances may at any time appear to render necessary to provide adequately for the good government of the people of Mysore for the security of British rights and interests within that State.

Iron Smelting in Gwalior

Gwalior has long been famous for its well known iron smelting and manufacturing centres Bagli Jat Magroni, Amoli and Ratnagarh have not as yet lost their heritage. But the cheaper ware of European and American marts have slowly replaced the native crafts. This question was tackled by His Highness the Maharajah Sindia and after considerable consultation with European and American experts, the electric method has been substituted. Mr Jayaji Pratap writing to a contemporary points out that

“ Although we have not the same advantages of cheap supply of electric power from waterfalls here, we nevertheless find a good deal of surplus electric power is available at Lashkar in the vicinity of which large deposits of rich iron ores exist, there is every prospect of the experiments being successfully conducted at least here. In Gwalior Prant we

find the hematite iron ore which assays from forty per cent to seventy per cent of iron. Magnetite found in rocks of the Gwalior series (Bijawars) assays up to seventy per cent of iron. The size and the purity of the deposits are all in favour of the work proving successful and this added to our ability to secure relatively cheap electric power and the possibility of a rail road outlet, must provide sufficient incentive to endeavours being made to establish the iron industry here by means of smelting in the electric furnace.

He instances the success achieved in the California State where the commercial feasibility of such electric furnaces has been fully demonstrated. The writer is hopeful of the future and concludes —

The research work in the porcelain line undertaken by the Commerce Department nearly four years ago was concluded last year, and the Director have already sanctioned a scheme to put that industry on a commercial footing in the course of a few years. There is hardly any industry now more important than iron which calls for our immediate attention and we cannot but recommend in the strongest possible terms that any money available for industrial research in the Commerce Department should now be spent for a few years in putting iron smelting on a sound footing as this is the industry that once provided labour to thousands and played an important part in the export trade of this State.

The Story of Jaipur

Mr A. Hugh Fisher writes in the *Illustrated London News* on Jaipur and the story of its progress. The “famous pink City” was built by Jai Singh II who caused his architects to lay out in rectangular blocks with straight wide streets crossed by others at right angles. Jaipur is politically one of the three most important States in Rajputana. Historically it is said to have been founded by Dhola Rao from Gwalior about 1128. Still the name of Jai Singh is impressed

as well in the famous observatory as in name. The former is the largest Sun dial in the world. Among his acts, says the writer, was an order for the translation of Euclid's Elements, the Treatises on plain and spherical Trigonometry, and Napier on the use of Logarithms, into Sanskrit. Standing in the paridhi, the circumference of the dial, I could see above some pink dwelling houses the clock in the palace tower which is regulated by the old dial. There was a great stillness about this grass grown enclosure and its strange, gigantic 'instruments—vast hemispherical cups hollowed out of the ground, huge brass circles, and the twelve Rashivalayas, the Houses of the Zodiac, each containing a little painting of its celestial landlord.

It is but a short way from the observatory to the gay palace of the Maharajah, with its painted courts, its rooms over rich in gilt mirrors and modern furnishings, its fine hall of audience, and its lovely gardens.

The Chief of Ichalkaranji

"Junius Junior" writes as follows in a recent issue of the *Mayfair Gallery* on the Chief of Ichalkaranji and his State—

The Chief of Ichalkaranji has a remarkable influence over his people for good, and he is representative of the advanced environment of that great country to day.

The son of Meherban Sardar Govindrao Abasahel Ghorapade, Chief of Ichalkaranji, he was born in 1870 and educated at the Rajaram College, Kolhapur, and at the famous Elphinstone College, Bombay, under Dr. Wordsworth, the grandson of the celebrated poet. Naturally gifted to be a ruler he has, nevertheless, neglected no opportunities of extending his experience of all that appertains to good government. At an early age he fully realised how much progress relies upon education, and he has done everything within his power to encourage education within his State.

He recently published two translations in the vernacular, one of the 'Leaves,' written by the late Miss Violet Clarke, daughter of Lord Sydenham, and the other, 'Rural Economy in the Deccan,' a book written by Mr. G. Kestinge, Director of Agriculture, Bombay Presidency. He is now paying an extended visit to Western countries and will publish his experiences upon his return to India for the benefit of his people.

The State of Ichalkaranji is an admirable example of the progress of India. At the time of the Chief's installation on the Gadi in 1892, the State was considerably encumbered with debt but by his able management these hampering obligations were soon discharged, and Ichalkaranji at present boasts a handsome balance to its credit. Since his accession the expenditure on education and medical services has been doubled and primary education is practically free. For the last twelve years the Chief has represented the Sardars in the Deccan in the Bombay Legislative Council—a fact which eloquently testifies to the high esteem in which he is held by the British Government, the Sardars, and the general public.

The Chief of Ichalkaranji places the welfare of his State above everything, and is a keen supporter of every movement which helps towards progress. Active in his habits, he has always shown a great love for travel, which has offered him many opportunities of studying conditions in other countries.

The work of such men shows the uninitiated how the Indian Empire is governed, and how the nation, wrenching itself free from the bonds of tradition, has taken advantage to the full of all that education offers.

His Highness the Gaekwar of Baroda
A sketch of his life with copious extracts from
his speeches and writings. With a frontispiece.
Price As Four

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

INDUSTRIAL AND COMMERCIAL SECTION

The Industrial Conference.

The Ninth session of the Industrial Conference began at noon on the 25th ultimo at Karachi. The proceedings began with hymns after which Rai Bahadur Hiranand Khemsing, Chairman of the Reception Committee welcomed the delegates and dwelt on the present state of industry with special reference to the province of Sindh. In doing so he referred to the industrial and commercial situation at the province and the port in the following words —

Karachi is a commercial city, and on account of the capital of India having been recently removed to Delhi Karachi is bound to receive that attention which its position as the nearest port of India demands. But while the produce of Northern India is finding its exit through Karachi, and while it serves also as an outlet for European goods, the outlook of the industries of the Province remains absolutely gloomy, for there is not a single textile mill in Sind, nor is there any sugar making or leather tanning factory. Karachi can never remain satisfied with this one-sided progress in commerce. Its commerce will receive a double impetus if the industrial development of the Province were to receive some measure of public attention. Your presence will have the beneficial effect of rousing the people and the Government to the industrial requirements of the Province of Sind. In the textile department we have a factory of handlooms in Sukharpur which is turning out excellent silk cloth for auting and durable cotton cloth for wear of humbler people. Country weavers of the mofussil have not yet taken kindly to hand looms of European make. They are, however, making an excellent living out of bedsheets which they put on the markets under the names of *Ahes* and of trousers which are known as *Susi* and *Giahi*. The Tata weavers make excellent fungus in Sind there is also lacquer work, which is providing each home in the Province with beautiful cradles which have not been surpassed by those of any other country. Our only regret is that the manufacture of these articles is in the hands of a few families in Hala, and there is no organised effort to supply the demand which is growing every day. Our pottery was at one time unequalled in India. Recipes of old articles are apparently lost, and the work turned nowadays is not very superior, and the industry is languishing, though artisans are eking out a living by making tiles for adorning brick buildings in Hyderabad. The printing of cloth is another industry which supports dyers of the mofussil but it is not thriving and the trade in it is gradually decreasing. Cheap European prints are driving local articles out of the market. Over and above these industries we have rice hulling and flour mill and cotton ginning and cotton pressing factories. Sind cotton is of very short staple, and therefore, no weaving mill is likely to compete successfully with other similar mills in the Presidency and the Punjab. It is, however, quite possible that where

Egyptian cotton has failed, American cotton might be successfully acclimatised, and in that case a weaving mill will not be long in coming. The bulk of a sugarcane is being converted into country molasses as in the rest of India. Unless sugar making is protected by the Government of India there is no chance of any sugar factory being started in Sind. In the matter of leather, it is only the process of curing hides that is undertaken in some places. The tanning industry is unknown here, and so also the manufacturing of leather goods.

The Hon Mr Lallubhai Samaldas, the President of the Conference delivered a lengthy address and in the course of his exhaustive speech referred to the recent bank failures in the Punjab and Bombay and said the prime cause of that appeared to be either vast speculation or the locking up of an unduly large amount of call and short notice deposit money in long period loans, which could not be called up when depositors required repayment of their monies. The natural result of these failures must be that the public would lose faith to some extent in joint stock concerns and a feeling of dependency would be created in the public mind about the success of similar institutions, especially as it was constantly dinned into their ears that they were inherently incapable of managing banking institutions on modern lines and they must restrict themselves to their old shroff's methods of banking. He had noticed that such advice was being resented as coming from interested quarters, and attempts had been made to bit back by quoting instances of failures of banks promoted by Europeans, not only in this country but in other countries also. They must not, however, allow their judgment to run away with their feelings in either of those directions, but must keep their heads cool and direct their energies to finding out good in the evil. Mr Lallubhai quoted Lord Hardinge's pronouncements in Madras in this connection and said they were words of wisdom and showed a thorough grasp of the financial situation. They were uttered at a very opportune moment and they could not but feel deeply grateful to His Excellency for his sound advice and message of hope. Mr Lallubhai

then gave the history of modern Indian banking and referred to the demand for legislation to protect the interests of the investing public and suggested the amendment of the present rule for the carriage of proceedings for the winding up of a company.

Even if all those amendments are carried out the millennium in banking will not be reached. There are no panaceas to replace prudent management. As long as there are shareholders indifferent to their real interests and clamouring for larger dividends, depositors who will not make enquiries into the stability of the concern if they get a larger percentage of interest, bank managers either weak enough to submit to the Siren of ambition and invest their funds in second or third class securities, or who are entirely careless of the interest of the shareholders, banks will continue to fail and spread misery all round. What is required is not merely the training of men as directors and managers but the education of the general investing public as to their rights and responsibilities. When this is done banks will be able to stand the strain of slumps in trade and industries and will, by gaining the confidence of investors, attract deposits and slowly increase their profits. These recent failures and disclosures need not make us unduly despondent. Whenever institutions are started in response to strong sentiment there will not be wanting some who will use that sentiment for their own aggrandisement. Though they may go on prospering for some time, when a crisis like the present one comes, they will be found out and weeded out, but during the process they will have done an amount of mischief causing loss to many. That is the price we must pay for purchasing experience which, if properly utilised, will surely lead to the successful growth of healthy institutions.

Regarding the question of the proposed Banking Legislation, Mr. D. E. Wacha, the distinguished Indian economist and an authority on questions of Indian Finance moved the following Resolution. —

With reference to the questions raised by the Government of India, on which opinions are invited, as to whether there should be restrictions about the use of the terms "bank" and "bankers," and as to whether there should be any legislation in regard to banking, this Conference is of opinion —

(a) That the use of the term "bank" should be restricted only to companies registered under a new Joint Stock Companies Act.

(b) That all banks, not registered in British India, having an office or branch in British India, should be registered under the proposed new Companies Act, save and except banks which are created by statute.

(c) That there need be no subscribed minimum capital, but that paid up capital should be one-third of the subscribed capital and that it should be paid up within six months of registration.

(d) That the Registrar of Joint Stock Companies be authorised to refuse to register as banks such companies whose memoranda of association provide for and warrant business other than banking business, in the

ordinary sense of the term, and that an appeal against the Registrar's decision should be allowed to the highest judicial authorities of the place where the Registrar's office is situated.

(e) That no banks shall be allowed to use the term "savings bank," to a department by a newly started bank, except the Presidency Banks and Government Postal Department, unless the said department or said newly started bank is made to invest two thirds of the deposits in securities sanctioned by the Trust Act and earmarked for that purpose.

But a considerable portion of the Presidential Address as well as the principal speeches centred on the scheme for an All India Commercial Congress. Sir Fazulbhai Currimbhoy in supporting the Resolution on the subject explained his scheme in a singularly lucid speech. He said that

When the idea of an Indian Commercial Congress suggested itself to him, or at any time afterwards, no thought of rivalry with or antagonism to the Conference movement ever crossed his mind. How should it? He yielded to no one in his appreciation of the service which the Indian Industrial Conference had rendered to the country and was still rendering in creating and encouraging and promoting industrial and commercial aspirations in the public mind and in representing to Government the necessity of adopting measures to promote the economic well being of the country. At the same time it was impossible to discuss in the Industrial Conference details of intricate commercial questions which arose from time to time and in which the trading and commercial classes were vitally interested. In his humble opinion a general gathering like the Conference with large national objects in view was not in the least likely to be affected by an institution specially designed to be the mouthpiece of the commercial community. For himself he believed that there was ample room and work at present for two such bodies. The proposed Congress would be the means of creating and stimulating interest in the work of the Industrial Conference among classes who had not hitherto come within its influence. An idea seemed to prevail that there was a deliberate though indirect intention disclosed in the draft rules of the Commercial Congress to exclude European organisations probably on the ground that the interests of the two communities were irreconcilable. He was sure that no such intention was even hinted at in the draft rules. Such, at any rate, was not their intention and as the Congress was for the commercial welfare of the country, and as the commercial interests of Europeans and Indians were interwoven, they would do their best to secure the co-operation of European organisations and be appealed to the leaders of the different Chambers of Merchants' Chamber and Bureau had already addressed the European Chambers on the subject. If the latter desired any modification in the constitution, the promoters of the movement would be glad if they would indicate at the preliminary meeting of the committee the direction in which they deemed modifications necessary.

The Conference then passed a Resolution welcoming the scheme and appointing a Committee

tee to consider how the Conference might best co-operate with the proposed Congress. The Committee consisted of Messrs. Mudholkar and Lalubhai Samaldas, Sir Fazulbhoy Currimbhoy, Sir R. N. Moskerji, Messrs. J. Chaudhuri, Ganga Prasad Varmā, Chintamani, N. Subbarao, Rajaratnam Mudaliyar, G. Chaghi, Yusuf Ali and Lala Lajpat Rai.

The Indo Ceylon Railway

As a preliminary to the opening of the Indo Ceylon connection, the bridge across the Pamban Pass underwent a Government test, when a train composed of two engines, two heavy trucks loaded with coal and some carriages, was sent over it. The test was passed, and the through service to Rameswaram was started last month. The *Hardinge*, one of the three ferry steamers of the service arrived at Mandiyam, after a rather adventurous passage. The *Hardinge* broke down, when about 350 miles from Aden, and had to be towed into that port by a City Liner. At Aden her machinery underwent extensive repairs. Engineers from Home being sent out to do the work. She arrived at Pamban after being thoroughly overhauled, and here, after a thorough examination of her machinery and hull, was taken over by the South Indian Railway Company. The *Hardinge* was then subjected to another examination by a Board of Trade surveyor with a view to granting her a passenger certificate. She will enter the graving dock in Colombo and will beat Pamban in time for the formal inauguration on the 24th February. From information to hand at present, it is not expected that the steamers *Curram* and *Alpin* will be in a position to take part in the service at the inauguration. The latest information about these two boats is that they are tied up at Port Said by the underwriters, for examination before permitting them to proceed further.

Japanese Trade with India.

In the November issue of the *Japan Magazine*, Mr. Noma sets forth the chief features of Japanese trade with India and particularly of its growth in recent years. After a brief statistical statement, the writer thus sums up the relative position of Indo-Japanese trade —

Japan at present takes only about one-fifteenth of India's total annual exports, while Japan sends to India only about one-sixtieth of that country's total annual imports. It is seen, therefore, that Japan buys from India about 40,000,000 yen worth more than she sells to India.

Japan's anxiety is to increase her exports to India, and of her imports, scarcely any represents manufactured goods. Most of Japan's exports to India are manufactured articles—in aspect so encouraging to Japan.

What lends an impetus to the trade policy of Japan is this —

There is little prospect of Japan being able to do much in the way of growing raw cotton for her own mills, and as she gets the raw material cheaper from India than she can purchase it in Egypt or America, India becomes immensely important as a source of supply, with the prospects of being able to turn the raw material into underwear, towels, calico, and other goods in great demand in India.

How far Japan will succeed in balancing imports from India with her exports to the country is a question for the future to determine. Japan has little to fear from the competition of Indian trade, so long as in mechanical and manual industry India cannot keep pace with her. In the supply of silk *habutē*, Japan has no competitors.

There is an important circumstance which brightens the future of Japanese trade with India.

The people of India have a good deal of sympathy with the Japanese as a race, and Japanese goods are popular and cheap.

Another circumstance of note is that goods once imported from France to India are now being supplanted by similar manufactures from Japan. Osaka cottons, too, are taking the place of home manufactures and imports from Europe. Osaka matches also have largely displaced imports from Sweden.

A New Precious Stone

"Heliodor" is the title given to a precious stone of an entirely new and distinct character which has been discovered in German South West Africa. By daylight this gem is said to be a brilliant gold yellow colour, while under artificial illumination it has an equally effective green fire. It will undoubtedly be greatly in demand and command high prices, for the first cut and set specimens of it have recently been incorporated in gifts of jewellery exchanged by the German Emperor and Empress. So far only very small quantities of the recently discovered gem have been exported from the colony in which it has been found. The present received by the Empress consisted of a cross with seven heliodors, four pearls and a number of German colonial brilliants, her return gift to the Kaiser being a ring set with the new stones.

Preservation of Rubber Goods

Michailovsky discovered that rubber articles may be preserved for long periods by covering them with powdered naphthalin. He sprinkled naphthalin on rubber tubing and placed it in a glass jar. Three years later he found the tubing in perfect condition. — *Western Medical Review*

Indigo in Behar

The final forecast of the Behar indigo crop estimates the area sown this year at 63,100 acres against 90,100 in the year before. The decrease in the area is attributed to the reduction in cultivation in most concerns on account of the drop in prices in the Calcutta market for the crop of 1911-12. The outturn of the crop in North Behar and Monghyr works out to 63 per cent, and in other Behar Districts to 56 per cent. The estimate for the Province is 62 per cent of the normal. According to the estimates of the District Officers the total yield of the crop for the Province works out to 10,438 factory maunds against 21,910 factory maunds of last year.

AGRICULTURAL SECTION.

Ceylon Tea Factories

The method of manufacturing tea in Ceylon from the green leaf includes four distinct processes, known as withering, rolling, fermenting and firing. In withering the tea, says the *Indian Market and Ceylon*, the leaves are placed on shelves made of wire or jute bessian very loosely woven so that the air can pass freely through it. Sometimes in wet weather especially, this operation is aided by the use of fans. After withering, the tea is put through rollers to squeeze out any remaining moisture and to give the leaf a good twist. It is next put through roll breakers to break up the balls or lumps into which the leaves have formed, and at the same time to sift out any dirt and also to separate the small fine leaves. The leaves are then spread out upon wooden frames and covered with wet cloth to induce fermentation until a bright copper tint is obtained, but when green tea is required the fermentation is checked before any change of colour takes place. The tea is then transferred to wire trays, which are pushed into desiccators through which a current of hot air passes from 210 degrees to 220 degrees F. It is then cooled and afterwards sifted out into various grades. The ratio of green leaf to "made tea" works out at about 4,200 pounds of green leaf to 1,000 pounds of manufactured tea. The tea is next picked by machines into cases made of momi wood imported from Japan and lined with lead paper or aluminium imported from England and is then ready to be transported to Colombo for sale at public auction by the brokers of that city to representatives of foreign firms. The cultivation of the tea is all done by hand, no tools being used by the coolies except forks in fertilizing and knives for pruning, which also are imported from England.

Electrical Garden

Though reports of success in electrically stimulating plants continue to be made, commercial results seem to be as far off as ever. Careful and persistent experiments have been made with a very simple method by M. Basty at Antwerp, and his claim is that during a number of years his garden has shown double and quadruple yields of lettuce, strawberries, and other products. The gain is attributed entirely to electricity collected from the atmosphere, and conducted to the soil, no electric generator being employed. The experimenter uses simply ground metallic rods, with unoxidisable points, and sets upright as many of these as may be necessary, pushing them into the soil to the depth of the roots. The assumption is that each rod collects atmospheric electricity from a circle having a radius equal to the rod's height.

Farmyard Manure.

The problem how to deal with farmyard manure so as to prevent loss has always been an economic more than a chemical difficulty, and it is interesting to recall the words of Sir John Bennett Lawes, the famous chemist and agriculturist of Rothamsted years ago when confronted with this difficulty. Speaking of the possible loss incurred by exposing manure to the action of air on clover or grass, he remarked that "this would not amount to much, or at any rate I do not think there would be more by this process than by any other. You cannot touch it without some considerable expense. I am therefore content to leave it alone, and am just as helpless as the most old-fashioned farmer as regards management or improvement." The losses from farmyard manure occur principally in the methods of storage most commonly adopted. When the dung is stockpiled in heaps exposed to any and all weathers, the best properties are sure to be wasted, even a simple casing of soil is better than nothing at all.—G. in the *Agricultural Journal*

Root Pruning

Trees which have borne little or no fruit owing to the wood growing too strong and coarse may be improved by having their roots lifted, pruned, and rehid in fresh soil. Coarse, sappy growth annually may go on for years if the roots are not curtailed, but if the roots are lifted and brought nearer to the surface, and any that are gross and likely to penetrate the cold sub-soil cut smoothly over and then relaid, the wood will ripen satisfactorily and consequently good crops of clean fruit will be produced. Large trees may be done half in one autumn and the second half in the next autumn. Open out a trench four feet or more from the tree stem and fully two feet deep, gradually remove from among the roots all the loose soil until within a couple of feet from the stem. Then undermine so that not a single root be missed otherwise the whole of the work will prove useless. See that the drainage is in proper order and then fill in with suitable soil, such as loam, old brick mortar, and a sprinkling of bone meal. Young trees which have only been planted about two or three seasons may be lifted entirely, the tips of the damaged roots trimmed, and then replanted.—*Horticultural Magazine*

The Government and Scarcity of Fodder.

The following *Press communique* is issued by the Government of India, Department of Revenue and Agriculture.—In view of the scarcity of fodder in Ajmer Merwara, the Government of India have decided that with immediate effect freight on all consignments of fodder, excepting fodder for the Army Department, booked to stations in Ajmer Merwara, shall be recovered from the consignee at the rate of half an anna per four wheeled, and one anna per bogie wagon per mile, and that the balance of freight, calculated at the ordinary tariff rates, shall be paid by Government and debited to the head "33 Lamine Relief" in the accounts.

Departmental Reviews and Notes

LITERARY.

"THE INDIAN SPECTATOR"

It is sad to read the following announcement on the latest and the last number of this embay weekly. Few Journals in India have had such a splendid record of service behind them and the conductors of the *Indian Spectator* might well be proud of its past achievements —

"To have stopped the paper immediately after the death of the late Mr B M Mahabari might have been almost a mark of disrespect to his memory, and it has been carried on by his former coadjutors for about a year and a half. Now they are also in need of relief from the continuous strain which the work of a weekly journal involves. It has not been found possible to meet the difficulty satisfactorily. And it has been decided with much reluctance to drop the journal on the scene altogether. Kind friends who have shaken their heads on learning the intention, remind us earnestly that the *Indian Spectator* has a distinct niche in Indian journalism and enjoys a reputation in respectable quarters, and they have declined to approve of the contemplated act of vandalism. Only a few days ago a friend was congratulating us on what he had heard at a meal from the lips of a Himalayan celebrity. We are extremely sorry, but it is precisely this reputation which embarrasses us so much. In keeping it alive, it is desirable to see that it does not assume a character which its founder would not have liked. Hence instead of keeping the ship afloat on the uncertain tide of fortune, without owing what flag may be hoisted therefrom, it seemed preferable to sink her. We take this opportunity to acknowledge our hearty obligations to all who have been helpful to us in the past and to express our forgiveness for shortcomings, inseparable from human undertakings."

"THE COMMONWEAL"

In this part of India weeklies are so few that there is great need for a journal like the *Commonweal*, edited by Mrs Annie Besant and published at the Vasanti Press, Adyar. The *Commonweal* is devoted to the discussion of all topics concerning the commonwealth of India. The journal stands for a United India working for the commonweal of the nation. It contains a wealth of literary matter both original and selected, and from the few issues on our table we can say that it is sufficiently comprehensive in scope and aim. The editorial comments are thoroughly catholic and we hope that it will continue to serve a useful function among the periodicals of the day.

M. FRANCE IN ENGLAND

M Anatole France was entertained at luncheon by the Foreign Press Association in London during his recent visit to England. M J Condamine de Chasseigne, President of the Association, presided. He emphasised the fact that the Association represented newspapers in all the great countries, and the correspondents worked cordially together, and desired that their Association might assist in bringing about a better understanding between all nations. M Anatole France, replying in French, said —

"The two things that are most useful in the art of writing are to write easily and simply. Journalism teaches those things so well that even great writers such as Chateaubriand, after having been journalists, write like men of genius. They all had wit, because they had been contradicted so often. They were in the classic home of hospitality. What was admirable in England was that the respect for forms did not prevent the acceptance of great changes. Everyone knew that the foreign correspondents in England had moderation, without losing that great quality of the journalist, impartiality. For an impartial journalist would be a monster."

EDUCATIONAL.

NEWSPAPER FOR SCHOOL CHILDREN

A report of the London County Council advocates the needs of a paper for school children and suggests the lines upon which it should be conducted. There are already swarms of half penny and penny books which are detoured by young London but the Council contends that the children need literature of current interest that refers to the events and activities of every day life to the home the neighbourhood and the great city in which they live. The report does not precisely indicate the make up of the publication as it would necessarily at first have to be of a somewhat experimental character but the subjoined are put forward as desirable features —

- (1) A short chronicle of the events told in such a fashion as to interest children
 - (2) original stories — a serial or others suitable for boys and girls
 - (3) biographical sketches of great personalities
 - (4) extracts from English literature in prose and poetry connected with current events or anniversaries
 - (5) articles on London history in its association with buildings streets or districts, (6) a reproduction in each number of some noted picture or a portrait or a representation of some building of historic or architectural interest with simple descriptive details, (7) essays or other school work of exceptional merit
 - (8) problems for solution in such subjects as literature history, geography and arithmetic
 - (9) accounts of pupils to visit places of interest in town or country
 - (10) records of special achievements by pupils or ex pupils in any field of distinction, (11) a correspondence column
 - (12) a page for parents
- The report adds that a paper planned on such lines would be welcomed both by teachers and pupils and help to extend healthy and attractive literary influences to thousands of London homes — *The*

Collegian

INDIAN STUDENTS ABROAD

The Governor General in Council desires to make it known that Indian students and others visiting England and Indian students proceeding to Japan for their education should provide themselves, before their departure from India, with an authoritative certificate of identity signed by the head of the district (in the Presidency Town, the Commissioner of Police) in the case of residents of British India and by the Political Officer in that of residents of Native States. For a student proceeding to England the certificate should be signed by the head of his last school or college and countersigned by the District Officer (in a Presidency Town the Commissioner of Police) or Political Officer as the case may be. It is believed also that the grant of such certificates of identity would be of use to Indian gentlemen proceeding to America for the purpose of study or otherwise, and with the approval of the Secretary of State the Governor General in Council desires to recommend such Indian gentlemen to obtain, before their departure from India, an authoritative certificate of identity signed by the officers mentioned above.

EDUCATION IN MADRAS

The Madras Budget for 1913-14 contained a provision for Rs. 281,961 on account of the payment of stipends in Government Training Institutions. The Director of Public Instruction has pointed out that, owing to the training of extra batches of students to cope with the increased demand for trained teachers and owing to the payment of compensation for dearness of food to students of the Elementary grade receiving stipends of Rs. 9 and below, the budgeted amount has been found insufficient by Rs. 48,000. He accordingly asked Government to make good this amount from the grant of Rs. 23 lakhs made for Educational purposes by the Government of India. The Government have sanctioned this additional allotment from the source indicated.

LEGAL.

THE LATE MR. JUSTICE SUNDARA IYER

It is sad to reflect that two of the most distinguished Indians of the last generation in Madras—the late Mr. V. Krishnaswami Iyer and the late Mr. Justice Sundara Iyer—should not have been permitted to adorn for any length of time the high places to which they attained by sheer dint of ability and character. They were taken away from us at a time when their influence was at its highest and when, judged by their achievements in the past, they would have accomplished much for their country.

The year 1862 witnessed the birth of Mr. Sundara Iyer at a village near Palghat. He was born of poor parents and he had to struggle with poverty—a wholesome discipline—until he came under the kindly notice of Dr. W. Miller, then Principal of the Madras Christian College, as a distinguished student thereof. Thenceforward things were made easy for him and he duly finished his law course and entered the profession under the distinguished auspices of Sir S. Subrahmanya Iyer. His career at the bar was a continuous success thanks to the generous patronage of Sir S. Subrahmanya Iyer no less to his own forensic abilities which were of a very high order. His forte was his advocacy which, as the Hon'ble Mr. Justice Wallis remarked, was always characterised by directness and force. As a mere advocate, it is very doubtful whether he has ever been surpassed or even equalled in Madras.

It was not difficult for him to create a distinguished place for himself at the bar. And he always had the interest of the profession at heart. He was one of the founders of the *Madras Law Journal* and contributed largely to its pages.

His elevation to the bench was taken as a matter of course. While on the bench, Mr. Justice Sundara Iyer was, as ever, thorough with the cases he had to try. And while it certainly

taxed the powers of the advocate, who appeared before him this thoroughness helped to clear off the arrears on the file of the High Court. His judgments bear the stamp of his intellect. He never spared himself when he had to deal with any novel or difficult question of law and thus has left behind him a number of decisions which bear ample testimony to his clear grasp of fact, lucid analysis of principles and his keen and subtle intellect.

THE PATA HIGH COURT

Sir Reginald Cradock in reply to Rai Sitath Roy's question in the Imperial Legislative Council regarding the Pata High Court said that it is hoped that the High Court will be opened in about two years' time. We cannot be far wrong, he continued, in fixing the middle of November, 1915, for the opening ceremony. It is thus clear that the judicial strength of the new court is still under discussion.

THE LAW WEEKLY

We welcome this new Journal, edited by Mr. V. C. Seshachari, B.A., B.L. of the Madras High Court. It begins with the new year, and the first two numbers to hand show that there is for it a distinct and necessary field for work. The first editorial sets the aim that "it is our chief desire to get at the thoughts of our distinguished judges and lawyers, so far as it may be in our power, in order that the growing profession of law in this land may be in a position to assimilate the higher ideals and emulate the better example of the more advanced among us." How well this ideal has been pursued is evident from the contributions from two such well known members of the bench and bar as the Hon. Dewan Bahadur Justice T. Sudhadasa Iyer and Mr. S. Srinivasa Aiyangar. We trust *The Law Weekly* will have a good and useful service before it which it will continue to do in the same spirit in which it has begun. The annual subscription for the journal is only Rs. 8 for India and Rs. 15 for abroad.

MEDICAL.

THE ALL INDIA AYURVEDIC CONFERENCE

The fifth session of the All India Ayurvedic Conference was held at Muttra from the 20th to the 23rd December. It was presided over by Lt Col K. R. Kirtikar, M. D., I. M. S., (Retd.) of Bombay. Almost all provinces of India were represented and over 350 Ayurvedic physicians as also men of such high eminence as Major B. K. Bose of Allahabad, Dr. Paramall, M. D. of Baroda, Dr. B. K. Mitra of Delhi, took part in the proceedings. The worthy President's address chiefly dwelling on the properties of Ayurvedic drugs was much appreciated.

The paper on "Surgical Instruments of Old India" read by Vaidyavratam Kaviraj Gananath Sen, M. A., L. M. S., Vidyamandir of Calcutta with practical demonstration on numerous surgical instruments excited keen interest and was highly spoken of by the President. Kaviraj Gananath also gave a long anatomical demonstration on the 5th day and explained for the first time, certain anatomical terms occurring in Ayurvedic and Tantric lore which were hitherto shrouded in mystery. The Conference passed a special resolution, thanking the learned Kaviraj for writing a valuable work on Human Anatomy in Sanskrit entitled "Pratyaksha Shiksham," which is accepted as the text book on the subject for All India.

The exhibition of Ayurvedic drugs held in connection with the Conference showed an excellent collection of numerous rare and valuable drugs both green and dry from all parts of India. Certain rare manuscripts such as Bhethi Samhita, Rasendra Churnamani, etc., were also exhibited. The anatomical section was nicely got up and contained an elaborate collection of models, diagrams and specimens.

The Conference was a great success this year.

NEW CONSUMPTION "CURE"

Another claim as to a cure for tuberculosis has just been announced by a distinguished French medical research worker, Dr. Rosenthal. According to him, the remedy is to be found in gold tricyanide, which, taken in infinitesimal doses, he declares, is the most deadly enemy of the Koch microbe. One half of a milligramme of this salt, he states, is sufficient to sterilise a whole litre of culture of tuberculosis germs, while, curiously enough, a stronger dose has no effect. Dr. Rosenthal says that remarkable results may be obtained by repeated injections of one fifth of a milligramme into the blood, especially at the spots most affected by the disease. The objection having been made that this drug, while killing the germs, may also injure the organism of the patient, the doctor states that this is not so, pointing out that a similar drug, cyanide of mercury, is habitually taken daily in doses of a centigramme without ill effects. Dr. Rosenthal, moreover, asserts that the treatment will be especially valuable in cases of lupus, adenitis and meningitis.

TROPICAL DISEASES

Major Leonard Rogers, I. M. S., writes to the *Statesman*—As at the present time vigorous efforts are being made by the London School of Tropical Medicine to obtain both donations and annual subscriptions from various public bodies in India, including Railway, I request permission through your columns to bring to the notice of those who have received such communications, that the arrangements for the Calcutta School of Tropical Medicine are now so far advanced that it may confidently be expected to be opened shortly with accommodation for a number of research workers in new laboratories unequalled by those of any in such school in the world, and with unlimited clinical material in the Medical College Hospital, to which it will be attached.

SCIENCE.

PROF. LEONARD'S KATA THERMOMETER

The Kata thermometer of Prof. Leonard Hull, now being produced by a London instrument maker, is designed to show how nearly the balance of temperature, moisture, and air in motion approaches the condition best for comfort and health. Our welfare depends very largely on the rate of heat loss and evaporation of moisture, and these are factors in the indications. The new measure consists of a pair of large bulbbed spirit thermometers, one being partly covered with muslin to serve as a wet bulb instrument, and in use they are plunged into warm water until they show about 110 degrees F, when they are withdrawn, and the time each takes to cool from 100 degrees to 90 degrees is noted with a watch. This gives the rate of cooling at about body temperature. Heating and ventilation should be so arranged that the wet bulb kata thermometer falls from 100 degrees to 90 degrees in one minute or a few seconds less, and the dry bulb in three minutes or a little less. In a chamber at 84 degrees the dry and wet instruments gave 7 minutes and 2 minutes 15 seconds, respectively. On starting a fan, the fall was in 1 minute 39 seconds and 1 minute 15 seconds respectively. On starting a meter it scarcely varied, and comfort was greatly increased.—*Indian Industries and Power*

SCIENCE AND FAITH

An interesting interview with Sir Oliver Lodge appears in the *Christian Commonwealth*. Asked whether recent scientific investigation had made it easier to believe in God, Sir Oliver replied "The belief has not been made easier, but it has been made fuller, and truer and more real. For this is the effect of all knowledge among those who understand and assimilate it. Thorough knowledge often has a different and even opposite effect from superficial knowledge." To a question

regarding the human personality's survival of bodily death Sir Oliver said "We are certainly nearer such a demonstration, and that which has been in the past a matter of religious faith will become in the future a matter of scientific knowledge. I do not say the proof is crucially complete as yet, but the evidence is so exceedingly strong that it is only by mental contortion that its cogency can be evaded, and as investigation proceeds every alternative hypothesis becomes more and more stained. The demonstration cannot be based on any single instance or on any one group of facts, but it will be the cumulative result of a great mass of gradually acquired experience."

MOTHER EARTH

Mr. E. Jobling, A.R.S., B.Sc., F.C.S., in his book, *The Age of the Earth*, remarks

The fact that the molten earth contains a considerable store of long lived radio active elements would not appreciably retard its cooling until the *consistencies* status was reached. Then on the formation of the surface crust, the rate of cooling would be reduced to a very small fraction of its former value, comparable, in fact, with the heat liberated during elemental disintegration. Near the surface of the earth this heat is sufficient, we have seen, to make good the radiation loss, whereas in the interior, where escape is impossible, the heat generated cannot but have accumulated during the long geological epochs. The final result is evident. Not from without, by collision with some wandering star, but from within by her own irrepressible vulcanicity, is the destruction to come which is to return the earth to her pristine state, to begin again her life history, perhaps for the 'a' th time, wherein 'a' represents an unknown quantity.

He notes that

The disintegration of a radio active body is known to be accompanied by a spontaneous evolution of heat energy.

PERSONAL

THE REV DR J T SUNDERLAND, M A

The Rev Dr J T Sunderland, M A, who presided over the recent All India Theistic Conference at Kharachi is a distinguished Unitarian preacher of America. He has held a number of important pastorates in England, United States of America and Canada. He has for several months been engaged on a lecturing tour in various countries of the East—Japan, China, Ceylon, etc.

Dr Sunderland has come to the East as the official representative of the American Unitarian Association. He has also been commissioned by the Association to visit India and confer with Indian Theists concerning the practicability of holding in India at an early date a *World Congress of Theists*.

After completing his education in the University of Chicago, he entered the Unitarian Ministry in 1872, in the service of which he has created great impression in England, United States of America and Canada. A man of culture, unaffected piety and deep spiritual insight, he has everywhere inspired confidence, love and respect by his manifold qualities of head and heart. He is the author of a dozen important books dealing with modern religious thought and with the problems of spiritual life. His book "The Origin and Character of the Bible" is perhaps the most popular statement in existence of the modern evolutionary view of the Bible, summing up the results of modern criticism.

During his present tour in the East, his addresses in Tokio, Shanghai, Manila, Colombo and other cities have been very well received. At Shanghai his lectures on Abraham Lincoln and Emerson particularly evoked great admiration. On the latter occasion at the Banquet given by the International Institute, representatives of no less than seven nationalities and five religions were present.

Dr Sunderland is the foremost amongst the Americans who have made a special study of India and the modern religious and other movements in this country. This is his second visit to India. Not a few Indians must have recollection of his visit to this country about 18 years ago, when he came out to India as the representative of the British and Foreign Unitarian Association.

He has been giving a number of public addresses during his tour in India on a variety of topics dealing with problems of modern thought before religious or literary bodies or educational institutions. We wish him every success in his mission.

THE LATE SIR W LEE WARNER

The death of Sir William Lee Warner removes a distinguished member of the Indian Civil Service from the sphere of his public work even after retirement. Sir William was born in 1846. Educated at Rugby and St John's, Cambridge, he passed the I C S in 1867 and came to India in 1869. After three years work in the Civil Service in the Bombay Presidency he became Director of Public Instruction in Benar. Between 1873-74 he was Private Secretary to the Governor of Bombay. He then held various employments in the Political, Judicial and Educational Departments and sometimes acting as Political Agent in some Native States. He was Resident in Mysore and Chief Commissioner of Coorg. Till 1902 he was Secretary at the India Office whence he became Member of the India Council for the usual term of 10 years. His services had been recognized by a C S I in 1872, and a K C S I in 1878 and G C S I in 1911. His "Citizen of India" is a familiar book among High School students. His "Life of Dalhousie" is an interesting volume. He has been a valuable writer in Indian affairs to important periodicals during the last few years. He was an authority on subjects relating to the history and principles of Feudatory India in relation to the Paramount Power.

POLITICAL

COMMISSIONS TO INDIANS

His Majesty the King Emperor of India has been graciously pleased to grant commissions to the Itana Jodha Jang Bahadur, grandson of Maharaja Sir Shamsheer Jang Bahadur of Nepal, and Kunwar Saru Singh and Kunwar Daji Raj, nephews of His Highness the Jam of Navanagar, Bombay, three Imperial Cadets, who have undergone three years' training in the Imperial Cadet Corps have qualified themselves to receive commissions as officers of His Majesty's Army. Let us hope that in time similar commissions will be conferred on qualified Muhammadan Cadets and members of the Corps hailing from Rajputana. The beginning is a propitious one. It fulfils the promise held out at the inauguration of the Corps that it would open the door to honourable service in the army for scions of the noble military families in India. The pledge has taken long to redeem, having been carried out after repeated recommendations to the same effect by a large number of British and Indian writers. But better late than never. The thanks of the Indians must go out to His Most Gracious Majesty and the King Emperor's advisers for granting these commissions to Indians in the regular army.

LEGISLATIVE COUNCIL FOR THE C P

The following Press communique has been issued—The Secretary of State has approved the recommendations of the Government of India for the constitution of a Legislative Council for the Central Provinces. The Council will consist of not more than 24 members, excluding the Chief Commissioner, who will be selected as follows—(1) 7 members elected by the following constituencies in the Central Provinces—(a) by the Municipal Committees, 3 members (b) by landholders, 2 members, (2) 17 members nominated by the Chief Commissioner with the sanction of

the Governor General of whom (1) not more than ten may be official and (2) three shall be non official persons resident in Berar. The Chief Commissioner may with the sanction of the Governor General, further nominate one person, whether an official or a non official, having expert knowledge of any subject connected with the proposed or pending legislation. The three members from Berar will be nominated by the Chief Commissioner on election by the following constituencies in Berar—(1) by the Municipal Committees, one member (2) by the District Boards, one member (3) by the landholders one member. With the exception of those features which are necessitated by the peculiar constitutional position of Berar, the regulations and schedules for the new Council follow closely, both in form and in substance, those for the other Legislative Councils in India.

BANKING LEGISLATION

Mr Clark, replying to the question put by Sir G M Chittavis in the Imperial Legislative Council, said The Government of India, before the recent bank failures, addressed local Governments and administrations inviting their opinion, and that of the mercantile community, on certain proposals for legislation on the subject of management of banks. On the receipt of their replies the question whether legislation in regard to the matter should be undertaken will be decided. In arriving at any decision the Government of India will consider very carefully the causes of the recent bank failures on which much light will no doubt be thrown in the course of liquidation proceedings. The Government of India have not yet decided whether a special enquiry into these causes will be necessary, but the possibility that a special enquiry might usefully be undertaken at some suitable stage has already been under consideration and will not be overlooked.

GENERAL

ALL INDIA BHATIA CONFERENCE

One more Conference to the increasing number of sectional gatherings during the Christmas week has been called in December last.

The first All India Bhatia Conference began its sittings in Kharakdina Hall, Karachi, on the 24th of last month under the presidency of Rao Sheb Lakhmadas Bapu Sampat. There was a large gathering of delegates, nearly 300, from all parts even from Calcutta and the United Provinces. The proceedings began with a hymn followed by an address of the Chairman of the Reception Committee, Seth Mithundas Ranchand Jivari who expressed great satisfaction at the huge and representative gathering. He also pointed out the necessity of compiling a good history of the community and referred to the necessity of taking the census of the community, the stoppage of early marriage, spread of education and encouragement of sea voyage. The President in his address impressed upon the audience all that was said by the Chairman of the Reception Committee and spoke on general matters concerning the welfare of the community. A Special Committee was appointed to discuss and draw up Resolutions which were duly placed at the Conference for discussion and acceptance. The Proceedings were conducted in Gujarathi, Urdu and English.

THE JAIN CONFERENCE

A distinguished gathering of Jains assembled at Agri in Conference in the closing week of last year. Dr. Jacobs, Prof. Strauss, Pandit Sita Chandra Vidyabhusan, Ph. D. and others delivered lectures on various aspects of the Jain religion in the Town Hall. Mrs. Annie Besant who was present at the Conference received an enthusiastic ovation and delivered an address on Jainism.

THE SUDHI CONFERENCE

The annual Session of the All India Sudhi Conference was held at Kanika in the last week of the old year, a large number of Hindus being present.

Professor S. C. Saha delivered the inaugural Address, in the course of which he explained the aims of the Sudhi Sabha, which were to raise the status of the depressed classes, who were under the social ban of the higher castes, and to take back into the fold of Hinduism, after the ceremony of *Prayashchita* (purification), those who had become converts to other religions.

Sr. Narayan Chandrasekar, the President, in his speech said that the work of enriching the depressed classes with mental, moral and physical training would be enriching oneself with higher and nobler feelings, bringing one nearer to God. The future of the country depended on the equal treatment of all classes.

Mr. Rambhuj Dutt Chowdhury in an eloquent address, described the disabilities under which the depressed classes of the different Provinces suffered, and the conversion of the Meghs of the Punjab to the Islam faith, owing to the tyranny practised by the higher class Hindus over their lower class brethren. He said that within the last two years, 17,000 untouchables had been converted.

Resolutions were adopted advocating more systematic work in elevating the depressed classes, and requesting Hindu religious bodies to accord to them that treatment at least which was accorded to them after they became converts to other faiths.

An influential Committee was appointed with Mr. Rambhuj Dutt Chowdhury as Secretary, to submit a memorial to H. E. the Viceroy, praying for a separate pecuniary allotment for the encouragement and diffusion of free primary education among the depressed classes.



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Messrs Natesan could not but issue a small booklet giving a character sketch of this fiery little man, that master magician in statistics—Mr Dinshaw Edulji Wacha. Sir Pherozeshah's biography, unless it had been followed by Mr Wacha's would have been like a comet without a tail. Mr Wacha has been the Parsi knight's lifelong friend and comrade, a true *Indus Achilles*. For an example of such close friendship and enduring comradeship we must go to England and there, too, such examples are rare. That almost ideal fraternity between the late Mr Cobden and the late Mr Bright naturally occurs to one when thinking of Sir Pherozeshah and Mr Wacha. Each is the complement of the other and the two together have always been a powerful force in Indian polity. The personality of the one stands overtopping like one of the great pyramids of Egypt. That of the other strikes one as a small structure, but perfectly symmetrical and built of most tense material. The lives of these two "Inseparables" should naturally stand side by side on every man's table.—*The Akbari Soulagar, Bombay*

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SIR WILLIAM WEDDERBURN

"Sir William Wedderburn A Sketch of his Life and his Services to India" is the title of a handy booklet issued by Messrs G. A. Natesan & Co., Publishers, Madras. In this booklet we get a clear idea of the great and good work which this noble Englishman has for years past been doing for India quietly and unostentatiously and an account of the many schemes of reform which he has been advocating in the Indian administration. The appendix contains extracts from Sir William Wedderburn's speeches and writings on the following subjects: (1) Parliamentary Inquiry into Indian Affairs, (2) Agricultural Impevements, (3) The Mission of the Congress, (4) The Congress and the Masses, (5) A Scheme of Village Inquiry, (6) The Bureaucracy of India, (7) The Unrest in India, (8) Land Assessments in India. The book has a frontispiece and is priced at Annas four a copy. It is a welcome addition to the 'Friends of India

Series' which includes sketches of Lord Morley, Lord Ripon, John Bright, Henry Fawcett, Edmund Burke, Lord Macaulay, Lord Minto, Sister Nivedita, A. O. Hume, Mrs. Annie Besant and others. Messrs Natesan & Co. have included in this Series sketches of eminent Englishmen and women who have laboured for the good of India and no Englishman of modern times has laboured so much and so quietly and unostentatiously for the welfare of the Indian people as Sir William Wedderburn has done.

LIFE AND TEACHINGS OF BUDDHA

The Life and Teachings of Buddha by The Anaganka Dharmapala (price 12 as). The writer gives a graphic sketch of the life of the founder of Buddhism, telling much of the myth and legend which has grown up around his life as if it were all historical fact. His outline of the main teachings of his religion are interesting. They show us how a devotee can ennoble every thing connected with his own religion.

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That the Swami Vivekananda's Speeches and Writings are a popular publication is testified to by the fact that the book has passed through three editions already. It is attractively got up and is a comprehensive collection of the great religious teacher's works (G. A. Natesan and Co., Rs 2). It contains among others the Swami's eloquent character sketch of My Master and his well known lecture given at the Parliament of Religions at Chicago. A number of the Swami's contributions to papers and periodicals and a selection of his poems add to the value of the collection, which contains four photographs, three of the Swami, and one of Sri Ramakrishna Paramahansa, the well known Hindu sage of Calcutta.—*Madras Times*

THE LATE MR V KRISHNASAMI IYER

Messrs G. A. NATESAN AND CO., Madras have published in pamphlet form, a sketch of the life and career of the late Mr V. KRISHNASAMI IYER, Executive Member of Council, written in an extremely happy vein. Needless to say the

biographical sketch is appreciative of the late Mr KRISHNASAMI IYER's public career, private character and his admittedly great abilities. Expressions of the appreciation in which he was held by distinguished and well known men are interspersed in the sketch and add to its value as an extremely handy work of reference. The publication is timely in recollection of the fact that H. E. Ford Penfold unveiled last night the portrait of the late Mr KRISHNASAMI IYER in the Victoria Hall.—*Madras Times*

THREE NEW BOOKS

Three small paper covered books have come to hand from the presses of G. A. Natesan and Co., Madras. The first is *Hashinath Trimbak Telang, His Man and His Times* by Vasant N. Naik, M.A. (since B.E. 1). This is a very appreciative sketch of the man who was one of the first of the passing generation of Indians to obtain eminence both as a reformer and also as a high official. We get a good picture of the times, though often it seems to be very largely through the writer's eyes than through those of his subject.—*Capital*

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"THE PIONEER OF ENLIGHTENED PUBLISHERS"

Apart from the hunching forth of his *Review*, Mr Natesan has other claims upon the admiration of his countrymen. The profession of printing, publishing and book selling had for long been looked down upon in this country. It was monopolised by men without any education or any idea of its potentialities. Mr Natesan was the first 'Versatile' man who took to it, and gave it an honourable standing. He is trying, of necessity on a small scale, to reproduce in India the splendid traditions of some of the foremost publishing houses in England — of Murry, Blackie, Constable, MacMillan & Co. What publishing houses like these have done for the literature of England is not at all known in the country, and but very little even in England. They were the foster-fathers of many a budding genius, who for want of means, would have, like the poet Gray's "gems of purest ray serene" been born — only to "blush unseen". What these great publishers did for England, Mr Natesan is doing for his motherland. He has, in deed, been the pioneer of enlightened publishers, and as such deserves the grateful thanks of his countrymen. In no better way can these be rendered than by appreciating his enterprise and giving it cordial support — *The Gujarati Punch*

A FIRST CLASS MONTHLY

We cannot but congratulate Messrs G A Natesan & Co, the enterprising firm of Madras on the success they have attained in publishing a first class monthly like the *Indian Review* and in doing a distinct and national service by issuing in neat handy volumes records of contemporary events of India which will in future go to form its history — *The Telegraph*.

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THE INDIAN REVIEW

EDITED BY MR G A NATFSAH

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THE INDIAN REVIEW

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PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH

EDITED BY G. A. NATESAN

Vol XV

FEBRUARY, 1914

No 2

The Reform of the Indian Medical Service

BY

THE HONBLE DR T M NAIR

The evidence taken by the Public Services Commission into the constitution of the Indian Medical Service has brought out some most interesting facts. First of all we had the plea of the Europeans in India for an irreducible minimum of European officers in the Indian Medical Service then we had the plea of the War Reserve, and now we have the warning of the British Medical Association of an impending catastrophe of the Indian Medical Service owing to various causes among which are the extensive absorption of private practice by the Indian practitioner, the great increase in work, the reduction in allowances, the rise in the cost of living, and the Government's interference with the right of private practice by limiting fees and encouraging the abuse of hospitals while it is believed the present limitations are to be made still more stringent.

The warning of the British Medical Association does not seem to have been spontaneous. We are told that it was addressed in response to a request from Lord Crewe for the opinion of the British Medical Association. But the British Medical Association does not seem to have been quite accurate about the recent deteriorating tendencies which have brought about the present state of the

Indian Medical Service. According to the *Indian Medical Gazette*, the official mouth piece of the Indian Medical Service in India, the apparent conditions of service under the I M S have never been so good as they are now. The *Indian Medical Gazette* tells us that considerable improvements have been made of late years in pay, leave and pension of the I M S officers.

Ten years ago, in 1903-04, a small rise of pay was given to almost all ranks. With respect to leave, the grant of study leave has enabled the I M S officer of the present day to refresh and extend his professional knowledge during leave given for that special purpose, whereas those of even fifteen years ago, if they wished to study in Europe, as most men did, had to spend for that purpose part of the furlough given, and required, for recreation and rest, and health. Incidentally, a man on study leave has the opportunity of accelerating his promotion to Major, with the increased pay of that rank, by six months. The grant of combined leave in 1901 enables him, if he has privilege leave due, to take the first part of his furlough on full pay counting as service, formerly it was the rule rather than the exception for men going on furlough, when they could get it, to have three months privilege leave to their credit and to forfeit that privilege leave without advantage to themselves. As regards pension, a few years ago the twenty per cent pension was considerably increased, from £165 to £400 a year, and in 1911 a graduated scale of pensions was granted, rising by regular annual increments with

every year's service, from 17 to 30 years, a boon which had long been desired, instead of the pensions obtainable only at four fixed stages, 17, 20, 25, and 30 years. Promotion in *some* provinces has never, within living memory, been so rapid as it is now, though probably intending candidates do not consider this point, important as it is to men already in the service. For rapid promotion to the administrative ranks means a rapid rise, in appointments if not in actual rank, all down the list."

Thus according to the *Indian Medical Gazette*, considerable improvements have been made in the pay, pension, leave and prospects of the I M S officers within recent years, and yet there is a general complaint that there is a falling off in the quality and quantity of the British candidates for the I M S. The *Indian Medical Gazette* attributes this general falling off to a general dislike and mistrust of the conditions obtaining in India at the present time. When we are told that even the West African Service still continues to attract good men and that the I M S is the only Medical Service that is failing to attract good men we are rather surprised at this hint of mistrust of conditions of service in India. What are the circumstances which have brought about this mistrust? It has been suggested that Lord Morley's despatch suggesting that the Indian private practitioners should be given adequate encouragement is the real cause of this distrust of Indian Medical Service conditions. But the falling off in the quality and quantity of the candidates of the I M S began long before Lord Morley penned his famous despatch. If we can read statistics aright the falling off in the quality and quantity of the British candidates of the I M S almost coincided with the annexation of the Transvaal and the Orange River Free State to British dominions in South Africa. We remember at that time the British Medical Journal pointed out that there was considerable room

for British practitioners to settle down in South Africa and that the demand was so great that in England it was almost impossible to get qualified medical assistants. Perhaps the sudden opening out of a large and profitable field in suitable climates for British Medical practitioners to settle down may have had something to do with this rapid unpopularity of the Indian Medical Service. And contrary to the statement of the *Indian Medical Gazette*, that at present private medical practice affords very little scope in England, we have the statement of Mr. Lloyd George, the Chancellor of the Exchequer, that within the last year something like 20,000 private practitioners in England have received each on average about £225 a year from the Insurance scheme. If that statement is correct, it is impossible to imagine that the conditions of private practice in England at present are quite as unfavourable as it is made out to be by the *Indian Medical Gazette*. We can only consider that the true reason for the falling off in the quality and quantity of the Indian Medical Service is that the British qualified men have much better openings elsewhere where they can serve under more favourable climatic conditions. That being the case, we see no reason why further and further temptations should be given to British qualified men to come out to India and to serve in the ranks of the I M S. It would be a wiser and more economic policy to avail ourselves of the larger and larger number of Indians who become qualified as medical men both in India and in England. For them less temptation will be sufficient to encourage them to settle down in their own country than for Englishmen to come out to a foreign land, under unpleasant climatic conditions.

It has been contended that the present system of recruiting professors to the Medical Colleges from the ranks of the I M S is absolutely the best system that can be thought of under existing circumstances. It has also been contended that

the professors who are selected for the Medical Colleges in India are highly qualified, that they are highly efficient, and without undergoing a very heavy expenditure a better class of men cannot be recruited for these appointments. It has been further stated that by gradually selecting the younger members of the I M S to serve as assistants to the more senior professors, in course of time, a class of men could be trained up who will serve as more efficient professors for the Medical Colleges. But unfortunately this excellent theoretical arrangement has not been found to work well in practice. A junior officer of the I M S who has been trained as assistant to a senior professor has not got the patience to wait calmly till his senior professor retires and makes room for him to step into the professorial chair. Long before that, another chair for which he has had no special training falls vacant, and in his anxiety to become a professor and for obtaining rapid promotion he somehow manages to secure the appointment, and becomes professor in a subject for which he has had no special training, entirely ignoring the subject in which he had had some special training. That is how the system works at present. Professors are appointed not because they have had any special training in the subject, but because certain appointments have to be filled up, and they are filled up according to the men who are available for those posts. In Madras, the Surgeon General was candid enough to state in his evidence before the Public Services Commission that he could not permit outsiders to fill professorial chairs in the Medical College because it would be diminishing one of the attractions to the I M S and consequently there might be greater and greater difficulty in obtaining recruits for the service. In other words, whatever the interests of Medical education in India may be, they must all be sacrificed for maintaining the attractiveness of the I M S. Then again, the I M S officers in Madras are at

all events, strongly opposed to permitting independent private practitioners to have access to the big state hospitals in their capacity as Honorary Physicians or Honorary Surgeons. Here again it is maintained that, diminishing the number of hospital appointments open to officers of the I M S and permitting independent medical practitioners who are securing private work will be diminishing the attractiveness of the I M S. This is yet another instance of where the I M S would stand in the way of Medical progress in India, in maintaining its attractiveness and for securing recruits for itself. The evidence, however, from Bombay, shows that in that city independent private practitioners are being allowed places on the staffs of hospitals as honorary physicians and honorary surgeons. If that practice in Bombay is not injuriously affecting the recruiting attractions of the I M S we fail to see why the same practice in this Presidency should have any injurious effect on the I M S.

We can thus see that the opposition to most of these reforms on the part of the officers of the I M S is actuated more by fear than by any real and specific grounds. There need be no fear of diminishing the British element in the I M S in India, because, whatever altered scheme we may devise for a medical service in this country, it will be impossible for a very long time yet to come to dispense with British medical men in the services of the Indian Government. In the first place, there is not a sufficient number of highly qualified men in India for the medical requirements of this country. Consequently, in the present inefficient condition of the medical college in India we cannot train in this country as highly qualified and as highly efficient medical men as they can in Great Britain. For these considerations alone, for a long time yet to come we will have to employ a large number of British medical men in this country. Therefore the fear that if the Civil side of the I M S is abolished

and a Civil Medical Service substituted for it, the British character of it would be lost, is absolutely unfounded.

We are of opinion that at the present time the Medical Service in India is constituted entirely on wrong principles. The system of drifting military officers into civil employment during times of peace may be suitable for periods immediately following the military conquest and occupation of a country, but when civil government has been well established and the country is progressing peacefully towards better conditions the semi-Military management of such peaceful departments as those of Medical Relief and Sanitation is entirely out of place. Therefore, we would suggest that the Medical service in this country be entirely reconstituted. In the first place we would constitute the professorships in the Medical Colleges as entirely a separate service. The recruitment of professors for the Medical Colleges should be from among trained experts wherever they are available. It is not a question of the nationality of the professor but it is a question of whether he is competent to teach his subject or not. We would suggest that for some years to come, at all events, professors of the Medical Colleges of India should be selected by the Secretary of State for India in consultation with some of the capable professional bodies in England, and such professors when selected must hold the appointment for the full time of their service. The professors of scientific subjects such as Anatomy and Physiology ought not to be allowed any practice at all. Professors of subjects like Medicine and Surgery may be allowed consulting practice and may also hold honorary appointments in the State hospitals as physicians and surgeons.

Next we would consider sanitation. The work of sanitation in India is greatly in the hands of the I. M. S. although a large number of them have never had any special training to equip them for sanitary work. We believe it is a rule in

England that the medical officer of a county or a borough with a population of more than 50,000 must have a special qualification in public health. No such rule is enforced in India and the only qualification that most medical men who do sanitary duties can show is the qualification of belonging to the I. M. S. Sanitary duties can only be discharged satisfactorily by medical men who have received a special training in public health work, and sanitary duties can only be efficiently supervised when they are decentralised. We would therefore suggest that sanitary duties be left entirely to municipalities and District Boards. Each Municipality and District Board should have a medical officer of health with special qualification in public health, except in the case of local bodies whose jurisdiction extends over less than 50,000 inhabitants, in whose case, a qualified medical man without a special qualification in public health may be appointed as medical officer. We would further suggest that the selection of their own medical officer may be left to each local body under the control and guidance of Government. Each Local Government should have directly under it, one, two, three, or more sanitary experts who would supervise and direct and advise the medical officers of health of the various local bodies. Their function should be more to advise than to order about and to harass Medical Officers of health.

Then there remains the consideration of finding medical men to manage the various charitable institutions where the poor and indigent sick are to be given medical relief. In a highly civilised country these duties will be discharged by the members of the medical profession gratuitously. The experience which they gain in hospital practice and the professional standing which they acquire as members of the medical staff of a large hospital will be sufficient incentive for them to come forward to accept honorary positions on the staff of hospitals. In this country we have not

advanced sufficiently far to be able to secure a sufficient number of private medical practitioners to manage all the hospitals in the country. It will be a very long time before a sufficient number of competent and qualified men are available to fill all the appointments on the staffs of hospitals in this country in an honorary capacity. Even if we introduce a system of honorary Surgeons and Physicians, a large number of paid medical officers will still be required particularly in those parts of the country where the private practice available is not adequate enough to encourage medical men to settle down in those parts. Therefore a paid medical service will still be necessary. We could however, have a service which is purely Civil and which is not semi-Military. But we would make one stipulation. The salaried officers of Government ought not to be permitted to take private practice. To pay a man some salary to a medical man and to let him loose on the general public to practise as private practitioner is not quite fair. It is unfair competition. This has been one of the main causes in keeping down the independent Medical practitioner in India. A rule which obtains in some of the British colonies such as the Federated Malay States is a sound one. It is that medical officers who have two or three years' experience in the country are allowed the option of drawing their full pay or of taking private practice. We would suggest the same for the paid Medical Officers in this country. At the end of the first three years of their service they must be given the option of drawing their pay according to the fixed scale, or drawing one fourth of the pay according to that scale with liberty to take private practice.


This is our outline for the reorganization of the Medical Department of India. It would give us expert professors in the Medical Colleges specially recruited for that purpose, it would give us practical sanitarians whose duty would be to look after the sanitary wants of the country,

it would give us salaried medical officers whose duty would be to attend to the routine medical duties specially in the outlying districts, and it would also give us an efficient and capable system of independent private practitioners who would look after the duties of hospital surgeons and physicians in the big hospitals in an honorary capacity, while improving their own professional efficiency and usefulness. And the only objection that can be raised against this system of Medical services will be the objection of the want of a War Reserve. No one has yet proved that there is necessity for such a very large War Reserve as is at present maintained. Even if there is such a necessity the Indian Medical Service proper which will be attached to the Indian Regiments, together with Medical volunteers taken from among the Civil Medical population will be quite adequate to meet any reasonable demand that may be made on the Indian Army at any time. The I M S men are actuated in their opposition more by sentimental grievances than by a real one. The idea of their dear old service passing away at least in its civil aspect is unpleasant to them. But in National matters one is not to be guided by sentiment but by self interest. The younger generation which would otherwise have gone into the I M S can very well come out as members of the Civil Medical Department of India. No interest will be sacrificed. On the other hand, there will be considerable increase in the efficiency of the Medical Service in India. All the evidence outside the I M S which the Public Services Commission has collected points to one direction and that is, that at the earliest possible moment the semi-Military Medical Service ought to be replaced by an entirely Civil one.

The Labour Unrest in South Africa.

BY

LABOURITE

 TWO or three events of great importance to the Labour Movement have occurred in England during the last few weeks, but their importance has been completely overshadowed by the recent happenings in connection with the labour dispute in South Africa.

Readers of the article on The Labour Movement in England which the writer contributed to the January issue of *The Indian Review* will recollect that it was pointed out there that no trustworthy information concerning the Labour Movement can be obtained from the Indian dailies, and it was further stated that Labour news comes through a channel where misrepresentation is a studied object. When writing those words the writer little thought that the statement was to be proved so soon, but subsequent events have given readers of *The Indian Review* an early illustration of the truth of the contentions made.

For some days previous to the outbreak of the strike the capitalist Press was boasting that the whole affair would end in a fizzle, that a collapse of the agitation was in fact in sight. All the world now knows that the strike not only did not collapse, but because of the rapidity and extent to which it spread, and of the methods used and put into force in a vain endeavour to check its progress, it has on the contrary become one of the gravest Labour disputes on record and has aroused a constitutional question of the gravest magnitude.

Statements and unnoances scattered broadcast from a thousand printing presses irrespective of all truth cause the average man in the street to think of these strikers as gangs of cut-throat desperadoes, willing and anxious to commit all sorts

of outrages on innocent and law-abiding people, willing to do almost anything rather than live a decent honest life and do a decent day's work.

But in reality what manner of man is he, who in spite of the hundred thousand troops, the artillery shells, the rifle bullets and the bayonets prepared for him has bid the authority to climb down from his engine, leave his lonely railway station, give up platelaying and say, "I am done, until our grievances are redressed?" Unfortunately for those who like to be lulled by the capitalist Press and other lovers of romance, he is no more a diabolical man than any other British working man. From the commencement he has been a man of peace and why should he be otherwise? Has he not come from the British railroads, the London and South Western, the Midland, the Great Western, the London and North Western, and the Caledonian to teach South Africa the secrets of rapid transit? And is not his fellow worker, the South African born man noted for his love of peace? South Africa possesses no workmen that transgress the law less than her 60,000 railway men. Yet at the behest of capitalism she is prepared to shoot, maim and gao! them.

The present trouble has been brewing since the miners' strike on the Rand. Blood flowed freely then, and on the funeral day of the miners who were shot, several railwaymen declined to go to work that day, as a protest against the murder of their comrades and as a tribute of their sympathy and respect. The railway management vowed vengeance and initiated a so-called policy of retrenchment under which victimisation of the men who give offence at the time of the miners' funeral has gone on. Many men were discharged, whilst others were degraded or sent to smaller stations to work for less wages, and an announcement was made that altogether 1,500 to 1,700 men would be discharged. For months the men endeavoured to gain redress, but efforts at peaceful settlement encountered the usual fate, their

British Colony immediately. But they are responsible for appointing Lord Gladstone, and for leaving him in such a position of responsibility after he had committed so many other blunders. He it was who permitted the use of the troops, and the demand that the Imperial Government should instruct Lord Gladstone to refuse his sanction to the Indemnity Act until it has been referred to His Majesty the King for consideration is a reasonable request which in the interests of justice and righteousness should be granted. One other thing the Imperial Government should do. It should recall the Governor General who was apparently in such haste to assure General Botha that he could rely on the use of British troops, and who was apparently so ready to sign the proclamation establishing martial law. A widespread demand for his recall was made at the time of the massacre during the miners strike. If England has but little control over the policy of the Union Government (and it is a certainty that she has not got much say in the matter) that is all the more reason why England should protest strongly against their mad folly being aided and abetted by a weak, incompetent Governor General, who having bungled everything he touched in England has continued his career of mismanagement ever since the day he was shipped away from England.

According to our newspapers South Africa is deciding whether syndicalism or Constitutionalism is to rule. All such talk is absolute nonsense. Every manifestation of Trade Unionism is now a days nick named Syndicalism by frightened gossips. South Africa is to day deciding whether wage earners are to be men or slaves, whether martial law is to be the only answer to the assertion of legitimate grievances. It is essential in these matters that we should learn to call things by their right names.

How will it all end? Some things are very uncertain, there remain others just as certain. No

exceptional amount of reasoning power is needed to realize that demonstrations of force cannot change discontented men into contented men, or remove a sense of oppression. The privileged classes in South Africa as in many other parts of the world appear to be terrified at the progress the new Labour Movement is making both in the industrial and political side. They will find that these movements springing from the hunger for greater social justice cannot be put down by bullets. Behind hundreds of leading articles and eloquent speeches is the inference that men should be compelled to remain at work whether satisfied with the conditions or not. Such a doctrine may have served in the days of chattel slavery, but workmen of our own day are not prepared to accept the conditions of chattel slavery. However this dispute may end, the Labour Movement both in South Africa and England will be consolidated in consequence.

Trade Unionism has previously produced nothing like this strike. In every part of a country many times the size of the British Isles men of all trades and callings ceased work to enforce justice for others. Such solidarity of action has a resplendent and inspiring effect, and it is a singularly elegant sign of the justice of their cause that while the other side thought only of bullets, the strikers themselves were organizing a bread supply.

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The Criminal and Modern Thought

BY

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ILL quite a recent period in the world's history, even in the most advanced countries, the treatment of criminals was a disgrace to civilisation. At trials secret accusations were common, and torture was frequently employed in order to procure evidence. The power of the Judges was practically unlimited, and there was a strong tendency to use that power in the direction of greater and greater severity. For many offences, even of the slightest nature death was awarded, and pursuing the criminal even beyond the grave, his family were made to suffer by the confiscation of his property. Prisons were the most terrible dens, where good and bad, young and old men and women, were herded together in conditions that destroyed both physical and moral health.

That to day the whole atmosphere of criminal law is changed is due to the two great forces of humanitarian feeling and legalism. I propose now briefly as possible to mention some of the principles which inspire our modern penal codes and methods of criminal procedure and to show how these principles themselves are giving way under the stress of still more advanced thought.

In 1764 Beccaria published his book on "Crime and Punishment" and his ideas, modified and enlarged, are at bottom those which inspire the classical school of thought in this matter. He adopted the theory of the Social Contract—a theory whose form has since been exploited on the ground of historical fact but whose spirit has dominated

all political thought since the days of the French Revolution. Men are free and equal, and entitled to that full measure of liberty which is only limited by the equal liberty of others. If then Society or its governing body takes away the liberty of certain individuals, it must do so on some recognised principle, and within clearly defined limits. Crime, the commission of which entitles Society to do this is, according to Beccaria, a breach of the liberty of others—legally laid down as punishable by representative legislators. Tyranny consists in an *illegal* attempt by governors to interfere with liberty. Judges are merely administrators of the law, not legislators.

These ideas of Beccaria have become the commonplace of all criminal legislation since his day. The very heart of the matter is Legalism. Each crime is accurately defined, and to come within the meshes of the penal code, an act must be committed within the legal definition. The Judge's power is likewise legally defined. The trial must take place in accordance with a strict legal procedure and strict laws of evidence. The accused if convicted must undergo a definitely pre-stated penalty. It is obvious how necessary and how useful a work has been done by what I would call the Legal School in protecting the liberty of Society and the individuals of which it is composed from the tyranny of governors.

A natural—though not perhaps necessary—corollary of such legalism has been that the punishment for each crime should be the least possible. If men will commit theft provided the punishment is only nine months' rigorous imprisonment, but will just not do so if the penalty is a year, then the proper punishment, according to the Legal and Classical school, is a year, less being insufficient to deter, more being tyrannous and unnecessary.

In practice many of the tenets of the Classical School have been modified. If men are free and

Author's Note—This was written in July 1913 but the recent opening of the Salvation Army institution for criminals in Otary suggests a reason for its publication at this time.

equal, punishment should be the same for each one who commits the same crime. Commonsense however has exempted youth to a large extent and insanity altogether from the legal results of its actions. Even among sane adults too it has been recognised that the moral turpitude of different criminals committing the same crime varies, and "Extenuating circumstances" are therefore very often allowed to be considered, or where the Law lays down a definite penalty such as that of death for murder, the mercy of the Sovereign may be invoked to supersede the rigours of the Law. Then too the consideration that punishment might be made reformatory as well as preventive or deterrent has considerably affected the nature of penalties, though, in the strictest interpretation of Beccaria's principle, the only purpose of punishment is to deter. It is to be noticed, however, that these and other modifications are allowed as *exceptions* while the rule remains to govern the general practice, and that they have nearly all been admitted as concessions to the humanitarianism which partnered legalism in the fight against arbitrary tyranny.

To-day we have a new situation to face. The scientists—those tiresome people, who have been busy subverting all our religious, political and social principles—have begun to bring their corrosive weapons to bear on the very foundations of criminal law. The new and startling propositions are made that crime is not, as lawyers would make it, a juridical abstraction, but a pathological condition of certain individuals, that that condition is a far more important subject of study and treatment than the overt acts of crime which merely indicate its presence, that crime in fact is a disease—or rather the symptom of a disease—and for its cure and prevention requires the attention of scientific experts rather than that of lawyers with their finely drawn definitions and verbiage.—The analogy to medicine is indicated but need not be pressed too far.—Just as some doctors

devote themselves to a study of the cause and symptoms of disease, while others are trying to discover and apply the best methods of curing individual sufferers, and still others are combating the hidden sources and conditions which make disease possible, so in this new school of criminology there are first those who are asking, What is the nature of crime and its determining motives? Who are criminals? Is there a criminal type? secondly, those who are studying the results of various methods of treatment and, lastly, those who like sanitary officers, are ambitious to destroy the swamps in which crime breeds.

It is difficult to give a definite date to the origin of this school. It has developed slowly, but while even yet it can hardly claim an authoritative exponent or prophet, its ideas have by now made their way into the minds of all thinking men. We may perhaps start with the Italians. In 1872 Lombroso published the result of his investigations in the prisons of Italy. He was followed later by Gurofalo and Leri. It is unnecessary to consider all their theories. Some have given way before adverse criticism. Others such as their belief in a criminal type depend largely on how we define a type. The one thing they have sought with some success to establish is that a large percentage of criminals—40 per cent is their general estimate—are abnormal in their development—either physically or psychically or both. This percentage are generally either atavistic or degenerate, they are—many of them—suffering from definite diseases such as neurasthenia, effeminacy, senility or infantilism. Their limbs and organs differ in a marked degree from those of ordinary men. Many of them show an altogether extraordinary insensibility to pain, combined in some cases with just an extraordinary sensibility to metals, magnetic and atmospheric influences and what may be generally called psychical conditions. In most cases their moral defects are very obvious—abnormal vanity, cruelty

and greed being very marked among them. Close statistical interrelation has also been argued between the abnormalities of this class of criminals and those of moral imbeciles, insane persons and epileptics *—The born criminal, as this School defines him, lacks the senses of pity, probity and modesty and is also generally altogether wanting in foresight. The remaining 60 per cent of the inhabitants of prisons are roughly divided in varying proportions among criminals of habit,—those, that is who were not born criminal nor abnormal in any physical particular have, generally from early infancy, been brought up in a criminal atmosphere and so created criminals, (b) Criminals of occasion—men of no great strength of character generally honest and decent, but weak enough to give way to the temptation that overcame them, (c) Criminals of passion, who have committed a crime under the overwhelming force of some sudden emotion *e.g.* of hate or lust, and (d) Criminals of convention or pseudo criminals, who have committed acts without any evil motive at all—some times even with noble ones, such as may be the case with political criminals—which acts Society has ordained to be punished under the criminal Law.

However far or short a distance we may be prepared to go with the Italian School, one fact is made clear from their studies, *i.e.* that criminals belong to a great variety of types. The conclusion is then forced upon us that the penalty allotted to the very different types, the treatment which they should undergo, should depend on the particular case. The Law says A, B, and C have com-

mitted theft. The punishment for theft is 2 years' rigorous imprisonment. Send A, B, and C to prison for 2 years. The scientific thinker says A who has committed theft shows by his general abnormal development, and his feeble mindness testified by a doctor, his heredity and his life history, that he belongs to the type of born criminals. Treat him as you would an insane person and shut him up for life. B who has committed theft is a bright clever youth of 25, who has got into the bands of a criminal gang. Send him to some place where under compulsion he may learn a trade when he has learned it, and has shown signs of real repentance and willingness to go straight, let him out. C who has committed theft earns Rs. 10 a month and has a large family to support. His master left Rs. 50 in his way and he stole it. Send him back to his family, let him be put under the charge of some trustworthy friend, who may even help him to a more lucrative employment. Let him repay the Rs. 50 stolen by such instalments as he can bear. Let him understand that on a repetition of his offence he will suffer a severer penalty.

The first demand then of the new school of thought is that criminals shall be treated as individuals, and that as their individualities differ, so shall the treatment allotted to each. The fact of crime brings them within the province of Law and is also some indication of character, but it is only one sample, perhaps isolated, event and it is quite wrong to deal with the criminal on the basis of his crime alone.

Even the Italian School, however, do not confine their attention to the nature of the criminal. Ferri indeed shows how crime is affected by what he calls *cosmo telluric factors* climate and atmosphere affect both the quantity and the quality of crime committed and he has enunciated the law of criminal saturation—that in a particular country under particular conditions there will be just so much criminality, no more

* In a recent Statistical Study of English criminals made with the object of testing the theories of the Italian school Dr. Goring arrives at the conclusion that the theory of a criminal type cannot be supported but his final conclusion is that the one significant physical association with criminality is a generally defective physique, and that the one vital mental constitutional factor in the etiology of crime is defective intelligence.

and no less. In arriving at then law he has also of course taken into account social conditions, while the Lyons School (of which Lacaze is the chief exponent) go so far as to say that Society and social conditions are the predominant factors of crime, that in short "Society gets the criminals it deserves." We need not go to this extreme, but are bound to recognise how large a part environment plays in the creation of criminals. Even the 'born criminal' under very favourable circumstances might prove a harmless, if not very useful, member of society. The rest of the criminal population are largely made what they are by conditions over which they have little control. A bad harvest in America may affect the amount of theft committed in London. A foolish law or stupid custom may encourage drunkenness or immorality. If one were able to eliminate poverty and disease and to insure a proper education for every child, there would be practically no crime at all.

Recognition of these facts must alter one's whole attitude towards the individual criminal. An eminent judge was once asked whether, when he condemned a murderer to death, he did not feel for him a qualm of pity. "No," was his reply, "rather a feeling of righteous indignation." We may admire the healthiness and strength of this Judge's attitude, but the simple fact is that for the majority of us to day it is simply impossible. There is undoubtedly a danger that we have become too 'soft,' that the abhorrence of crime has weakened in Society. But it is not a mere humane sentimentalism that has impelled us to our modern attitude. Science has taught us quite plainly that our philosophic ideas as to the freedom of will need very profound unification. Men are what they are because of the natures they have inherited and because of the surroundings in which they live. If they have any part at all in determining their characters and acts, it is but a small one at best. "Righteous indignation" has gone, and

with it the theory that a perfect set of punishments can be found which would be an effective preventive of crime. Criminality is the disease of a man, abnormal from birth or infected by his surroundings, and though a penal code may act as one incentive to honesty or decency, in many, if not most, cases its effect is negligible in the presence of mighty counteracting causes, of whose strength and nature it does not pretend to take any account. In the generality of cases, when a man commits theft, he does not calculate that the pleasure of possessing another man's goods is desirable in spite of the risk of a year's rigorous imprisonment. He commits theft because he has no foresight, because he belongs to a weak type, because he never went to school, because he lost his last job through slackness, resulting from a fever caught from an open sewer, because he is hungry. It is not necessary to assert that the power of punishment will play no part in determining the man's action. The point is that it can only play so large a part as the action itself is dependent on the freedom of the man's will at the time and an examination of the facts from a scientific, as opposed to a legal, point of view shows how very small this part is.

The second point then which has to be made is that emphasis has shifted from the preventive and deterrent theory of punishment. In future we shall increasingly regard the action that Society takes in regard to a criminal as 'treatment' rather than 'punishment.' Death may still be allotted in certain cases, no longer however purely as a penalty, but as being the only means by which in the particular case society can defend itself and rid itself of an unmanageable case. Hard labour may be ordered, but it will be because with good food it is the surest method of curing certain criminal maladies and returning certain criminals to a condition of social health. For the 'born criminal' simple detention may become the rule, detention

possibly to some extent more disciplinary than, but still hugely approximating to, the detention of the insane

Procedure will of course have to be profoundly modified. At present the central point in a Criminal trial is whether the accused did or did not commit the act with which he stands charged. In future that will be only an important preliminary issue. The real trial will begin *after* the committing of the crime has been proved. A thorough enquiry will then be made into the motive of the act, next into the life history of the criminal, and finally he will undergo a physiological and psychological examination by medical experts. The result of this process will enable the judge to determine the nature of the disease for which the criminal is suffering (1) as to origin, (2) as to its type, (3) as to its intensity. Then at length he will be in a position to prescribe the appropriate treatment.

The analogy to medicine goes further. It would be ridiculous for a doctor when he had diagnosed 'Small pox' to prescribe 'Two months in Hospital and 24 bottles of medicine'. So with the new scientific aim of criminal treatment, the immediate prescription of the Judge will not be final. In some way or other every case will need continual revision. The results of the methods being used for each individual will have to be carefully watched and if necessary the treatment altered from time to time.

This paper does not pretend to be thorough, but merely indicative of some of the changes that seem to be necessitated by the scientific attitude in facing the problem of crime. Indeed in the short limits of an essay it is impossible to touch upon some of the profounder elements of the question. Criminal procedure and penal treatment will undergo revolutionary changes if the scientific spirit is allowed to prevail against the purely legal. But far deeper and more radical than any change in the method of dealing with

criminals is the idea that criminality itself may be practically eliminated altogether. Instead of dealing with criminals the hope is set before us that we may reduce criminality to a negligible quantity altogether, that prison and court house, policeman, judge and jailor, may all become unnecessary. The Eugenist tells us that by stern laws it is possible to eradicate the "sickly forms that err from honest nature's rule". The Educationist dreams of a time when every child shall have that healthy appropriate training which will make him a useful member of the State. The doctor and hygienist aims at the suppression of all disease. The Social Reformer is tackling the problems of poverty and inequality and lovelessness with a view to eliminating the conditions in which the bacillus of crime is bred. The hopes and dreams of all these men may never be fully realised but one great thing has already been accomplished, the clear recognition of the interrelation of crime with every other aspect of the social problem. It can no longer now be treated as an isolated phenomenon, which may be safely left to the lawyer and the politician.

To sum up the position in a few words the Classical or Legal school has done a great work for Society in asserting Legalism as a bulwark of liberty against the tyranny of Society's governors but itself must give way before more advanced ideas, which in some respects directly oppose its fundamental conceptions, in others transcend them. The new ideas may be grouped under three heads. First, criminals must be treated individually—each case on its own merits. Secondly, treatment must be mainly curative or protective, not as hitherto mainly penal and deterrent. Thirdly the real causes of crime must be sought out and dealt with at their source and we must no longer expect permanent results from remedies which at most can merely palliate symptoms.

The practical problem still remains how far can the new scientific ideas be adopted in such a way that they may have the fullest scope without endangering the very substantial advantages gained for us by legalism. I hope in a further paper to discuss this problem.

INDIAN SOCIAL AND ECONOMIC CONDITIONS

BY

DR. SRIDHAR V KETKAR, M.A., Ph.D

THE most important and interesting part of the study of Indian economics is the social structure of India, and its effects on economic life. Volumes could be written on the subject, and a detailed study would involve much labour. Only broad lines are drawn here.

In India the most noteworthy peculiarity of society is the caste system. Hindus who form about two thirds of the population are divided into three thousand castes. Some of these castes have a number of sub castes. The caste of Brahmans alone has nearly eight hundred divisions. Such a state of society is bound to have very important economic peculiarities.

suffice it to say that a large number of castes are simply tribes, who maintained their isolation and distinctness on account of the lack of opportunity for them to intermarry with others. Some of these tribes have to a small extent adopted manners and dress of the localities in which they live, while others have not changed very much. It should also be stated here that some of the castes have occupations peculiar to themselves. They are called therefore occupational castes. Another thing which is necessary to say here is that some very peculiar notions which prevail among Hindus regarding purity and pollution have kept these tribes quite apart from each other. Again as so many different castes and tribes with different modes of life are living on the same territory without inter marriage the ideas of superiority and inferiority have held great sway and a kind of social hierarchy has been created.

The influence of the caste system on economic condition is direct as well as indirect. By

indirect influences I mean the influences of social and political institutions and of conditions which are the outcome of the caste system. An exposition of indirect influences will be omitted here, because their exposition will require a complete presentation of the inter relation of social phenomena in the widest sense. There is no room here for such exposition and I shall confine myself on that account to the narration of influences which are somewhat more direct.

Two most important factors of the caste system that tell heavily on the economic conditions, are social cleavage and the prevailing ideas of ceremonial purity and pollution. Although these ideas are to a great extent the cause of social cleavage they are not the only cause. Again the ideas of purity and pollution affect the economic conditions directly or through the social cleavage which is partly due to the ideas. By social cleavage is meant not only the division of society from the standpoint of marriage, but also the lack of social intercourse among the various castes. At present the uniting ties, which may arise out of the existence of the common centre of social life for all castes, do not exist, and social intercourse on that account is not possible. This social cleavage acts on economic life in three important ways. It acts as a bar to the development of a common life; it fails to raise the standard of life of the socially lower strata (but not necessarily economically lower strata) and moreover it prevents a co operation of different classes in the production of commodities. Something on each of these landmarks will be said further.

Let us take some common causes of social and therefore economic cleavage.

The different parts of India are different from each other in their mode of life and therefore in wants and similar is the case with the different races and castes in one part of the country. The most important result of this condition, is that although the country is large, production on small

scale must be the rule. The wants of Hindus are different from those of Mohamedans, their dress is different from each other, and in many parts of India the tailors of the two communities are different. To confine ourselves to the Hindus only, let us take a city like Bombay for consideration. There are two important communities, namely the Marathas and the Gujarathis. Both of these communities differ in dress and so they must have different classes of tailors. A Gujarathi must have a Gujarathi tailor to make many things of his dress, specially of the ladies' dress, and a Maratha must have a Maratha tailor.

Again the Gujarathi and the Maratha tastes differ, and so they must have different classes of cooks. They must have different classes of boarding houses, not only on account of the fact that they require different kinds of food, but also for the fact that they have some difference in the method of serving it. The differences may appear small in the eyes of foreigners, but they are nevertheless potent.

When on a certain territory there are a number of communities, each with their separate mode of life and therefore with different wants, any delay in their fusion and formation into one community tells heavily on the economic development. Large production and specialization of functions which characterise the higher economic life are absent.

At one time when almost all production was on small scale and intended for local consumption the results of the system may not have been so baneful. But the times have changed. The isolation of India has been broken up, and the foreign countries producing on large scale, and as a result possessing very highly specialized labour, have come into competition with the Indian manual labour. Under these circumstances we also need a social and economic reconstruction. A mention of some present drawbacks in coping with the present situation will illustrate this need.

For any production on large scale, or for carry-

ing out the great commercial transactions of the country, co-operation of intellect, manual labour, and capital are necessary. This co-operation under the present conditions is difficult to secure. The Hindu community especially is the great sufferer. Among Hindus, the classes representing these three elements are represented by entirely different castes which do not come socially into contact with each other. The class possessing capital is entirely separated from the class possessing modern education. Suppose if a Bengali or a Maratha Brahmin lawyer approaches the Marwaris with some scheme of commercial enterprise there will be a great suspicion against him, and this suspicion he may not be able to overcome. But if a Marwari of modern education will approach his own people with any scheme, he will find a much more sympathetic hearing. Unfortunately men possessing modern education are few among the classes like the Gujarathi Bunnis and Marwaris, who rarely leave this country and go to foreign countries on account of their traditional scruples and also rarely take to higher education. This lack of correlation between intellect and capital arises out of the social cleavage due to the fact that people of these two classes rarely mix, on account of their linguistic differences, and differences in manners.

Another factor which brings a lack of co-operation of the different items like capital, labour and intellect is the ideas of purity and pollution. Trades like tanning and manufacturing leather goods have been in the hands of those castes which are considered to be very low. When a production on a small scale was the rule then there was no great difficulty. Now for the purposes of production and distribution on a large scale the co-operation of intelligence with manual labour is necessary. This co-operation is extremely difficult to secure. The individuals from higher castes who possess better education

consider themselves polluted if they take to such trade. We occasionally do find even a Brahmin selling shoes, in his shop, but such cases are very rare. The production of such things is still less touched by the higher castes. For reasons of this nature, we find that the trade in these things goes either into the hands of non-Hindus like the Mohammedans and the Parsis or into the hands of foreigners. The leather export business in Calcutta for example is practically a Mohammedan monopoly.

The restraint arising out of differences in life upon production and consumption is not merely that these two functions are required to take place in the same locality. Inasmuch as people of one caste do not usually take food prepared by a caste other than Brahmins, boarding establishments of castes other than the Brahmins are not likely to be large. Thus limits are placed on production and consumption, on caste or tribal lines. The causes of tribalism in production and consumption are not merely the ideas about purity and pollution. The differences in the mode of life and in customs which exist in the country set serious limits on production and consumption. In putting restraint upon trade the work of these differences in the mode of life is far more effective than that of tariffs and duties.

The local and tribal restraint on consumption is great in India. By local and tribal restraint is meant the necessity of producing a certain article of consumption within a certain locality or tribe. It does not necessarily mean a low standard of consumption, but generally under such restraint the economic life of a community remains entirely undeveloped and the capacity of men to work is not utilized to its highest extent. The money at the command of the community is not great and so its ability to buy things made outside the community is greatly restricted.

In the study of consumption we should note the fact that the standard of consumption of cer-

tain people is higher than that of others. In India in the case of the majority of people the standard of consumption is decidedly lower than that of peoples in other civilized countries. A farm labourer in America eats better food and clothes better than a very well to do man does in India. When we note this fact we should also try to ascertain whether the ordinary motives which induce men to have higher wants are absent in India. When we think of the question we may get a number of points.

Let us take emulation and imitation. These are two very closely allied psychic forces which tell a great deal on economic life. People vie with each other in dress, in the style of living, in magnificence and in comforts at home such as furniture. Many people in Europe and America, especially in the latter, buy books by dimensions and bindings. They do so not because the families which buy books in this way really need them but because they desire that they should not lag behind others in being marked as people of taste and culture. It is not that these feelings are entirely lacking in India, but that they operate within very narrow limits. These feelings come more into play when there is less of class differences and more of social intercourse. If it be customary in society for one woman to call on another, then emulation will greatly be promoted and the ideas regarding better living will become more general. If she would call on women of a superior class and if a woman of superior class will call on a woman of economically inferior class, then emulation and imitation will greatly be promoted.

The lack of the centre of Indian civilization has important causes, one of the causes being the railway system in the country. A casual glance at the railway map of India will show that railway lines do not converge to any particular centre in India, but are converging towards the ports. They were evidently intended to connect the various parts

of India to London instead of to each other. If the railway system of India be reformed, it will promote commerce between the different parts of India, and the trade of the country will become an organic whole. It will greatly contribute to the creation of common life by promoting the consumption into one part of the country, of the production in other parts.

There still exist in the country large groups of people untouched by any civilization. Such isolated communities are quite primitive and are economic units themselves. A breaking up of their isolation will make the individuals in those communities factors of common Indian economic life. In many cases the process has already begun. (See Thurston's *Castes and Tribes in Southern India*. Introduction, Madras, 1909). Supplying of common wants, and consumption of general production are greatly restricted by the isolation of such tribes. As these tribes are isolated from the districts around them, so also many districts are leading quite an isolated life.

Although a political unity is enforced on the country, there is no centre of Indian civilization. Various centres of civilization exist in different parts of the country. The different types of civilization which these centres represent are not yet unified into a single type. The creation of the new capital at Delhi may in future act as a unifying force on the various local civilizations.

Another important peculiarity which seriously influences the economic life of India is the so-called *purda*, that is, the seclusion of women. The seclusion of women is greater in Northern India than in the Deccan where it may be said that it does not exist. This *purda* not only prevents the contribution by women to the general economic life but has serious influence on their wants.

The caste system decreases the general happiness of the community in another way. If we examine the figures for different provinces, or for different castes in the same province, we shall

find that the proportion of sexes considerably varies. In some there is an excess of females over males, and in some others, just the reverse is the case. In one caste we find a large number of women in the condition of widowhood and tender maidens married to old men, while in another caste there are a large number of healthy young men going unmarried. Such a state of affairs is not conducive to the increase of population or the labour force of the country.

The non social intercourse between the upper and lower castes in India has another serious effect. The people who belong to the lower castes are not necessarily poor. Some of them are quite rich. But as they do not have an opportunity of mixing socially with more cultured classes, they do not use their wealth for the purposes of living in a better manner but only hoard it. Many workmen in India who are engaged in manual trades, earn better money than a large number of clerks belonging to the upper castes do. But when these lower caste men who are not educated to the higher wants do have money to spare, after paying for their extremely low living, this spare money is used for dissipation, and this fact promotes the class of lazy women who do not work for their living.

Two other facts relating to the influence of the caste system may be brought out here. Although many castes are to day at liberty by law and social sentiment to follow any occupation they please still the castes who are already in a particular occupation do not like to teach it to those who do not belong to that caste. This situation does act as a great hindrance to the development of the country not only by restricting the opportunities of men but also by preventing the admission of more intelligent classes in business life. The importance of this factor varies in the different parts of the country, but as far as feeling is concerned it prevails everywhere.

Another tendency of the caste system which is

displaying itself lately is the attempt by many castes who are in the commercial pursuits to create men of professional classes of their own. Similarly the castes engaged in professions like to have shops and businesses conducted by people of their own castes.

The caste feeling which exists tends to induce people to support their own caste fellows in professions, or in the business. If this process is carried to its logical extremity, it will tend to create a caste as an economic unit within a town. It will set up new barriers to commerce and distribution.

Another factor which tells on the economic life of a community is the marriage customs. If the marriages are arranged by parents and the parties to be married are to play passive parts, the wants of society will be lower. On the contrary if sexual selection plays a considerable part in marriages, the higher standard of living will considerably be promoted. If there be no sexual selection and an opportunity for display to the other sex, both men and women will be very careless in their dress and appearance. Moreover men are required to undergo a considerable expense to please the fair sex. In many cases the expenditure for things like books and pictures which many men undergo for the sake of making gifts they would never have consented to make for their own enjoyment. Women also are required to spend in order to make themselves more attractive to men. Even the necessity of going out of the house influences the wants of a woman. The wants of an average Bengali woman of the middle class are much lower than those of women in Maharashtra which is by far a poorer country than Bengal. The influence of sexual selection and the free intercourse between men and women which it presupposes, has influence not only on the wants of two sexes but also on the institutions around. Many things which are absolutely essential in a society of free intercourse among the sexes are not demanded in

societies where such intercourse does not exist. For example, if a man has to eat his lunch by himself he may not be unwilling to satisfy himself at a street counter, but if he has a lady with him he must go to a good parlour. It is for this reason that restaurants with some more refinement and tone about them are necessary in London, but unnecessary in Calcutta. In fact they do not exist in Calcutta if we except those which cater mainly to the foreigners.

This presence of women in public gives the society and life around a kind of refinement. This refinement is at present completely lacking in India. The *purda* with its marriage customs, and the great parental control in marriages conserves the distinctions in society. Their absence would have resulted into the weltering of caste and tribal customs into a large unified community. Thus the influence of *purda* by its indirect support of caste is indeed great.

Another influence of *Purda* on economic life is the fact that a large number of light occupations which are done by women in those parts of India where there is no *purda* are done by men in parts where it exists. The result is that a large number of men go to the cities instead of women. Generally the lighter occupations also are to be done by men in many Indian cities. Thus in the city of Calcutta there are 32 females to 100 males although the sexes in Bengal are about equal in number, the difference being a slight excess of females (Census for 1911). In England there are about 11 females to 10 males in the urban area, and in the large cities the excess of females is still greater. It must be said here, however, that the great lack of female population in this city is not due to the non employment of females merely. The housing conditions in Calcutta are so shameful that many people who come to Calcutta cannot afford to bring their wives here. We must remember that most of the Indian people marry at a young age, and the men and boys of

working age who flock to the cities are mostly married. The housing problems of great cities of the western world such as New York, London and Paris have been made a subject of comment by the press of those countries. In Calcutta the conditions are such that the working classes here if transferred to those conditions will feel that they are in heaven.

The great disparity in the number of each of the sexes in Calcutta has another serious influence. Out of the 187 thousand females in Calcutta between the ages of ten to fifty, the proportion of prostitutes is great. The number has been variously estimated from fifty thousand to hundred thousand. Such a great difference in the estimates is probably due to the difficulty of defining a prostitute. A large number of women who apparently seem to be doing honest work like selling *pan* and cigarettes do not lead a very reputable life, and not a few women following what might be called the 'humane occupation' I have been told, belong to the same category.

The effects of caste system and *purdā* may be thus summarised. They compel the production on small scale, prevent the development of refinement and higher wants in the society, they more or less prevent the uniformity of society and compel that a great deal of money should be spent on dissipation. Caste system puts uneconomic limits on marriages and decreases the growth of population while *purdā* prevents the maximum use of the working population encouraging men, to perform lighter domestic work, and women to lead the life of lust and shame.

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G. A. Natesan & Co., Sunkutama Chetty Street, Madras

Japanese Art.

[*Letters of a Japanese Scholar to an English Friend.*]

EDITED BY MR. V. B. METTA

MY DEAR WILSON,

In this letter, I will try to give you some idea of our Art, which I know, does not convey its full meaning to the West yet. I am sure that when it is understood with a spiritual intuition, so necessary for a proper comprehension of it, your artists will adopt some of our artistic ideals. It is not merely 'decorative,' as some of them conclude without understanding its deep meaning. Unless you are properly acquainted with the soul of our race, how can you hope to analyse the meaning of our pictorial representations? We have needed Art, just as a plant needs light for its sustenance and growth. From the earliest times, we have helped one another for the production of the Perfect and the Beautiful.

You Westerners are never tired of saying that the ancient Greeks were the most artistic people that the world has ever produced. We grant that in some respects, they were very artistic, but we are obliged to add, that in some other respects, they were woefully lacking in those qualities, which go to make up the true artist. Their ideal was what one might call 'rational beauty,' whilst the Orientals have tried to express 'imaginative beauty' in their life and art. In your Classical Art, there is a union of mind and matter, in which neither of them triumphs over the other. We might admire it, but we do not and never can regard it as the final and supreme expression of man's vision of Nature, Life, and Death,—for it is lacking in the great quality of infinite suggestion. In other words, it is quite soulless. Even your Romantic artists do not make a very strong appeal to us, because they are never as deeply idealistic as ours. Their idealism is more or less superficial, limited to the externality of things,

You must not think in reading this letter, that I am running down all Western Art,—for, we Japanese, can appreciate the really Beautiful in whatever country or clothes we find it. I am only giving my ideas about your art in general.

Art is born out of the heart and soul of our people, and so it has always flourished in our country. In that respect, Japan is unlike Western countries, where art flourishes for a few centuries, and then disappears almost completely from them. In old times, the Samurai, the Daimio, and even the princes of Japan, laid aside their swords to take up the brush. From the Mikado down to the beggar in the street, everyone found delight in pictures. On account of this universality of art feeling among us, we never drew a false distinction between 'great art' and the 'Industrial Arts', and so those of our men, who were painters, and sculptors, did not disdain to work as lacists and potters at the same time. The history of European art, on the contrary, shows an unnatural division between these two branches of art, from the time of Cellini down to our own times.

I am now going to tell you a story, which will illustrate the aim of our art. This is how it goes: Once, the people of a small town in Japan were troubled for days by an unknown creature, who devastated their rice fields at night. One night, as they sat watching for the arrival of the unknown devastator, they saw a fiery horse dashing with mad force through the rice fields. They knew instinctively that it was their secret enemy, and so they chased him with torches in one hand and swords in the other. As they were on the point of catching him after a long and hot pursuit he suddenly disappeared with a bound through the open door of a temple which was situated there. They all rushed in, but what was their surprise not to find him there! They looked in every nook and corner of the temple, but they could not find him! How had he managed to

escape? They asked each other. Suddenly one of them saw the picture of a horse on the wall. It seemed to be alive, for it was painting hard, and was covered with foam. Then, they all realized that it was the picture horse that had been devastating their rice fields! The horse was given such vitality and strength by its creator, that it did not like to stand idly within the narrow limits of its frame always! Now how different is this ideal from yours, which aims mostly at reproducing Nature's forms and colours faithfully on canvas?

The idea of motion is considered very important by us in all works of art. But what do we mean by 'motion'? It is not the mere physical motion of forms that we want to depict so much as discover 'the life movement of the spirit through the rhythm of things. We realize our artistic ideals by a peculiar kind of meditation, or self concentration. And perhaps, that is the reason why we do not feel the necessity of resorting to mere allegorical representations, (like your renaissance artists) which are the lowest rungs of the ladder, that lead up to the highest and truest idealism in art.

Another thing about our art is its extreme simplicity. We do not crowd our pictures with unnecessary details, which might overshadow the central idea in the picture. Nor do we draw too much. We look at Nature for a long time, until a kind of harmony is established between her and our minds. We melt into her mood as it were, and grasp her essential peculiarities. We do not detach one object from another, in order to exhibit all its details, but depict only the grand lines which pass through Nature's being. It is this way of looking at her, which is the reason of the astonishing quickness with which our artists work. Senshu, one of our great artists of old, made the whole court of China wonder at the rapidity with which he drew the picture of a Dragon among clouds in their presence. Does not this simplicity

make for suggestiveness in our art? Our pictures are not museums. We do not show, but suggest the existence of the whole by depicting a part. The branch of a tree is enough to bring before our minds the whole tree, nay, even the whole forest, just as a few rippling lines suggest the existence of the ocean to us. A delicate petal, in the act of falling on the ground, suggests to us the inconclusiveness, or even the premature decay of beautiful life on this earth.

Although we may not represent all the external and obvious garments and jewellery of Nature, we are none the less her passionate devotees. How we love to sit and watch the slightest transformations in her! There can be no variety in pictures, unless the artist draws his inspiration directly from her every day. Look at the works of the artists of our Ukiyoe School! Their art may not be high class from our point of view, but the kind of powers of observation that they exhibit in their works ought to appeal to any sincere lover of art. How many aspects of Nature and of human life are shown by Hiroshige and Hokusai in their works!

European art threatened to engulf our national art at the beginning of the Meiji period. But in a few years some of us recovered from our temporary blindness, and continued our art traditions with renewed energy. So at present, there are two schools of painting in Japan viz., the National School, and the European School. The first, is recovering its old strength, and the second, is decaying since the last ten years.

Yours sincerely,
J OKAKURA

Essays on Indian Art, Industry and Education—By E. B. Havell, Price Rs. 14 To Subscribers of *I R R* 1

(A. A. Watson & Co., Sankurama Chetty Street, Madras)

An Indian View of the Occident BY "AN ANGLO INDIAN"

MR Manmath C Malik is an Indian Barrister at law, who has long resided in England and has twice stood as a candidate for a seat in the House of Commons. The views of such a man on the relations of West and East must possess interest and might possess real value if characterized by sound judgment and good feeling. And Mr Malik's book* does contain a good many passages in which he attempts to maintain a fair and reasonable attitude and give good advice. We fear, however, that the excellent effect of these passages will be a good deal weakened, if not neutralized, by the prevailing tone which is one of undoubted bitterness and irritation at some aspects of the British rule in India and at the treatment of Indians in some British Colonies. Mr Malik has travelled a good deal and the indignities to which Indians are exposed in South Africa and America have made a deep impression on him. The iron has entered into his soul and this regrettable colonial question has coloured his whole outlook. In fact, he views the whole of the relations of East and West from this standpoint. The result is that he is somewhat less than fair to British rule in India, and we fear that the result of the perusal of his book on an Indian reader would hardly be to promote a friendly feeling towards the occidental.

Like many other philosophers Mr Malik believes that the golden age was in the past. In the olden days (apparently the first half of the nineteenth century is meant) British policy, he tells us, was so liberal and impartial that the Civil Service was open to Indians as to all other British subjects. We regret to be unable to recall the authority for this statement, nor have we been

* *Orient and Occident*—A Comparative Study by Manmath C Malik of the Middle Temple, Barrister at law, T. Fisher Unwin, London.

able to trace in the annals of Haileybury the names of the Indians who then adorned the Civil List. We think, indeed, that Mr. Malik's statement would have aroused some mild surprise in Leadenhall Street. He goes on to say that "reactionary authorities" have in recent times tried to debar Indians from competing for the I.C.S. It may be so, though we had not heard of it, but they have certainly not succeeded, for it is a well known fact that there are more Indians in the Civil Service now than there ever were before, Madras alone having a dozen where thirty years ago there was but one. Mr. Malik's insinuation that the past was more liberal to Indian aspirations than the present is thus contrary to fact. Equally unhistorical is his theory that the wise rulers and able soldiers whom England sent to India during the first part of the nineteenth century pursued a policy of education and freedom superior to anything now known. When we read these passages, we wonder whether Mr. Malik has ever heard of Lord Dalhousie, of the annexation of Oudh, of the disinheritance of the Rani of Jhansi and of other incidents which used to be pointed to as causes of the Indian Mutiny.

Mr. Malik, still under the influence of his colonial theory, will have it that these halcyon days are gone and that we are now in a Kaliyug of selfish "reactionaries" and "grasping imperialists." Curiously enough, it is contact with Asia which has "undermined the virility of Europe." It is rare, we are told, now a days to find any British official who is sympathetic or even outwardly polite. These officials spend their lives "in the midst of pleasure and lethargy until British instincts are lost." The bureaucrat, "with brain petrified by adulation and absolute power" is now, like the dying insect in the proverb, bent on giving the last bite by excluding Indians even from the subordinate services hitherto open to them, and the subordinate Medical Service is named as the latest instance, though what Mr.

Malik is referring to we have not succeeded in discovering.

In these circumstances it is not surprising that Mr. Malik regards disaffection to the government as quite natural and tells us that loyalty has come to be ridiculous. Writing of the young men who have been charged with conspiring against the authorities and tampering with the loyalty of the troops, his remark is that "if there is any truth in such charges, it simply proves that the accused persons have imitated the example set by their European brethren." In fact, it is Europe which is to blame throughout. Europe has not only taught India brusqueness and bad manners but the art of bomb-making. Impartial justice has long disappeared and civilian judges generally commit injustice. A Judge or Magistrate condemned by the High Court is usually promoted. Trial by jury has been so manipulated that when a conviction is wanted, a jury sure to convict is empanelled. Recently even secret trials have been introduced. British officers who have known their "imperial" attitude by insulting Indian gentlemen are promoted, and it is only a question of time before Europe will renounce Christianity because it came from Asia. These instances give a not unfair impression of Mr. Malik's tone and standpoint.

It must be a matter of much regret to see an Indian of intelligence and education giving utterance to views so little calculated to promote the good understanding between the races which he professes to desire. He recognizes that India stands in need of British capital, and says, truly enough, that capital will not flow to India if the relations between the Government and the people are in any way strained, but he forgets that this harping on the usual opposition is the surest way to produce strained relations and to drive away capital. His attitude throughout his book is one of anger and petulant complaint at the slights and wrongs imposed on his compatriots, some of them grievous enough in British colonies in particular. A truer Indian statesman has advised his countrymen to study to improve the average of Indian character until it is up to the best European standard. We commend Mr. Malik to ponder on that advice before he sits down to write again.

THE LATE BABA BHARATI

BY ROSE R. ANTHON

BABA Premanand Bharati, the well known Vaishnav ascetic and preacher passed away at 3.30 on Saturday the 24th January. He was laid up with diabetic complications for nearly three weeks and the end came rather suddenly but peacefully. Born in 1857, in one of the oldest and premier families of Calcutta, highly educated in the Western literature as well as Indian philosophy he renounced the world nearly twenty-five years ago for the simple life of a Sanyasin, whose devotion to his Krishna was only equalled by his cult of universal love.

In 1902, he made his first voyage westward to preach his religion of love from the ancient lore of the Hindu Shastras for the benefit of the people of the wider world who might care to listen to its sweet message. He visited England and America twice and stayed in Paris for sometime and was able to captivate the minds of many highly cultured souls in those countries. He was intensely patriotic and this added to his strong personality made him a power for good with all with whom he came in contact and easily won for him their deep esteem in many very many cases unflinching devotion. He was admired all through the United States and Europe for the courage of his convictions and he could count among his friends such thinkers as the late Count Tolstoy and Mr. Stead and many other notable people of the world. He was Editor of the Magazine *Light of India* published in America and author of the remarkable book "Sri Krishna,—the Lord of Love." About a year ago his article in the *Nineteenth Century* headed "What King George could do for India" created quite a sensation in London and was favourably commented upon by the entire English Press.

In the passing away of Baba Bharati, India has lost one of the most sincere and broad minded patriots of the old school, whom it will be hard to replace. His loss will be deeply mourned by his numerous friends in India and also in America, England and France, where he had a large following.

Baba Bharati had a unique place in America. Many Hindus came to that land and taught their cults there, many have been appreciated and loved for the good they have brought to the West. But these usually came to step into places made vacant by a Hindu who had gone before, or they have taken their Hindu truths to crown a Western thought. The Baba came to create his place, to follow none. He came with Hinduism pure and chaste as when it rolled from the lips of the illumined ones. He did not compromise one iota. He did not swerve a hairs breadth from eternal Hinduism, he did not fit his thought to a Western mind nor withhold one truth because foreign to the thinking of the West. Like a pillar of fire he cast forth the sparks that must strike the listener and ignite what spirituality lay dormant in that mind or it must fall at his side to illumine those who would see by its glow. He gave the fuel that the Ancients knew, to keep that spark alive, but he would not approve of the driftwood taken from the sea of Western thought to mar the scent of the sandalwood of the Eastern philosophy. What he had he gave, those who wanted might take, but they must take it untouched by the new world's material splendour or leave it.

Those who heard him at first marvelled at the child like simplicity with which the teacher put before them the unadulterated Hinduism, upon which, like a seer, he built the science of man and God. "Surely, they thought, 'he will modify this and enlarge upon that to suit our way of thinking, as others of the East have done and are doing.' But time went on and he neither changed

nor watered one whit from the lore that the sages had writ by 'the light of their understanding. Those who loved him tried to reason him out of his almost stubborn adherence to this principle, but to no purpose. "I have come," he would say, "not to make money, I have come on a mission, I have come to teach Hinduism, and not to Westernize it. You of the West have your truth, you do not need us to teach you that, but those who want the wisdom of the East will have that as it is."

At first, the unique stand the Baba took appealed to the mind of the Western seeker after new phases of thought gradually that gave way to an interest in the science that he had for them, and after a little that science brought an illumination that bound them heart and soul for ever to the spiritual saint that had for them a wisdom as deep as the ocean and limitless as space. His classes grew and he was called upon to lecture at different assemblies and gatherings, and his talks were freely quoted in the papers, until the Baba became widely known in New York. The leading periodicals asked him to write, and his stern, unflinching criticism of Western surface thought, his clear insight into the shams that were hidden only by shadows to him, caused much comment and earnest discussions among thinking people. The churches, most of them of course, resented his outspoken boldness, bitterly atoning it an impudence that a Hindu dared even to express himself adverse to a nation's civilization such as America, but that never for an instant kept his opinion in abeyance. His penetration, illumined by his understanding of the laws of God and man made itself keenly felt, and the light he could not hide under a bushel cast its rays in many directions, attracting thinkers from among the best classes of Americans.

His New York classes embraced writers of note, students of the higher life, doctors and artists. Followers of different creeds came and

went away with a better understanding of their own beliefs. Through all these successes in teaching people he has always stood above the question of money, he gave what he had to those who wanted it, but never was the question of barter or exchange of wisdom for money presented. His closest students paid his rents and met his other expenses, but he was serenely above the desire or demand for remuneration, save the joy and blessing of giving his wisdom and beholding others profit by its glory.

During his first visit to America the Baba wrote that remarkable book "Kishini—The Lord of Love" which created much interest in the literary world at the time and has been reviewed by all the best papers and periodicals—and the praise allotted to its value has been great, it has been designated as "an Encyclopedia of Hindu Philosophy as the Bible of the twentieth century," as "the History of God and man."

The New York Herald, writing of Baba Bharati, said

His personality is pleasing, fascinating and picturesque. He is a handsome man, tall, statuesque, dignified, with large, dark, sparkling eyes. When they kindle the man seems on fire with holy enthusiasm. His religion is summed up in the one word 'Love'. He has anger for no man, no matter how great the provocation. Every act is preceded by asking a blessing. Every letter or manuscript begins with a little prayer written at the top of the page.

Said the Evening Telegram of New York in a most appreciative article in its columns

Baba Bharati, the Holy man of India, who arrived in New York recently has been attracting attention lately by his Hindu teachings. The various sermons he has delivered from lecture platforms have been listened to by crowded houses, and many clergymen are numbered among his audiences. Those who have heard his lectures are struck by his personal magnetism and much fascinated by his pleasing and picturesque method of delivery. His large, black, sparkling eyes pierce the soul, and you carry them with you when you go home.

During the first two years of the Baba's sojourn he had not gone on the platform to lecture, although he spoke at gatherings of friends, etc. This maiden effort on the platform was made in Green Acres, a centre of spiritual culture and advance.



THE LATE BADA BHARATI

He came back with shattered health but unshattered hopes and unflagging enthusiasm and his plans to bring about a better understanding and a wider and deeper sympathy between the West and his own land for which he had that selfless and passionate devotion—which only natures as sweet and strong and splendid as was the Baba's could entertain—but, though his spirit was strong and willing, the flesh was weak and sick and thus he succumbed.

Though Baba Bharati did not see the fulfilment of all his dreams—and what great humanitarian, what lover of God and man ever does?—for does not one dream breed many dreams—yet thus he saw, that by his living and loving he had given to the Western world a view point which placed Indri, her philosophies, her social and religious ideals and customs on a pedestal where she stands to-day second to none and superior to many.

Thus he saw, thus he knew, and who can tell if a soul such as his did not feel that life here was well lost for the accomplishment of this great end. A bigger heart, a greater spirit coupled with as gigantic an intellect and as broad a humanity as lodged in the frame of Baba Bharati will not soon come our way again.

LIGHT ON LIFE

A SELECTION OF FIVE SPIRITUAL DISCOURSES
BY SWAMI DADA PREMANAND BHARATI
SELECT OPINIONS

The Theosophist—Baba Bharati is a preacher of the gospel of love and devotion. He has been doing good work in America in spreading ancient Eastern ideals and in his words and works he breathes love. The *Review* is made up of five discourses addressed to the "Beloved Ones of my Lord." The first on "The Real Real Life" advises us to get God conscious through concentration on any God illumined consciousness. The second lecture entitled "Have You Loved?" is full of typical expressions of devotion that an Indian alone can give, vent to "Do We Love?" exhorts us to live in the inner and not in the outer. "Thought Force" is an excellent lecture. The last, "Sats, but is as I See of it," is one that will arouse devotion even in sceptical hearts. We recommend these discourses to all our readers. They impress our minds with a scolding calmness and in our commercial days they are not without value.

The Hardest Field—"There is no equal spirit in it. The teaching is for all."

The Wednesday Evening—Swami Premnand's philosophy of life should bring solace and comfort to all thoughtful men in their hour of trials and tribulations when spiritual consolations are most needed.

As to Subscribers of the *Indian Review*—As 6, G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

MAHAVAMSA AND SOUTH INDIA

BY

MR S KRISHNASWAMI AYANGAR, M.A., M.R.A.S.

III

HAVING examined as a preliminary study, the historical value of the Chronicle, it becomes necessary to consider in what manner the Chronicle comes into touch with South Indian history and tradition. While on this side it is the Chronicle that supplies the information it has on the other side to be Tamil literature, as inscriptions of a date before that of King Mahasena (A.D. 325-352) are very rare indeed in this part of the country. The evidence of literature may not be so precise, nor perhaps of the same value, as that of the inscriptions. They are of value none the less the more so where they are the only available evidence. Their value cannot be precisely appraised on the whole but in each instance it may be capable of being ascertained, if sufficient care be taken.

The first reference in the Chronicle that calls for attention is the name Nagadipa given to a part of the Island of Ceylon. The Island as a whole is said to have been inhabited by the people called Nagas. There is further on page 6 of Professor Geiger's translation reference to the jewelled thrones about which two Nagas, uncle and nephew, went to war. At the intercession of the Buddha they composed their quarrel and made a joint present of it to the Buddha himself. This is the account of the Buddha's throne of miraculous power referred to in the *Manimekalai* (Canto VIII 1155-63) almost in the same terms.

The next reference which finds mention in both the Chronicle and the *Kavya* is the Buddha's footprint on Adam's Peak. According to the former the Buddha having accepted the hospitality of Maniyakkala, ruler of Kalyani (in the South-

West of the Island) left his footprints on Saman takuti. These footprints, and their miraculous efficacy are both detailed in Canto II, ll 20-25 of the work above adverted to. (Geiger trans p. 8.)

The next for which so far no actual references on this side of the sea is available, is the statement that Vijaya and his companions who settled on the island found spouses in Mulari. As a result of a mission in this behalf one thousand families of the eighteen guilds, landed at Mahatitta (Mantotta) opposite the Isle of Mannar, (Geiger p. 59) along with the young ladies and their retinue. Future research must show how far this is actually true. One other small reference is that to the public square where streets intersect called Nigacatukkam. The latter half of the compound is a formation which has its analogue in the Bhutacatukkam at Puhar at the mouth of the Kaveri. (Manimekhala Cantos I, 8, 20 and 22.)

The Manimekhala gives an account of an alms bowl of miraculous power that provided an inexhaustible supply of food to all suffering from hunger. This belonged to a Brahmin to whom Chintidevi (Sarasvati or Goddess of Learning) gave it to relieve people of hunger when famine prevailed. When the need was over and there was no more occasion for any active use of it he placed it in a pond of water at Munipallava Island in the neighbourhood of Ceylon. This used to appear above the surface of the water once a year on the anniversary of the Buddha's birth. On one of these anniversaries it came to the hands of Manimekhala as there was good occasion for the use of it. There is so far no reason to connect this with the almsbowl of the Buddha which was got from Asoka full of relics at the instance of Mahinda by Sumana. This latter after the use of the relics was placed in the palace by Deva-nampiyatissa and worshipped there.

So far the incidents referred to are of a traditional character. Except for a certain similarity

of the tradition in regard to these particulars which may warrant the inference either of affiliation of the traditions to each other or of their being traceable to a common source these cannot be regarded as of any definite historical value. The next one is of a different character and may turn out to be of higher historical value, if not in its actual details, at least in its general features. This brings us in point of time to 187 B.C. according to the scheme of chronology adopted by Geiger.

It was in this year that Surattissa one of the younger brothers of Tissa succeeded to the throne of Lanka or Ceylon. The Chronicle has it that he was known as Suvannapandita before his accession. Whether this has any connection with the Prince in the Manimekhala who is said, on account of his meritorious works, to have been born of a cow in the shape of a golden egg it would be too much to say with the evidence available. It was in his reign that the first Tamil usurpation is recorded in the Chronicle. Two Tamil sons of a freighter who brought horses for sale, conquered the king and ruled justly for twenty-two years. After a restoration of the old dynasty for another decade came the more important usurpation by the Tamil Elara.

Elara is described as of noble descent who came from the Chola country to seize the kingdom, overpowered the ruler Asoka and ruled for forty-four years with even justice towards friend and foe, on occasions of dispute at law. The king had a bell hung up at the head of his bed which could be rung by those who desired a judgment at law. The king's only son killed a calf by accidentally running his car over it. The cow came and rang the bell of justice and the king had his son decapitated in the same manner as the calf. Professor Hultzsch points out the similarity between this and the Saiva miracle recorded in the Periya puranam in regard to the Chola Manu at Tiruva-

thought in Mune Here each summer many gather for mutual benefit in spirituality, and here Baba was asked to come and address the hundreds of visitors. He mounted the platform the first time and was hailed at once as a speaker of no ordinary ability. In fact, that first speech gave promise of what was to follow, for scarce a month from then he was elected Vice President for India at the Peace Congress of the World, held in Boston in 1904. Here he addressed thousands of people daily and was hailed by press and public for the fervour of his oratory, the wisdom of his impassioned sentiment, and the great throbbing love that clothed each appeal for peace and each criticism that was hurled at the indignities and injustice practised upon the old civilizations and upon the Eastern races who sought only to be left in peace, secure in the shelter of their gods, happy in the lands of their birth, and satisfied with the social, religious and political structures which centuries have reared for them and which they themselves have tried and found not wanting. During his utterances he was hailed with the greatest enthusiasm and the walls of the great Tremont Temple echoed and re-echoed with the cheers and plaudits of the audience.

The Press gave the Baba the greatest send off of all the delegates.

"In personal," said the great Dr. Lyman Abbott in his magazine *The Outlook*, New York, "The Peace Congress was as notable as its doings. The most striking of all delegates was the Hindu monk Baba Bharati in his robe and turban, tall, powerful, strong and acute, severely condemning England for its invasion of Tibet full of goodwill to all, and distinctly affirming the divinity of Jesus Christ."

"Even more impressive," said the *Boston Evening Transcript*, "one of the America's greatest papers," "as a touch of local color at the Peace Congress than the Bishop of Hereford's knee breeches were the flowing robes of the Baba Bharati. The cosmopolitanism, the encyclical character of the conclave, too, was treasurously enhanced to the mind and to the sympathies of intelligent public opinion by the message the Baba delivered from the most ancient civilisation of mankind to the newest."

The Baba's plea was for respect for the individualities of peoples and nations, and if we are not mistaken, in the address which he gave upon the Russo-Japa-

nese War, and its springs in past events and its shadowings of coming events, he will, in his manly, fearless way of speaking what he knows as facts about the East and what he believes the truth about the West, no doubt point to Japan's triumph as giving notice to all whom it may concern that the Occidental has got to respect Asia and the Asians henceforth, whether it would or no.

The next speaker, Baba Bharati, said the *Boston Herald* proved to be loaded. He is a Hindu monk from India, garbed in a native and picturesque drab religious habit tall, swarthy, handsome gave eloquent expression to what may be called a national Indian protest against the forcing of Western religion and civilization on the East.

After the Peace Congress, the Baba was invited to deliver a course of lectures in Boston which ended in his taking up his residence in that city of learning. Here he formed classes and delivered lectures for over a year, attended by a most representative body of American men and women. Here in Boston as in New York the Baba followed the rule of asking no money for lessons and living mostly on the articles which he wrote for the foremost publications of America, orders for which were ever waiting to be filled by him.

In 1906, a call came from the Far West from the Venice Assembly, the Religious Parliament held in Los Angeles, California, the city that stands to day the most ready and ripe for a spiritual upheaval. Here he came and was at once designated as the "Henry Ward Beecher of India." For a month he spoke twice daily with religionists that had gathered there from all over America. Here also classes were formed, and lovers of wisdom flocked to become members of the same.

Los Angeles was the birth place of *The Light of India Magazine*, a unique organ of wisdom and of international interest. It was reviewed by the best papers and magazines and the Baba's articles were quoted in the publications of the day. The late Count Tolstoy of Russia read one number and promptly sought permission to translate it into Russian.

The Baba returned to his beloved India about a year ago after his second sojourn in the West.

as also the undoubted allusion to it in the Silappadhikaram.

The story of Manu Chola may be traceable to a common source with the Ceylon Chronicle, but neither of them give any clue to the actual source. The reference in the Silappadhikaram makes the point more clear. This work couples this incident with another of a similar character and ascribes both of them, as it appears from the manner of the reference, to the same king. The other is the well known story of the king who gave an equal weight of his flesh to save a dove from a hunter. This is one of the Jataka stories and it occurs in the Brahman Puranas in connection with Sibi, the Emperor. This last is an old Chola according to the Chola genealogies of a later period.

The next act of justice on the part of Elara, the tearing up of a snake to take out the young of a bird may be passed over, but the one that follows is of importance. He was not a Buddhist according to the Chronicle but when he had damaged a Stupa unwittingly by striking against it in the course of drive he offered to pay the penalty by saying 'Sover my head also (from the trunk) by the wheel'. This has a curious resemblance to a story in regard to a Pandyan king who cut off his right hand for having rudely knoeked at the door and caused disturbance to a loving pair at bed.

The third incident in this line is the complaint brought before the king by an old woman whose paddy spread out to dry in the sun was damaged by untimely rain. He fasted to bring Indra, the god of rain, to a sense of his duty and got him to order seasonal rain. This is quite similar except for local and artistic details in the story to that of Ugra Pandyan who compelled Indra by force of aim to send rain into the Pandya country, and thus relieve the country from famine.

Though none of the details agree, as details, the same exaggerated idea of justice is ascribed as the principal characteristic of the great Chola

karikali. The bell of justice seems quite a common feature. The Pandyan who died of a broken heart for failure of justice in the Silappadhikaram is described as having led this idjunct for judging. This is what again is referred to in a verse which the thirteenth century Ottakkuttan composed in honour of his disciple Kulottungi II. These differences of detail notwithstanding there is the fact that Elara was a Tamil of noble descent who came from the Chola country. Can he be identified with Karikali or one of his ancestors? He might have been one of the predecessors of Karikali, but no direct identification is possible on the strength of the Chronicle under reference.

The next item that brings the chronicle into contact with India as a whole this time is the assemblage of priests from all parts of the country on the occasion of the consecration of the Great Thupai. The following places contributed the contingents of Brahmins: Rajagirha, Isipatana (Benares), Jetavana, Ghositarma (Kosambi), Dakkhagiri (Ujjain), Asokapura (Puppapur), Kasmira, Pallavabhoggi, Alwanda, the city of the Yona, Vindhyan forests, Road, Bodhimanda (near Badliagaya), Vanavasa and the Kelasavahira the situation of which is not described. Of these places there is one South Indian place for certain and that is Vanavasa (Panavasa in South Kanara). The other is perhaps the Pallavabhoggi. Although it would be hazardous to argue from the order of these places and draw inferences as to their geographical location, Pallavabhoggi seems placed in the narrative somewhere about the North West with the Alexandrian of the Yavanas. The only certain inference possible is that the Pallavas were not as yet in the part of the peninsula where later we are accustomed to look for them both from literary and from inscriptions. In other words the Pallava kingdom of Kanchi had not yet been formed according to the Mahavamsa.

This is a point of considerable importance to

Tamil literary history is the same conclusion is inferrible from a study of the Tamil Classics alone.

The next point of contact is the reign of Vattagamani 44-17 B.C. with an interregnum from 44-29 B.C. Immediately after his accession to the throne, he had to meet two dangers that threatened his very existence. The one was an invasion of Ceylon by the Tamils and the other a rebellion by the Brahman class in Rohana. He got rid of the Brahman by setting him to fight the Tamil invaders, but he found the invaders too strong for him. Having been defeated he became a fugitive and lived in hiding for fourteen years in the family of a subject of his through the good offices of a Bhikshu. While escaping with his two queens and two sons, he found it necessary to abandon the junior Soma with his royal crown and the almsbowl of the Buddha. He gave the first to Soma and hid the bowl in the Vessagiri forest. Of the seven Tamils who invaded Ceylon this time one took Soma with the crown for his share and returned. The other appropriated the almsbowl and followed. The remaining five reigned for 14 years and seven months. The first of these five was named Pulihatta. Is this Arya Pulihattan whom Kapilin addresses in Kurinjipattu? He was slain by his commander of troops Bihira who in turn was overthrown by his General Pinyamara. This last was slain by his Commander of forces Pihyamara who in turn was overthrown by Dithuka who was finally killed by Vattagamani. The capture of the queen Soma, the carrying away of the almsbowl and the names Pinyamara and Pihyamara may find references in Tamil literature. These names sound rather like Pulayan Maran of Mogur near Madurai. In connection with these there are two other small details which throw some light upon the religious condition of the time. As Vattagamani was fleeing from the field of battle a Jain ascetic by name Guri exclaimed in exultation, says the Chronicle, that 'The great black lion is flying

For this insult the Asrama where the Jain lived was destroyed and a Vihara (the Abba Vihara viharu) was built in its place. When the seven warriors took umbrage at the severe treat accorded to one of their number by the despotic monarch, the Bhikshus who intervened asked the question whether the Dharmma would be advanced by the success of the king or by the prosperity of the Tamils. The answer expected as in fact the answer given, was that it will prosper under the king. When the king restored him self he called back Soma and restored her to her former position as queen. In her honour was built the Somarama which was also called Mani somarama to bring in the Chuluanam or crown that he had earned with her. It was in this reign that the three pitakas (baskets of the Buddhists) and the attakatha were written down.

The two sons of Vattagamani ruled in succession. The second of these was not a Buddhist and was a rebel. His name was Corinaga and had for his queen Anula. Among the rigid succession of Anulas' lovers there are two Tamils, the city carpenter Vatuka and the Dimala Brahman Nihya.

The next reference to South India occurs in the reign of Ilanaga 95-101 A.D. There was early in the reign a rebellion of the clan called the Lambakannas. Ilanaga was an exile for three years in India and returned with an army with which he defeated the rebellious clan and regained his throne. There is here a story of Ilanaga's son and the statement resembling in some details the story of Kankula. The queen of this prince Chandamukhasiva had the name Dandadevi.

In the reign of Vobanikattissa (263-285 A.D.) as he was called, there was a fratricidal war. This was an enlightened ruler who set aside bodily injury as a penalty. His reign was remarkable for the prevalence of heretical opinion particularly the Vetulya (Vaipulya) doctrine which he is said to have suppressed. His brother-

Abhiya was caught in an intrigue with the queen and had to flee the country for protection to India. Through the help of a disaffected uncle of his and with the assistance of the Indians he was eventually able to overthrow his brother and take both the queen and the kingdom.

From 296 A.D. to 315 A.D., there was a usurpation, this time by the Lambhikamurus of Ceylon. There was a succession of three, namely, Singhatissa, Singhabhodu and Gothakabhaya. The second of these was a particularly pious monarch and pious according to the ideals of old goes generally with incompatibility with efficient government. There was naturally a rebellion under the minister treasurer Gothakabhaya and the king had to flee for life. He met a beggar who offered him food out of his little store and in reward the king asked the beggar to cut off his head and take it to the usurper and secure the reward. The beggar was reluctant and to save him the crime the king gave up the ghost where he sat, so as to ensnare the beggar to take the head and gain the price without committing a crime. Such stories are common enough but the point here is it has quite a family resemblance to that given of the patron chief Kummas of the Tamil country (pp. 152-162 of Pandit Swaminatha Iyer's edition of Purananen). In the reign of the last of these Gothabhaya (302-315) the Vetubya heresy was getting stronger in its following and he is said to have seized sixty of the heretical Bhiksus in the Abhiyagui vihara and banished them to the opposite coast. A Bhikshu from the Chola people (by name Sanghamitta) who attached himself to one of the exiled there and who was well versed in the teachings concerning the exorcism of spirits, came over filled with bitter enmity to the priests of the Mahavihara monastery and played a decisive part in the assembly arranged for the discussion of the merits of the two schools of Buddhist teaching. He got the better of it in the argument so much that the king was

well pleased with him and appointed him to be in charge of his two sons Jettatissa and Mahasena. By partiality to the latter the Bhikshu lost favour with the former who succeeded to the throne after the death of his father. The hostility between the two sects had gone so far that at the funeral of the king, Jettatissa found that the other sect declined to do the honour due to the departed sovereign and Jettatissa in revenge had to perpetrate a massacre of the recalcitrant priests. Sanghamitta was afraid of his life and went away to India till the throne should pass to his favourite pupil Mahasena.

Mahasena's reign, which according to the scheme of chronology adopted by the learned editor and translator of the Mahavamsa is A.D. 325 to 352, is occupied with the dispute and mutual destruction of the respective monasteries of the two sects. Sanghamitta and the minister Soma were votaries of the new school. Meghavunnabhaya another minister was of the other school. This latter revolted against the monarch and came to terms when the latter had undertaken in a measure to restore the Mahavihara, destroyed in part. The obnoxious minister and the Chola priest were got rid of by assassination through the intervention of one of the queens. Another then by name Tissa took the place of the dead priest and the Mahavihara had again to be evacuated. There could have been no peace and it looks as though there were none. One interesting statement in the midst of all this controversy is that the king destroyed the temples of the Brahminical gods, among which the phallic Siva finds specific mention to build the Mahavihara. Mahasena's reign brings the Mahavamsa proper to a close.

Whatever difference of opinion there may be as to the actual dates in the chronicle there can be no manner of doubt now as to the broader periods. There is very strong ground for accepting Professor Geiger's scheme

Mata, who has not tried to realise in some measure in his innermost heart the ideals of universal love and spiritual rapture which India has been teaching to the world from the dawn of time

The great dignity and value of poetry consist in the fact that it is in intimate touch with the vital elements of life, and is at once a recollection and a prophecy. It "looks before and after and pines for what is not." It is the sweet voice of the soul trying to make itself heard through the prose and noise of life. Ordinary speech does not go as far as the heart, and hence the soul has sought the aid of poetry for better self-expression. We who are full of the bustling life of the every day world are unable to understand the great operative forces that mould such life and make it assume a thousand ever-changing forms. The poet on the other hand has a higher responsiveness and a deeper and truer vision. He is hence able to sum up the great facts of the racial consciousness, to express the most rapturous visions and dreams of the race, and to lead his race to higher and higher altitudes of inner delight and spiritual experience.

Hence it is that the outer incidents of a great poet's life are very few, while the record of his inner growth is a long, luminous, and precious human document. The statesman and the soldier may have a brighter record of achievements that dazzle the imaginations of the populace, but each successful newcomer wipes out the reputation of his predecessors. But each great poet has a perpetual appeal to the spirit of man and his influence grows from more to more and shines for ever in the firmament of time.

In Tagore's own words "India always seeks for the one amidst many, her endeavour is to concentrate the diverse and the scattered in one, and not to diffuse herself over many. We shall miss the perfume of the Indian racial ideals if we do not recognise how India's great dream has been

the attainment of spiritual rapture and of the realisation of that

Fair beauty which no eyes can see
And that sweet music which no ear can measure

This great ideal of India is as far away from the Semitic idea of an extracosmic God as it is from the Greek absorption in the loveliness of the external nature. The expression of such ideals in art and literature has been the endeavour of the finer minds of India through the ages. As has been well said by Dr. A. K. Coomaraswamy in *The Message of the East*,

There is no more searching test of the vitality of a people than the revelation in art—plastic, literary, musical—of their inward being. A national art is a self-revelation where no concealment is possible.

While we realise this great fact, we must equally remember that India—the dreamer of beautiful dreams, the thinker of beautiful thoughts, the doer of beautiful deeds—has not had a uniformly happy outer history. Many of the bitterest things that can befall any land have been India's miserable portion in life. Internal feuds and frequent invasions often well-nigh extinguished her ancient greatness. Into such a land the English race has come not merely as an angel of peace but as the representative of a new type of civilisation. The leading characteristics of the new spirit are a love of freedom, a true and self-conscious national spirit, and a passionate assertion of the spirit of rational inquiry. The long era of peace that this land has had under the sway of the English, and the impact of the new western ideals have resulted in the birth of a new and powerful national spirit. Sister Nivedita says well

The sacraments of a growing nationality would be in a new development of her (India's) old art, a new application of her old power of learnedness, a new and dynamic religious interpretation, a new idealism in short, true child of the nation's own past with whom the young should flrob and the old be reverent.

The two great essentials of national life—geographical unity, and unity of culture—have always existed in this land, while to them have been superadded the fact of a common benign govern-

ment and the impact of Western national ideals. The result has been the birth of a true national spirit in India, though there have unfortunately been extreme and cruel manifestations of it here and there. That there is a burning love in every true Indian bosom for our motherland is a fact patent to all. It has been well said by Sister Nivedita

"These miracles of human unification are the work of place. Man only begins by making his home. His home ends by remaking him. Any country geographically distinct has the power to become the cradle of a nationality. What any one of its elements has achieved in the past, the nation may expect to attain as a whole in the future. Complexity of elements when duly subordinated to the unifying influence of place is a source of strength and not weakness to a nation—*Civic and National Ideals*

There is one other fact that we must remember if we wish to have a true idea of the deep underlying forces whose energies throb and express themselves in the outer forms of national life. The Indian temperament has had a profound emotional development and refinement, and our race has been dowered beyond other races with the gift of imagination, meditative passion and spiritual rapture. The great Indian doctrines of love for all living creatures, of the spiritual kinship of all, of *ahimsa*, of *santha* (peace) of universal love and toleration and of the spiritual sweetness and significance of outward beauty are the great truths discovered for the world by the emotional intuitions of the higher Indian mind. The utterly sweet idea of the motherhood of God is traceable to the same source.

It is the operation of all these forces that has brought about a renaissance of religion, literature, and art all over the land, and especially in Bengal where we have an Indian community highly dowered with intellect and imagination, where we have had a succession of great religious leaders and seers, and where the emancipating and nationalising forces of the Western civilisation have had the longest sway. We shall not be able to understand Tagore aright unless we see in him

the consummate blossoming of all the above said fateful and potent forces that are making for the evolution of a fuller, higher, and more harmonious life in our beloved motherland.

LIFE OF RABINDRANATH TAGORE

He is the son of Maharshi Devendranath Tagore and was born fifty two years ago. The Tagore family is one of the most ancient Bengali families. The poet's grandfather Prince Dwarkanath Tagore visited England during Queen Victoria's reign and had a most cordial reception at court. The members of the Maharshi's family are all distinguished. The eldest son Dwijendranath Tagore is a great philosopher who is so full of gentleness and love "that the squirrels come from the boughs and climb on to his knees and the birds alight upon his hands. The second son was the first Indian to enter the Indian Civil Service. The poet's cousins Gogonendranath Tagore and Abanindranath Tagore are great artists. One of the Maharshi's daughters conduct the *Bharati* magazine. The purity and spirituality of the poet's father's life are well-known to all. These traits are to be found in Rabindranath Tagore in perfection and have contributed to make his poems great moral and spiritual forces besides being temples of Beauty. His love of meditation and the cloistral repose and seclusion of his life have enabled him to perceive truths that are not visible to the ordinary eyes. It has been said

"Every morning at three—I know for I have seen it—he sits unmoved in contemplation, and for two hours does not awake from his reverie upon the nature of God. His father, the Maharshi, would sometimes sit there all through the next day once, upon a river he fell into contemplation because of the beauty of the landscape, and the rowers waited for eight hours before they could continue their journey.

That heredity and environment go far to emphasize the special tendencies of the soul have thus been well exemplified in this great poet's life. As a boy he did not like school life, and early acquired the habit of self education. He did not go to a college but all through life has been disciplining himself in a unique manner intellec-

tually, morally, and spiritually. His earliest poems were written when he was very young, but they received little encouragement. He then went to England to study law but came back here as he did not find the study of law congenial to him to any extent. Since then he has written various poems that have made his name universally known and loved. He wrote exquisite love poetry in his youth. He had a great sorrow in his thirty-fifth year. "After that his art grew deeper, it became religious and philosophical. He has written also various plays and novels and philosophical works. His patriotism and the practical bent of his genius are clear from his conducting a large school at Bolepur though one who merely reads his writings might regard him as solely a visionary and a poet. The school contains about two hundred pupils, who are instructed in the open air. He has trained his staff of teachers. Bolepur is about ninety-three miles from Calcutta and is almost surrounded by a dry extensive waste. His father and he have planted trees there. The place has apparently been chosen as a suitable place for meditation and melodious repose. The school has become famous. It is said that the poet often used during his youth to soak his boots with water so that he might fall ill and be spared the trouble of going to school. His object in founding the Bolepur school was to educate boys in an agreeable manner. His recent translations of his poems into exquisite English prose have won for him a European reputation, and he was awarded in 1913 the Nobel Prize for literature. The works now published in English by him are *Citangals*, *The Garlander*, *The Crescent Moon*, and *Autobiography of Maharshi Devendra Nath Tagore*. The award of the Nobel Prize to him is of great significance and happy augury for the literary future of India. It shows how the modern Indian languages have become fit to take a proper place in the modern republic of letters and makes us realise how there

is wonderful vitality yet in the Indian nation. That the homage to Tagore's genius is true and widespread is very ardent. The Stockholm correspondent to the *Times* wrote on 14th November 1913 —

The Swedish poets Karfelt and Heidenstein and the writer Hallstrom who are all members of the Academy (the Swedish Academy) have expressed the satisfaction with the award and state that the Indian poet's works, although they have only recently become known in the Western world, show an original poetical vein of great depth and undoubted literary merit.

As was remarked by *The Statesman* "The honour now conferred upon him sets the seal of international recognition upon his poetic genius. The Nobel Prize is awarded to "the most distinguished work of an idealistic tendency in the field of literature and every reader of Tagore's poems can well realise how worthy he is of the great honour thus conferred on him. He was honoured in England during his stay there and delivered some great lectures there. With characteristic patriotism and unselfishness he has devoted the entire prize amount of £8,000 to the Bolepur School. The degree of Doctor of Literature was conferred on him by the Calcutta University in December 1913. His latest action in sending a Sanskrit poem through the Rev. C. F. Andrews to cheer up the struggling Indian heroes in South Africa shows how his is a life full of purity, patriotism, and deep spiritual passion, a life which mingles in itself the graces of the East and the glories of the West, a life full of practical accomplishment and spiritual rapture, a life that is in touch with ordinary life and yet can transcend it by uniting it with the radiance of high purpose and keenly love.

PERSONAL CHARACTERISTICS

The first characteristic that strikes our imagination and kindles love for him in our hearts is the sweetness of his nature, his modesty, his gentleness, his unselfishness. After all is said, what is of great value for the evolution of the individual and of humanity is the momentum of ethical

sweetness and not mere hollowness of intellectual achievement. His is a profoundly religious temperament and hence it was that the loss of his wife and two children did not sow his nature but made his outlook on life full of love and compassion. It is said of him that when he falls ill he bears his sufferings meekly and uncomplainingly and never talks of them to others. He is of a very obliging disposition, and is very regular in his correspondence and replies to all his correspondents in his own handwriting. These traits, though seemingly trivial, show the good disposition of the man and the beauty of his ethical nature.

He is acknowledged on all hands to be a handsomely built man. In his youth he was a leader of fashion in Bengal. His face indicates a devout and spiritual nature and is full of true attractiveness. It is said, 'He has the high forehead of a thinker, a flowing beard, flashing eyes, and a distinguished appearance. He is very fond of singing, which is his chief recreation. It is said, "Often he has been heard singing from early morning till late at night, with only a break of an hour or so for meals at noon. He is very fond of swimming and rowing."

It is very interesting to learn about his ways of writing poems and composing songs. It is said that he hums his verses over to himself before writing them down. It is said —

He takes considerable pains over composing the first line of a poem, and the rest seems to flow without any effort. He has no fixed hours for composing verses. During the rainy season, however, he finds his work more congenial than at any other time of the year. Mr. Tagore writes a very good hand and seldom corrects what he has once written. When he cannot help making some correction he usually cuts the wrong word or sentence very lightly with a pencil or pen. Mr. Tagore is a most prolific writer, and if all his manuscripts were put together they would fill a small bookshelf.

His love of repose, seclusion, and contemplation has led him to select Bolepore as his residence, as Bolepore has been described as "pre-eminently a poet's abode and a place for contemplation. The very name of his residence, "*Santiniketan* (the abode of peace) is significant. In an age when even

the most balanced and cultured minds feel an irresistible desire to keep themselves continually before the public gaze and win public applause, it is a source of joy to come across a genius who is inspired by the highest ideals of Indian culture, to whom self-expression is valuable only as a form of social service and Godward adoration, who cares more for the doing of his duty and for contemplation than for the attainment of fame. Poetry is to him not an ornament of life but the soul of life. As has been well said by *The Statesman*, "A poet, who is a living embodiment of his own writings, is a rare phenomenon. It is his simplicity, purity, and spirituality that have endowed him with clarity of vision and melodious speech far beyond other men. This fact makes clear to us the reason why without any University education he has been able to soar to the highest heavens of thought and poetical and musical expression. As has been said by Emerson in his *Oversoul*, "Only itself can inspire whom it will, and behold, their speech shall be lyrical, sweet, and universal as the rising of the wind. It has been admirably said of the poet, —

Here is a saint who is not afraid to be a saint, who dares to mingle with the commonest things of the world, and a poet the very closeness of whose contact with earth lifts him ever nearer to heaven.

SOME ASPECTS OF HIS GENIUS

The first aspect that deserves prominent notice is Tagore's singular power of interpreting the soul of the East to the West. *The Daily Chronicle* says —

Others have been dazzled by the mystery the brightness the immensity of India, we have drunk deep of its colour. But Mr. Tagore brings us its mind, he has given us in rhythmic prose the songs the people of Bengal sing, he shows us their point of view, how they appreciate beauty, their joy in life, their patriotism. He has built a bridge between East and West.

The immense value of such work will become clearer to our minds when we realise how the great work of the coming centuries is to evolve a higher human type that will combine the mastery of the coöperative which is the most prominent trait of modern western civilisation with the idealism, the

passion for the Unknown, the attitude of ecstatic self-surrender and passiveness which have been the leading characteristics of the Indian civilisation.

The second aspect that we should remember is the fact that his work has brought about a renaissance in the Bengali literature and will very soon bring about a renaissance in other vernacular literatures in India. It is only through the vitalising of the vernaculars that a higher stage of national life can be reached in India, and Tagore has shown to us the great possibilities of the Indian languages as instruments of expression, as vehicles of exalted thought and emotion, as forces of nationalism.

Thus his peculiar greatness lies in the fact that he has recognised and proclaimed what a great destiny lies before the two great sister races inhabiting England and India, and how the two great countries are bound together by strong ties and must make every effort to evolve a higher type of life in the world. As has been well said —

While he is inspired by nationalism he has not hesitated to turn to his purposes what he regards the best in English methods of instruction, and to profit by the experience of the West.

We must not forget, however, that the most permanently valuable element in the genius of Rabindranath Tagore is the universal element in him, his appeal to the primary affections of the human heart and the truest and most intimate aspirations of the human soul. While we use the term *renaissance* we should remember that this *renaissance* has nothing in common with the Renaissance in Europe except its love of beauty and passion for knowledge. The European renaissance was a revival of pagan ideals and worship of external beauty, and laid more stress on enjoyment than on renunciation. The Bengali renaissance in Tagore's works is a purely Indian renaissance with its insistence on inner purity, on renunciation, and on the need for dwelling in the heaven of the soul. These elements have also a

universal aspect and a universal appeal. Hence it is that Tagore is a poet for all time and for all temperaments and has a permanent fascination for the soul of man. He has been able to realise the beauty of all aspects of nature and all sides of the spirit of man. As Mr C F Andrews says in his article on "With Rabindra in England" —

Just as the play of dazzling sunlight was a joy to him which he was never tired of watching, so the dazzling variety of the play of human life was to him an unending wonder and delight. Rabindra appears to arrive at the universal not like Shakespeare by many different roads but always by the one pathway of simplicity. The simplest human affections, the child heart of the young and innocent the simplest domestic joys and sorrows, the purest and simplest yearnings of the soul for God, — these go to form "the unity towards which Rabindra's poetic utterance is striving."

Another quality that has made Tagore a universal influence in India is that he is a poet of the people. His heroes and heroines are drawn from the ordinary people, and their simple joys and sorrows are rendered for us in musical language with extraordinary insight and depth of emotion. It is this that combined with his matchless power of capturing in words the heavenly intimations of a higher state of being that seem to be waiting for us and beckon us towards the distant goal that have made his name a household word in India and contain every promise of his being a great uplifting force for ever.

Another aspect that we should never forget is his burning patriotism. His love for India is more passionate worship than mere affection. I have already referred to some instances of his true and deep and passionate patriotism. The following poem from the *Gitanjali* shows what a lofty conception of patriotic ideals he has.

Where the mind is without fear and the head is held high

Where knowledge is free,
Where the world has not been broken up into fragments by narrow domestic walls,

Where words come out from the depth of truth,
Where tireless striving stretches its arms towards perfection,

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit,

Where the mind is led forward by Thee into ever-
widening thought and action—
Into that heaven of freedom, my Father, let my
country awake

(Pages 27-28 of the *Gitanjali*)

TAGORE'S INSIGHT INTO INDIAN CULTURE AND IDEALS

Even a casual reader of Tagore's works can realise how he is a true child of the soil, how he is in profound sympathy with the loftiest racial aspirations, how he has an unerring insight into the true spirit of Indian culture and ideals. His articles on *My interpretation of Indian History* (translated from his Bengali articles and published in the *Modern Review* in August 1913 and September 1913) show these characteristics very well. He says there "India always seeks for the One amidst Many, her endeavour is to concentrate the diverse and scattered in One and not to diffuse herself over Many. The following passage shows a true recognition of the fact that the Aryan and Dravidian peoples have mingled, that we should now talk only of the Hindu race, and that both the Aryan and the non-Aryan elements have contributed elements of strength and beauty to the formation of the Hindu race. These are wise words to be remembered, pondered over, and treasured up in the heart at a time when wicked agitators are trying to effect a cleavage between the so-called Dravidians and the so-called Aryans, and distract our land with new forms of hatred and disunion. He says in the articles above referred to—

Let none, however, imagine that the non-Aryans have contributed nothing of value to Indian life. The ancient Dravidians were, indeed, not deficient in civilisation. Contact with them made Hindu civilisation varied in aspect and deeper in spirit. The Dravidian was a theologian, but an expert in imagination, music, and construction. He excelled in the fine arts. The pure spiritual knowledge of the Aryans, mingling with the Dravidians' emotional nature and power of aesthetic creation, formed a marvellous compound, which is neither entirely Aryan nor entirely non-Aryan, but Hindu. The eternal quest for the harmonising of these two opposite elements has given to India a wondrous power. She has learnt to perceive the eternal amidst the temporal, to behold the great whole amidst all the petty things of daily life. And wherever in India these two opposite elements are not reconciled, there is no end to our

ignorance and superstition. Wherever the opposite geniuses of the Aryan and the Dravidian have been harmonised, beauty has leaped into life, wherever such union has failed, the moral ugliness is repulsive.

Again, the poet shows how Indian ideals have considerable vitality and how age after age India has tried to achieve social solidarity and spiritual growth. His warning to India to cling to the higher things and to preserve her individuality and power of expansion should never be forgotten. He says "The strength of a race is limited. If we nourish the ignoble, we are bound to starve the noble." The following magnificent conclusion of his above said articles deserves to be written in letters of gold and engraved on every true Indian heart—

We feel that India is eager to get back to her Truth, her One, her Harmony. The stream of her life had been dammed up ages ago, its waters had become stagnant, but to-day the dam has been breached somewhere, we feel that our still waters have again become connected with the mighty ocean, the tides of the free wide universe have begun to make themselves felt in our midst. We see to-day that all our newly awakened energy is now rushing outwards towards the universe, now rushing inwards to our own selves, like the blood current propelled by a living heart. At one impulse cosmopolitanism is leading us out of home, at the next, the sense of nationality is bringing us back to our own community. On the one hand universality is tempting us to abandon our racial individuality,—on the other, we are realising that if we lose our national distinctness, we shall lose universality at the same time. These are the true signs of the commencement of life's operations within our old inert society. Thus placed between two contending forces, we shall mark out the middle path of truth in our national life, we shall realise that only through the development of racial individuality can we truly attain to universality, and only in the light of the spirit of universality can we perfect individuality, we shall know of a verity that it is idle mendacity to discard our own and beg for the foreign, and at the same time we shall feel that it is the extreme abjectness of poverty to dwarf ourselves by rejecting the foreign.

We shall now deal briefly with Tagore's interpretation of Kalidasa, as it shows what a real insight he has into the genius of that greatest of Indian poets and how fully he has entered into the spirit of the highest Indian culture. In his article on *Kalidasa, The Vocalist* (translated from the Bengali and published in the October issue of the *Modern Review* 1913,) he refutes the notion that Kalidasa was merely a poet of æsthetic enjoyment. Kalidasa has described not only the

transfiguration of life by the light of a newborn love, but dwells lovingly on marital affection, on the sweetness and the joys and charities of home life, love that is faithful unto death and beyond death. Both in the *Sakuntala* and the *Kumara Sambhava* we have the ecstasy dawn of love, the unsatisfyingness of the mere physical side of love, and the ecstasy of the higher love which is a union of souls that seek each other through renunciation and self-surrender. Tagore says:

He (Kalidasa) shows Cupid vanquished and burnt to ashes, and in Cupid's place he makes triphanta a power that has no decoration—no helper—a power thin with austerities, daunted by sorrow.

The following passage has a grave beauty and solemn music of its own—

The love that is self-controlled and friendly to general society, which does not ignore any one—great or small, kinsman or stranger, around itself—the love which while placing the loved one in its centre diffuses its sweet graciousness within the circle of the entire universe,—has a permanence unassailable by God or man. But the passion which asserts itself as the disturber of a heretic's meditations as the enemy of a householder's social duties—such a passion destroys others like the whirlwind; but it also carries within itself the seeds of its own destruction. Where

two hearts are made one by Virtue, there Love is not antagonistic to anything in the universe. It is only when Cupid stirs up a revolt against Virtue that tumult begins, then Love loses constancy, and Beauty loses peace. When Love occupies its proper place in subordination to virtue, it contributes its special element towards Perfection; it does not destroy symmetry, because virtue is nothing but Harmony—it preserves Beauty, it preserves Goodness, and by wedding the two together it gives a delicious completeness to both. Thus we see that the theme of the *Kumara Sambhava* and the *Sakuntala* is the same. In both poems Kalidasa has shown that while infatuation leads to failure, Benevolence achieves a complete fruition; that Beauty is constant only when upheld by virtue; that the highest form of Love is the tranquil, controlled, and beneficent form, that in regulation lies the true charm and in lawless excess the speedy corruption of Beauty. This ancient poet of India refuses to acknowledge passion as the supreme glory of love; he proclaims Goodness as the goal of love.

This long passage is not only an admirable interpretation of Kalidasa but gives us an insight into Tagore's own most intimate and cherished ideas. We shall conclude this portion of our sketch with a quotation from Tagore's article in the February issue of the *Modern Review* in 1911, on *Sakuntala*, its inner meaning.

The two peculiar principles of India are the beneficent tie of love life on the one hand, and the liberty of the soul abstracted from the world on the other. In the world India is variously connected with many races and many creeds, she cannot reject any of them. But for the altar of devotion *भक्ति* India stands alone; Kalidasa has shown both in *Sakuntala* and in *Kumara Sambhava*, that there is a harmony between these two principles, an easy transition from the one to the other.

On the foundation of the hermitage of recluses, Kalidasa has built the home of the householder. He has rescued the relation of the sexes from the sway of lust and enthroned it on the holy and pure seat of asceticism. In the sacred books of the Hindus, the ordered relation of the sexes has been defined by strict injunctions and laws. Kalidasa has demonstrated that relation by means of the elements of beauty. The Beauty that he adores is lit up by grace, modesty, and goodness. In its intensity, it is true to one for ever, in its range, it embraces the whole universe. It is fulfilled by renunciation, gratified by sorrow and rendered eternal by religion. In the midst of this beauty, the impetuous unruly love of man and woman has restrained itself and attained to a profound peace, like a wild torrent merged in the ocean of goodness. Therefore is such love higher and more wonderful than wild and unrestrained Passion.

TAGORE'S CONCEPTION OF THE FUNCTION OF ART

AND OF SOME OF THE FINE ARTS

Knowing thus as we do Tagore's essential ideas, we can well expect what his conception of art would be. While recognising that devotion to beauty and love of creating beautiful things are two of the highest manifestations of civilisation, he has realised that art is the handmaid of love and spirituality. It is the function and privilege of art to select and present the universal and eternally beautiful elements in nature and in human life, and also reveal to us the Infinite Love and Beauty which is the soul of all things, which is ever fashioning matter into lovelier forms, and which is infinitely more than the finite modes of manifestation that have had being since the dawn of time. Tagore has recognised further that each art is capable of exercising its maximum of fascination over our hearts only when we show it exclusive devotion. He says in his article on *The Stage*: "Any one of the arts is only to be seen in her full glory when she is sole mistress." In regard to drama, he has pointed out that the modern love of scenic display and other stage accessories is not the proper way of

enjoying the stage He says in the article above
 sud —

We all act to ourselves as we read a play and the play which cannot be sufficiently interpreted by such invisible acting has never yet gained the laurel for its author

Tagore has expressed in beautiful words the high function of music and its real glory He says in his article on *Musio of East and West*

Our music, as it were, moves above the incidents of daily life and, because of that it is so full of detachment and tenderness—as if it were appointed to reveal the beauty of the innermost and unutterable mystery of the human heart and of the world

He says in it further —

The art of music has its own nature and special function Though there are words in a song, still they ought not to count for more than the song itself they are only its vehicle Song is glorious in its own right, why should it accept the slavery of words? Song begins where words end The inexplicable is the domain of music It can say what words cannot so that the less the words of the song disturb the song the better

When we come to his conception of the mission and rapturo of poetry, we are struck with wonder at the unutterable beauty of his ideas on this matter He regards and extols poetry as the bride of love and values it as a means of spiritual union The following exquisite poem from *The Gitanjali* (page 6) shows his attitude very well He says —

My song has put off her adornments, she has no pride of dress and decoration Ornaments would mar our union, they would come between thee and me, their jangling would drown thy whisper

My poet's vanity dies in shame before thy sight O master poet, I have sat down at thy feet only let me make my life simple and straight, like a flute of reed for thee to fill with music

What exquisite humility and insight are combined in the following poem in the *Gitanjali*

I know Thou takest pleasure in my singing I know that only as a singer I come before Thy presence I touch by the edge of the far spreading web of my song Thy feet which I could never aspire to reach

Drunk with the joy of singing I forget myself and call Thee friend who art my I ord

The sixteenth poem in the *Gitanjali* is equally beautiful and shows how the true aspiration of true poetry is divine communion It is as follows

I have had my invitation to this world a festival, and thus my life has been blessed My eyes have seen and my ears have heard

It was my part at this feast to play upon my instrument, and I have done all I could

Now, I ask, has the time come at last when I may go in and see Thy face and offer Thee my silent salutation?

The fifteenth poem in it is equally lovely —

I am here to sing Thee songs In this hall of Thine, I have a corner seat

In Thy world I have no work to do, my useless life can only break out in tunes without a purpose

When the hour strikes for Thy silent worship at the dark temple of midnight, command me, my Master, to stand before Thee to sing

When in the morning all the golden harp is tuned, honour me, commanding my presence

The seventeenth poem in the *Gitanjali* shows beautifully that the poet's life should be regulated by the law of love, and that he must dwell more in the heaven of inner bliss than amid the full bustle of worldly life It runs as follows

I am only waiting for Love to give myself up at last into I tahanda That is why it is so late and why I have been guilty of such omissions

They come with their laws and their codes to bind me fast, but I evade them ever, for I am only waiting for Love to give myself up at last into his hands

People blame me and call me heedless, I doubt not they are right in their blame

The market day is over and work is all done for the busy Those who came to call me in vain have gone back in anger I am only waiting for Love to give myself up at last into his hands

The poet while so full of humility is at the same time conscious of the dignity of his work and the greatness of his mission in life The seventy fourth poem in *The Gardener* has a noble accent of pride and an ecstasy of dedicated life in it It runs as follows

In the world a audience hall, the ample blade of grass sits on the same carpet with the sunbeam and the stars of midnight

Thus my songs share their seats in the heart of the world with the music of the clouds and forests

But you man of riches, your wealth has no part in the simple grandeur of the sun's glad gold and the mellow gleam of the moving moon

The blessing of the all-embracing sky is not shed upon it

And when death appears it pales and withers and crumbles into dust

We shall give below one extract more to show how the poet realises that the unpremeditated music that comes from him is simply the eternally sweet harmony of God's voice speaking through him The sixty fifth poem in the *Gitanjali* says,

What divine drink wouldst thou have, my God, from
the ever flowing cup of my life?

My poet, is it Thy delight to see Thy creation through
my eyes and to stand at the portals of my ears silently
to listen to Thine own eternal harmony?

Thy world is weaving words in my mind and Thy joy
is adding music to them. Thou givest Thyself to me in
love and then feelest Thine own entire sweetness in me.

Further, like a true poet, he does not shut the
gateways of the senses but allows the heavenly
radiance of the spirit to come in a flood of glory
through the senses. He says

Deliverance is not for me is renunciation. I feel the
embrace of freedom in a thousand bonds of delight.
No I will never shut the doors of my senses. The de-
lights of sight and hearing and touch will bear. Thy do-
light. Yes all my illusions will burn into illumination
of joy, and all my desires ripen into fruit of love.

(Page 68 of the *Gitanjali*)

THE DEVELOPMENT OF TAGORE'S ART

His work passed through three phases—the
first dealing with love and life, the second dealing
with his country's future and her unique destiny,
and the third with the highest spiritual longings
and aspirations. His early love poetry is of ex-
quisite beauty and melody. His conception of
India's place in the world and of her lofty duties
and destiny is most beautiful and powerful. In
later life his art grew deeper and became religious
and philosophical. As has been well said "All
the aspirations of mankind are in his hymns."
His profoundest ideas are contained in the *Gitan-
jali*. Mr W B Yeats who has written an admi-
rable Introduction to the *Gitanjali* says of it

These verses will not lie in little well printed books
upon ladies' tables who turn the pages with indolent
hands that they may sigh over a life without meaning
which is yet all they can know of life or be carried
about by students at the University to be laid aside
when the work of life begins, but as the generations
pass, travellers will hum them on the highway and men
rowing upon rivers. Lovers, while they await one
another, shall find in murmuring them, this love of God
a magic gulf wherein their own more bitter passion
may bath and renew its youth. At every moment the
heart of this poet flows outward to these without degra-
dation or condescension for it has known that they will
understand and it has filled itself with the circum-
stance of their lives. A whole people, a whole civil-
isation immeasurably strange to us, seems to have been
taken up into this imagination.

TAGORE'S STYLE

His Bengali style is admitted by all to be uni-
que, "full of subtlety of rhythm, of untransla-
table delicacies of colour, of metrical invention"—
in the words of Mr W B Yeats. It is said that
the variety of metrical effects that he has dis-
covered and given to the world is wonderful. It
is impossible to convey such marvellous rhythmic
grace by means of translations. We can
however have a faint idea of the beauty of
the style in the original poems from the
poet's own translations. These translations are
admirable in another respect also, they have all
the charm and power of true classics in English
literature. They show what exquisite English
prose can be written by the higher Indian mind.
The reviewer of Tagore's poem in the *Quarterly
Review* for July 1913 says

It is indeed a memorable achievement for one whose
native language is Bengali to attain, as the author has
attained an English style which combines at once the
feminine grace of poetry with the virile power of prose.

He well calls the *Gitanjali* as "this flower of
English prose." Mr C I' Andrews points out
how modern English has lost its sweet harmonies
and cadences and beauties owing to the invasion
of literature by journalism. He says "The
English to-day that has filtered into literature
from journalism, advertisements, and popularised
slang, has debased the king's courage." Love of
epigrammatic and startling turns of expression
has begun to predominate over the simplicity, the
beauty, and the harmony of the older styles of
the great masters of English prose. Tagore's
style is pure yet full of colour and passion, simple
yet shining with beautiful ornament and flowing
drapery of sound, and natural yet full of subtleties
of cadence, rhythmical movement, and sweet
silvery harmonies of sound that spread an atmos-
phere of enchantment and ecstasy.

TAGORE'S MYSTICISM

No one can fully realise the significance and
beauty of Rabindranath Tagore's poems unless he

knows and feels within himself the raptures of mystic thought and emotion. Modern worldliness and our exclusive and absurd worship of scientific methods have been fatal to the existence of mystic emotion in many modern hearts. There is a great deal of prejudice attaching to the word mysticism—a prejudice due as much to ignorance as to worldliness. Some people think that it is allied to black magic and the realm of darkness. Even those who pursue the scientific method and are hence sworn adherents to truth and worship at her shrine look with suspicion on the sudden and bright flashes of enlightenment that light up the heaven of the mystic's mind. They think that truth cannot be arrived at by any shortcuts and that all lovers of truth must take the long and winding road of scientific investigation alone. They think that there is something crude, nebulous, shadowy and absurd in the mode of working of the mystic's mind. Dr Max Nordau says in his powerful and admirable work on *Degeneration* thus about mysticism:

The word described a state of mind in which the subject imagines that he perceives or divines unknown and inexplicable relations amongst phenomena discerns in things hints at mysteries and regards them as symbols, by which a dark power seeks to unveil or at least to indicate all sorts of marvels which he endeavours to guess though generally in vain.

He regards mysticism as a form of mental degeneration.

But in our beloved land as well as in other lands mysticism of the higher type has always been recognised as a golden gateway leading to the innermost shrine of Truth. India is the only land where the deep and passionate spirituality of the race has enabled it to preserve the highest mystic thought and realise it while achieving great triumphs in the realms of the fine arts and of material advancement and scientific progress.

The spiritual unity of things and the existence of deep spiritual kinship and affinities between seemingly diverse and fragmentary things in the universe are the great spiritual truths that India

has taught to the world. Mysticism is the faculty that makes spiritual truths realisable in terms of thought and speech. Religion is due to a perpetual inner impulse to transcend the limitations of the senses, and mysticism is the power within us that tries to put into forms of thought and speech what is beyond speech and thought. There is no way of realising vividly in our minds the heavenly silences and the raptures except by expressing them by material symbols and analogies. Mr A. S. Mories says:

The peculiar feature of the mystics is that to their most characteristic moments and states they seem to ignore and overlook merely intellectual barriers, and fly straight to the apprehension of the very truth which we find so laboriously wrought out by more cautious and sceptical minds. The mystics wherever we find them, profess to have reached the joyous consciousness of a union with the divine spirit beyond any power of description which they themselves could command or which others however desirous to do so, could adequately understand.

What imagination is to the material and mental worlds, mysticism and spiritual vision is to the spiritual world. The peculiar trait of the imaginative faculty is its power of apprehending affinities between seemingly dissimilar objects, and of rousing us to a sense of the interrelation and interdependence of things. When we speak of the moon as the white lotus of the sky, the imaginative faculty brings together two beautiful things which are far apart, and we see their interrelation in a vivid flash of simile. Spiritual vision soars higher and shows us analogies and affinities between the material world and the spiritual heaven, and finally enables us to dwell in the paradise of Truth, Beauty, and Love. In the case of the mystic, material illustrations, analogies, parables, metaphors and similes are found to be necessary for the vivid realisation of really felt facts of consciousness. Earthly unions become the symbols of spiritual unions. It is only in a mystic sense that God is our Father. The recent reviewer of the *Gitanjali* in the *Quarterly Review* says:

Men take from the great poems of the world what meanings please them for the mystic the note of the lute is the eternal lure of God's voice leading us on to ever new adventures in experience without a thought of fear or regret for what we leave behind

Spiritual things have no doubt to be spiritually discerned and realised, but before the final consummation of experience comes, they have to be made visible to the inner eyes and mysticism is the only mode of making them visible to our inner eyes and the minds of others

If Rabindra Nath Tagore is not recognised and loved as one of the mystic of poets and of the most poetic of mystics we shall miss the real perfume of his genius His poems contain the delicious and heavenly fragrance of the sweetest flowers of passionate mystic thought and emotion It is very difficult to select illustrations of his mysticism when his poems have such a wonderful influence of mystic thought and emotion I shall give some examples below

Lo! are the evening clouds floating in the sky of my dreams
Your feet are rosy red with the glow of my heart's desire
Gleaner of my sunset songs
I have caught you and wrapt you my love, in the net of my music

(Pages 58 and 59 of *The Gardener*)

I know well the rhythm of your steps they are beating in my heart

(Page 27 of *The Gardener*)

Could I but entangle your feet with my heart and hold them fast to my breast

(Page 60 of *The Gardener*)

He came when the night was still he had his harp in his hands and my dreams became resonant with its melodies

(Page 50 of the *Gitanjali*)

Entering my heart and even as one of the common crowd my King thou didst press the gem of eternity upon many a fleeting moment of my life

(Page 35 of the *Gitanjali*)

What did wine drink wouldst thou have my God from this over flowing cup of my life?

(Page 61 of the *Gitanjali*)

The light of Thy music illumines the world The life breath of Thy music runs from sky to sky The holy stream of Thy music breaks through all stony obstacles and rushes on Ah Thou hast made my heart captive in the endless meshes of Thy music my Master!

(Page 3 of the *Gitanjali*)

It is thou who drawest the veil of night on the tired eyes of the day to renew its sight in a fresher gladness of awakening

(Page 20 of the *Gitanjali*)

Let your life lightly dance on the edges of time like dew on the tip of a leaf

(Page 81 of *The Gardener*).

We have already shown how Tagore's mysticism is intimately allied to passionate patriotism and the verities of life There are numerous poems of his showing how the higher mysticism is allied to pure morality and lofty aims in life He preaches attainment of joy through real renunciation and the realisation of God's love through love and service of man The following poem from the *Gitanjali* is very beautiful

Life of my life I shall ever try to keep my body pure, knowing that Thy living touch is upon all my limbs

I shall ever try to keep all untruths out from my thoughts knowing that Thou art that truth which has kindled the light of reason in my mind

I shall ever try to drive all evils away from my heart and keep my love in flower knowing that Thou hast Thy seat in the inmost shrine of my heart

And it shall be my endeavour to reveal thee in my actions knowing it is Thy power gives me strength to act

(Pages 3 & 4 of the *Gitanjali*)

Again Tagore's mysticism is not one that seeks to fly away from the true joys of home and the sweet charities of life He preaches not the apparent renunciation seen in the forms of asceticism but the real renunciation of an unselfish and dedicated life His mysticism seeks to let in the radiance of the higher light so that God's light may fall upon our earthly joys and activities and transfigure them into divine things Pages 130 1 of *The Gardener* show this very well The poet says in his forty third poem in *The Gardener*

No my friends I shall never leave my hearth and home and retire into the forest solitude if it rings no merry laughter in its echoing shade and if the end of no willow mantle flutters in the wind if its silence is not deepened by soft whispers I shall never be an ascetic

We have already shown when dealing with Tagore's interpretation of Kalidasa what a lofty conception of love Tagore has, and how the mystic note in his conception of love has given to it an added grace a deeper sweetness and a heavenly rapture

CHARACTERISTICS OF TAGORE'S POETRY

We have already dwelt on some characteristics of Tagore's poetry in the preceding portion of the sketch An important trait that distinguishes him from all other modern poets is his unique

faculty of realising and expressing the spiritual significance of things. We have lost this power because of our worldliness and immersion in desire. It is only those who have attained the inner heights of renunciation that can have a clear view of the real relations of things. Seemingly ordinary things are interpreted by them in terms of the soul. As Mr Yeats says in his admirable introduction to the *Gitanjali* —

The traveller in the red-brown clothes that he wears that dust may not show upon him, the girl searching in her bed for the petals fallen from the wreath of her royal lover, the servant of the bride awaiting the master's home-coming in the empty house, are images of the heart turning to God. Flowers and rivers, the blowing of conch shells, the heavy rain of the Indian July, or the paroling heat, are images of the moods of that heart in union or in separation; and a man sitting in a boat upon a river playing upon a lute, like one of those figures full of mysterious meaning in a Chinese picture, is God Himself.

It is difficult to choose examples of this unique faculty from his poems, because of the multitude of such examples. We shall quote here a few of such examples. The forty seventh poem in the *Gitanjali* runs as follows:—

The night is nearly spent waiting for Him in vain. I fear lest in the morning He suddenly come to my door when I have fallen asleep wearied out. Oh friends, leave the way open to Him—fornid him not. Let Him appear before my sight as the first of all lights and all forms. The first thrill of joy to my awakened soul let it come from His glance. And let my return to myself be immediate return to Him.

The sixty-fourth poem in the *Gitanjali* mingles the seen and the unseen and let us have a glimpse of the spiritual significance of the festival of lamps:

On the slope of the desolate river among tall grasses, I asked her. "Maiden, where do you go shading your lamp with your mantle? My house is all dark and lonely—lead me your light!" She raised her dark eyes for a moment and looked at my face through the dusk. "I have come to the river" she said, "to float my lamp on the stream when the daylight wanes in the west." I stood alone among the tall grasses and watched the timid flame of her lamp uselessly drifting in the tide.

It is because of this great gift that everything is beautiful in his eyes, and that he is able to get near to the heart of all things. Mr. Yeats says well:—

An innocence, a simplicity that one does not find elsewhere in literature makes the birds and the leaves seem

as near to him as they are near to children, and the changes of the seasons great events as before our thoughts had arisen between them and us.

He has in fact the intellect of a sage, the imagination of a poet, the ecstasy of a lover, and the heart of a child. This is the reason why he has such a universal appeal and why he is able to show us the great and beautiful secrets lying hidden behind the surface of things.

It is the possession of the same unique faculty in a supreme measure that has made him the poets' poet. There is no doubt that his works will mark the birth of a new renaissance not only in India but in Europe also. His mind is so full of beauty and his heart so full of goodness and spiritual rapture that every idea of his is a seed-bed of beautiful poetic ideas and will fructify new and lovely poetic conceptions in other minds.

A great and peculiar distinction of Tagore is the fact that he has perfected the religious lyric. Those who are familiar with the entrancingly beautiful devotional lyrics in the divine Sanskrit tongue and in the noble living languages in India can well realise why it is that this true child of the great sun in this land has been able to write devotional poetry which is at once perfect poetry and truly devotional writing. His poems lead us into a world of inner ecstasy and spiritual emotion. When we read in the fifty-sixth poem in the *Gitanjali* as follows,

Thus it is that Thy joy in me is so full. Thus it is that Thou hast come down to me O Thou lord of all heavens, where would be Thy love if I were not?

our minds travel to Sri Ramanuja's commentaries in the Gita where the Bhasya-kara speaks of the Lord's *Karunya*, *Sarlabhya*, and *Vatsalya*, and the well-known verse in Sanskrit.

विपिनाऽहं न सृष्टयेन्नस्यासदयदुःखता ।

आमयेतिव सृष्टयैवैष्यस्य वृषोदयः ॥

If I had not been made to reincarnate by Fate, how couldst Thou be called the Lord of Mercy? If there were no diseases, the birth of medicinal plants would be futile.

Tagore's native poetry has the peculiar characteristics that we can well expect from a considera-

tion of his peculiar genius To him nature is the manifestation of God, and hence it is that in his eyes natural things have a beautiful spiritual significance What might seem at first sight as the interpretation of nature in terms of human emotion is really due to a singular spirituality of mind in which both nature and man become divine The following poem has a haunting beauty and significance that fascinates our minds the oftener we read it

When I bring to you coloured toys, my child I understand why there is such a play of colours on clouds, on water, and why flowers are painted in tints—when I give coloured toys to you, my child

When I sing to make you dance I truly know why there is music in leaves and why waves send their chorus of voices in the heart of the listening earth—when I sing to make you dance

When I bring sweet things to your greedy hands I know why there is honey in the cup of the flower and why fruits are secretly filled with sweet juice—when I bring sweet things to your greedy hands

When I kiss your face to make you smile my darling I surely understand what the pleasure that streams from the sky in morning light, and what delight that is which the summer breeze brings to my body—when I kiss you to make you smile

Tagore's love poetry has felicities of sentiment and emotion that reveal to us the possibilities of unknown elements of beauty existing in the theme of love which is as old as the world His love poems take us to those high altitudes where human love is interpenetrated and transfigured by a higher love The following lines about woman have a world of beauty in them "The desire of men's hearts has shed its glory over your youth, you are one half woman and one half dream (page 100 of *The Gardener*) The following lyric has a heaven of rapture in it

When she passed by me with quick steps, the end of her skirt touched me From the unknown island of a heart came a sudden warm breath of spring A flutter of a biting touch brushed me and vanished in a moment like a tornflower petal blown in the breeze It fell upon my heart like a sigh of her body and whisper of her heart

(Page 46 of *The Gardener*)

The sixteenth poem in *The Gardener* shows what beauty lurks in simple and pure love poetry

Hands cling to hands and eyes linger on eyes Thus begins the record of our hearts

It is the moonlit night of March, the sweet smell of henna is in the air, my flute lies on the earth neglected and your garland of flowers is unfinished

This love between you and me is simple as a song

The nineteenth poem in *The Gardener* is equally beautiful

You are hidden as a star behind the hills, and I am a passer by upon the road

But why did you stop for a moment and glance at my face through your veil while you walked by the riverside path with the full pitcher upon your hip?

Those of us who have read the beautiful lines in *Coventry Patmore*

"Why having won her do I woo?

Because her spirit's vestal grace

Doth ever provoke me to pursue,

But spirit like clouds embrace

can well realise the beauty of the forty ninth poem in the *Gardener* which concludes thus

I try to grasp the beauty, it eludes me

leaving only the body in my hands

Baffled and weary I come back

How can the body touch the flower which only the spirit may touch?

After all is said, the sweetest and most lovely characteristic of Tagore's poetry is the unique manner in which it mingles and unifies and beautifies soul and matter, heaven and earth, God and man He has made us get nearer to God and love God What greater title to the gratitude of the world can there be?

"THE GITANJALI"

We have already referred to all the great and unique elements of beauty and power in this work. We wish merely to state briefly here the way in which the thoughts of the poet have developed in the work so that all may turn to him for illumination and rapture The first song in it shows a spirit of utter self-surrender of the soul to God Poems 2, 3, 6, 15, 16, 17, and 65 deal with his conception of poetry and of its dignity and sweetness The sense of nearness to God cannot be more beautifully expressed than in the fifth poem Poems 7 to 9 teach us the need of humility, simplicity, and love if we yearn to get a glimpse of His face and

desire for union with Him Poems 10 and 11 teach us that we can reach Him only through love and service to His children Poems 13, 76, 14, 19, and other poems form a group showing the poet's yearning for union with God, his sense of the fact that God is making him fitter and fitter for such bliss, and that the great consummation is sure to come Poems 25, 86, 90, 91, 95 and 103 show us the real significance of death and the beauty of the face of the angel of Death Poem 28 teaches that God is our truest and best treasure Poems 29 and 31, and other poems show us the misery of the worldliness that makes us dead to higher things Poem 32 shows how God's love is always waiting for our love Poems 34, 35, and 39 consist of two gems of prayers Poem 58 shows the poet's desire for all beauty Poems 69 and 73 teach us the unity of life and the great joy of irradiating the senses with the light of the spirit Throughout the poems we see the outpouring of a spirit that has been able to combine morality with emotion, patriotism with love of humanity, the joys of home life with the detachment of asceticism, manliness and godliness, earth and heaven Every poem in this wonderful book is full of the truest spirit of devotion, of love, and of self surrender in an ecstasy of aspiration for the bliss of divine communion

"THE GARDENER"

While the *Gitanjali* is thus profoundly religious in tone, the *Gardener* contains lofty devotional poetry, beautiful nature lyrics, and exquisite love poetry, and has a wonderful wealth of colour and beauty The note of simplicity, spontaneity, and freshness which is so characteristic of Tagore is here heard in perfection His unerring instinct for the choice of the right word is clearly discernible in these poems The poetic beauty and appropriateness of the name "The Gardener" is seen from the following extract from the first poem

Queen

What will you have for your reward ?

Servant

To be allowed to hold your little fists like slender lotus buds and slip flower chains over your wrists, to tinge the soles of your feet with the red juice of ashoka petals and kiss away the speck of dust that may chance to linger there

Queen

Your prayers are granted, my servant you will be the gardener of my flower garden

The second poem has an exquisite beauty and tells us that a poet should not merely hear the music of the hereafter and be dumb, but should serve humanity by voicing the sweetest human emotions and conveying the messages of nature to man Poems 1 to 12 are full of a profound symbolism and should be studied often to realise their full inner significance The following extract puts in a faultless form one of the highest longings of a pure heart

I am restless I am athirst for far away things
My soul goes out in a longing to touch the skirt of
the dim distance

O Great Beyond, O the keen call of thy flute!
I forget, I ever forget that I have no wings to fly,
that I am bound in this spot evermore

I have already referred to some of the exquisite love poems in this book Poems 16, 17, 18, 19, 21, 22, 23, 26, 27, 28, 29, 30, 32, 33, 34, 36, 38, 39, 40, 41, 48, 56, 59, 62 and 80 are some of these lyrical gems The real nature of love that longs to spend itself in an ecstasy of adoring self surrender cannot be better expressed than in the following passage in the twenty seventh poem

The lotus blooms in the sight of the sun and loses all
that it has I would not remain in bud in the eternal
winter mist

It will be impossible here to refer in detail to the other beautiful poems but we hope that enough has been said here to kindle a deep love for Tagore and an eager desire to read him and hear his message

"THE CRESCENT MOON"

That Tagore is not a man who has lost the child like in the larger mind and has realised the mystery, the sweetness, and the divinity of child-

hood is clear from these poems. In this book the crescent moon is the child. What an exquisite appellation! The poet discovers for us the abodes of joy in the humblest homes and shows us what thrills of delight we can have if we only see things aright. His idealisation of childhood is true and beautiful. The poems entitled "The Beginning," "Defamation" and "The Judge" show us how even the little faults of children are more charming than any virtue. The heaven of child life is brought before us in these poems. The poem "When and Why" has a deep spiritual meaning and shows us how we are all children of the Divine Mother of all.

TAGORE'S RELIGIOUS IDEAS

The chief fact of life is after all religion, and the supreme concerns of life are the how, the why, and the wherefore of things. In regard to them Tagore speaks with golden eloquence and assured conviction and gives us a glimpse into the beatitudes of the truly religious soul. Mr Yeats has well expressed the very essence of Tagore's religious teaching when he says: "Mr Tagore, like the Indian civilisation itself has been content to discover the soul and surrender himself to its spontaneity." Tagore says:

Our soul when detached and imprisoned within the narrow limits of a self, loses its signficance. For its very essence is unity. It can only find out its truth by uniting itself with others and only then it has its joy.

Again he says:

For a man who has realised his soul there is a determinate centre of the universe around which all else can find its proper place and thence only can he enjoy the blessedness of a harmonious life.

The following passage from Tagore is equally beautiful:

Man's abiding happiness is not in getting anything but in giving himself to ideas which are larger than his individual life—the idea of his country—of humanity—of God.

It will be impossible to dwell in detail here on all the great religious ideas of the poet. The main and passionate idea running through all the poems is that the highest aim of existence is the love of God and union with God. The means

which Tagore teaches for arriving at this consummation are the living of a simple and self-poised life of service, renunciation, and love. Nowhere else can we find the idea of the surrender of our being to God's love so well expressed as in the first poem in the *Gitanjali*. Tagore says there:

Thou hast made me endless, such is Thy pleasure. This frail vessel Thou emptiest again and again, and fillest it ever with fresh life.

This little flute of a reed Thou hast carried over hills and dales and hast breathed through it melodies eternally new.

At the immortal touch of Thy hands my little heart loses its limits in joy and gives birth to utterance ineffable.

Tagore's yearning for union with God is well seen in the following sentence from the *Gitanjali*:

Let all my songs gather together their diverse strains into a single current and flow to a sea of silence in one salutation to Thee.

His views on death have great beauty and truth in them:

It is Thou who drawest the veil of night upon the tired eyes of the day to renew its sight in a fresher gladness of awakening.

(Page 20 of the *Gitanjali*.)

He says at page 116 of *The Gardener*:

There must come a full pause to weave perfection into music. Life droops towards its sunset to be drowned in the golden shadows.

Tagore teaches the spiritual unity of life which is India's great contribution to the world's stock of immortal ideas. He says:

The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

We shall conclude this portion, however reluctantly, with the following gem of a prayer:

This is my prayer to Thee my Lord,—strike, strike at the root of penury in my heart. Give me the strength lightly to bear my joys and sorrows. Give me the strength to make my love fruitful in service. Give me the strength never to despise the poor or bend my knees before insolent might. Give me the strength to raise my mind high above daily trifles. And give me the strength to surrender my strength to Thy will with love. (Pages 28 and 29 of the *Gitanjali*.)

TAGORE'S MESSAGE

Thus his message is one that combines moral purity, intense patriotism, and universal love, and a man of such a type who unites to each qual-

ties the gifts of golden lyrical power and passionate beauty of language is bound to be a great uplifting force in our land. If India hears his message aright and realises his ideas she is bound to reach those great heights of achievement which are the dearest dreams of our lives.


CONCLUSION

We cannot conclude this sketch of Tagore's life and genius better than by quoting the following stanza from Mr C F Andrews' poetic homage to the great king of song in Modern India:

Soft as slow-dropping waters in a pool
Roused by the moon at midnight deep and cool,
Whose liquid sound upon our ear doth fall,
Fraught with enchantment brooding over all
Such was the spell which held my soul in fee,
Entranced on hearing first *Gitanjali*.

The Rise of Mahometan Education

BY MR ALFRED T ELLIS.

URING the past few years education upon European lines has been largely upon the increase among the people of Turkey and the Levant. Not only has there been a decided eagerness on the part of Mahometans to acquire European manners and to learn European languages but also to visit Europe and America and to take up positions, social and commercial, in these continents. To America in particular has the young Mahometan migrated no doubt because the chief educational institutions in Turkey and Syria are under the guidance of Americans.

One of the results of these visits to America has often provoked the curiosity of the traveller in Palestine. For outside Bethlehem and in that neighbourhood he sees magnificent houses, some in course of construction, and a few already complete. These have been built by those Mahometans who have travelled to America to better their positions, and "make money. Those who have been successful have returned to build these houses, and with the high sense of filial duty so admirable in the Mahometan child, have installed

their parents therein, only to return to America to continue their commercial careers.

In America the Mahometans obtain positions as clerks, and the more ambitious of them have ultimately opened stores of their own, and in particular, have been successful in the sale of Assyrian goods.

In Palestine the American educated Mahometan has enterprisingly commenced boring for oil, and is of the opinion that a flourishing oil industry may be put into operation. A shaft has been sunk at the south end of the Jordan to a depth of 500 feet, and the organisers of the scheme are confident that oil is to be obtained.

Such work is the direct outcome of contact with Americans and Europeans, and is the result of European education. This was brought into operation by a slow but steady rise in the desire of the Mahometans to equip themselves intellectually so that they may take their places beside the other youngmen of the world upon a footing of equality.

Remarkable as is the growth of English education among the Mahometans more strange and gratifying still, is the fact that this education has been extended to girls as well as to youths. The conditions under which the girls of Egypt and Syria are being educated to day, are vastly different from and of a much more varied interest than, those of a few years ago.

Perhaps the best idea of this change in the methods of education amongst Mahometans, can be gathered from the impressions of Dr Geil who has recently returned to London after spending much time in Egypt.

Dr Geil is not so famous as his good work merits that he should be. He is an American explorer whose expedition through China led to the discovery of considerably more than two hundred miles of the Great Wall which for some hundreds of years, have not been accounted for upon the maps. Whilst studying primitive people

Dr Geil spent four years crossing Africa, and in the Forest of Eternal Twilight, met with the pygmies. He is an indefatigable worker, and already he is contemplating a journey to Northern Sum, where he hopes to study the Shans—perhaps the most optimistic people in the world, although in hilarity they are no doubt eclipsed by the "laughing pygmies."

Such a man then is Dr Geil who has recently been visiting the Colleges of Assiut, Beyrout, and Constantinople.

At Assiut he was agreeably surprised to find that two prominent native families, avowing Christianity had commenced and were assisting financially, schools for the education of Mahometan boys and girls, upon European lines. The education of girls in such circumstances is without precedent, and it appears that this good work is the outcome of an effort made by a Bey in residence near Smyrna. The Bey had cherished the idea of opening up a centre for female education, for some time before the scheme was put into operation, and, when one realizes the serious import of the action he contemplated only admiration for the Bey can be roused in the minds of those cognizant with the nature of the undertaking in question.

In spite of the fact that such a scheme of education ran counter to the principles regarding women, which hitherto had been held, the worthy Bey set that scheme upon a practical basis, and the machinery of education was put into motion. Fortunately his people not only tolerated his school for girls, but as they accustomed themselves to it, they readily sent their daughters to the institution which is now being carried on upon thoroughly businesslike and adequate lines.

In an interview with one of the leading London morning journals Dr Geil said, "To me this means a great deal. He also went on to say that 'more Mohammedans are attending American schools than ever was the case before'—a

remark which corroborates the statements of Mr Crunk Ellis whose school in Jerusalem is mainly filled with Mahometan boys.

Upon the North coast of Africa and in the Levant is a growing tendency to speak English rather than any other European language. Some years ago French was the most popular of the European languages along the Mediterranean. In the days of Mahomet Ali, Egypt was almost entirely over-run with French officials, and there were no Hotels but French Hotels. The only creditable legacy which they left to the natives was their language, and since the days of the Dual Protectorate in Egypt, this has been, slowly but nevertheless steadily, upon the decline.

With the learning of English has come the earnest desire to be acquainted with the Christian scriptures. In Constantinople, at Robert College, Mahometans are voluntarily attending Bible classes and Gospel readings. This must obviously lead to a wider understanding, and a condition of tolerance which is to be eagerly sought after and carefully maintained.

Whether it be good to endeavour to convert to Christianity, the Mahometan, is outside the scope of the present paper, but from a humanitarian point of view it is an undoubtedly good thing for men of different creeds to be conversant with each other's faiths, although the opposition faith may be refuted. The great aim of education is not to bring knowledge to the individual, but enlightenment to a race so that the whole world of men, no matter what variance may be in the creeds of each section of mankind, shall exist side by side, in peace and the spirit of friendship.

The higher education amongst the Mahometans is aiming at such a condition of things and progress is as much due to them for encouraging by acceptance this good work, as to the English and American gentlemen who are so eagerly and capably carrying it on.



V. P. MADHAVA RAO..
(The New Dewan of Baroda).

I Heard a Bird to Sing.

BY MR C C CHATTERJEE, B Sc

I heard a bird to sing
 One delightful lay
 That had a plaintive ring
 Of some ancient day,
 And touched me life enchantment with its
 magic sway
 In the leafy umbrage
 Of a towering tree,
 Robed in golden plumage,
 —So it seemed to me—
 Half hidden she sits and pours her soul in
 ecstasy
 Like the Moon full orb'd,
 In a grove conceal'd,
 Shooting beams half robbed
 Yet a half reved
 Its outlines flecked with leaves a rapturous
 beauty yield
 Like a crystal river
 Down a sylvan dale,
 As the waters' murmur
 Rises from the vale,
 A rich and mellow sound afloat on the gale
 With what far off music,
 Of a theme sublime,
 Or a tune more rustic
 All her dulcet rhyme,
 In concord ceaseless flows and beats a solemn
 time?
 Whatever be the strain
 Of her matchless art,
 To me its soft refrain
 Seems a broken part
 Of those melodious notes that thrilled my very
 heart
 Oft in rural Bengal,
 Each delightful dawn,
 My ears they greeted all
 From air, tree and lawn,
 In mingled choirs sweet of perfect diapason
 The chime is now flown,
 Yet her chain is here
 By scented Zephyr blown
 Or from moon beam clear
 It comes like tones dissolving of some distant
 air

The New Dewan of Baroda.

He announcement that Mr V P Madhava Row CIE, has accepted the Dewanship of the Baroda State reminds us that he is in fact the third Tanjorean on whom the distinction has been conferred, as it is the third State which has requested the services of this Indian administrator. Born at Kumbakonam in 1850, of an ancient Mahabharata Brahmin family, he was educated under the distinguished educationist, Mr. W A Porter and took his degree in 1869. In 1870 he entered the Mysore State as a clerk in the office of the Guardian to His Highness the late Maharajah and was soon made Headmaster of the Royal School. In 1873 he left both the desk and the school and was appointed Public Prosecutor in the sessions court of the Commissioner of the Ashtagram division. He then passed the grades of Munsiff and Head Sheristadar to the Judicial Commissioner and by the time of the Rendition of the State in 1881, he had risen to the position of Sub Judge. He soon exchanged the Judicial for the Revenue Department and was shortly posted as Deputy Commissioner of the Shimoga District which he held with conspicuous ability. After ten years of vigorous and beneficent administrative work he was made Inspector General of Police in 1892 and was again invited to a seat in the Council of Regency in 1898. At the time when Mysore was threatened with Plague, he rendered a good account of himself by fighting the campaign with firmness and humanity. As a reward the Government of India made him a CIE, and bestowed on him the Kaiser-i-Hind medal in 1900. And after five years' work in the Council of Regency he was re-appointed as Councillor and Revenue Commissioner in 1902. But now further honours awaited him, and in 1904 he was invited by His Highness the Maharajah of Travancore to be his Dewan. In the short space of two years he overhauled the administration, introduced a simple system of Land Revenue Settlement, abolished the system of heavy fines on Service Inam Lands and thus brought the financial working of the State on a par with the advanced kingdoms of Feudatory India. But the institution of the Sri Mulam Popular Assembly will be the permanent memorial of his liberal sympathies and far-sighted statesmanship. The introduction of the system of payment of taxes in coins and the organization of a Devassom Department for the management of temples and charitable institutions are not the

least of his services. But his labours were over, the Dowryship of Mysore fell vacant by the retirement of Sir P. N. Krishnamurthy A. C. I. R., and in March 1906 he went back to the scene of his thirty seven years' labour to continue his invaluable services. His three years' Dowryship had been marked by continued financial prosperity and he had no small share in the reforms introduced in the various departments of the State. He set himself to improve every branch of the Administration, Education, Sanitation, Agriculture, Co-operation, Legislation and the Panchayat system. The establishment of the Legislative Council for the making of Laws and Regulations is possibly the most meritorious of his gifts to Mysore.

Such a life of varied activity and mature experience is an asset to any State. Since his retirement from the Mysore Service his voice has been heard in South India championing the cause of liberalism in politics and social reform, and the advanced State of Burma is exceptionally fortunate in securing the services of a man of Mr. Malhava Rao's weight of years and experience.

Current Events

BY RAJDUAR

BRITISH POLITICS

THE political atmosphere of Great Britain has been full of electricity during the past four weeks. Part of it has been discharged. But the discharged fluid was of a negligible character. That which remains undischarged and which gives great rise to apprehension in all political circles has reference to the seemingly insoluble problem of Home Rule in Ireland, the unprecedented estimates of the Navy for the current year, and the general outlook of Labour in the immediate future. Ulster and its valiant leaders, namely, Sir Edward Carson and Messrs. Law and Smith, are still on the war path. Just before the new session of Parliament opened, there were some pourparlers between them and the Prime Minister. But nothing approaching a satisfactory agreement was arrived at. This was made quite clear by the Prime Minister himself in his opening speech at address time. He, however, let it be understood that all hope of a friendly *rapprochement* was not given up. He and his colleagues had in their sleeves some practical suggestions which would be submitted to the House at the right psychological

hour, more or less after Easter. So, prior to this declaration in the House, there was considerable commotion in the lobby on the opening day of the new session as to the pronouncement expected from the Premier. Of course, Mr. Bonar Law and Sir Edward were spinning their heroics before the House at address time but with no appreciable effect. There have been no defections from the Liberal camp. Neither has there been anything extraordinary on the part of the Ulster Stalwarts. If they have repeated their defiance, so have the Nationalists been led by the intrepid Mr. Redmond. But the entire tenor of the debate on the subject would seem to infer that there is now a spirit of give and take. There is a considerable climbing down of the Cassinians. Mr. Balfour, of course, as the detached philosopher Unionist had his gibes and ominous warnings to beware but the Ministerialists, specially the Leader of the House, seemed to have been imperturbable. Mr. Balfour has since been speaking in London and repeating his croakings. He thinks Ulster is in the right and that all attempts at a modification of the Bill to pacify Ulster will not bring peace. He and others of his frame of mind are of opinion that Home Rule within Home Rule will not do. That is to say the suggested suggestion of the keeping to the principle of the Bill itself as to remove all apprehension conjured by Ulster as to the domination of the Nationalists will be fruitless. Ulster, it is said, is to have a little local self government of its own without in any way infringing on the larger Home Rule to be given to the rest of Ireland. But it is of no use speculating on what may take place. The untoward may happen. The Unionists are on the tip toe of curiosity as to the result of this by-elections pending as we write these lines. Whether these elections, whichever way they turn, will in any way affect the Home Rule is a question. The Unionists are of opinion that should these elections result unfavourably to the Ministry, they would be a certain index of the diminution of the Government majority. This is unlikely to be true as not previously elections were deemed equally critical and the fate of the Ministry was said to hang on them. But the victimations of the Cassinians of the Opposition proved false. It may be that this time these augurs may prove less fallacious. But they can never be cocksure of their own speculations. Anyhow, assuming that the average majority of a hundred is diminished, it may be presumed that it will not be of such a character as to absolutely defeat the Bill, though it is on the cards that an

heroic effort will be made to bring it to grief, seeing that this is the last chance in the House. The Veto clause will be inoperative and the Lords will not have now the proud privilege of saying, No. So let us wait and watch the current of events till Easter is gone and the Home Rule Bill is once more on the floor of the House, for better or for worse. In parliamentary politics there are at times such unexpected breezes as to hurl from power the Ministerial bark on some topic or another undreamt of. Such a fate is not out of reckoning, but it is of no use speculating on it.

But even more than Home Rule and Ulster vociferation is the commotion among a variety of political groups, in and out of Parliament, on the unprecedented Navy estimates on which the respectable First Lord of the Admiralty insists. Immediately preceding the opening of the session the air was rife with the clamour of all these groups. It was a perfect Babel of voices one set of groups valiantly hacking up Mr Churchill, including some of the Opposition, while another set equally valiantly denouncing the supposed fifty millions to be expended on the Navy as a criminal waste of public funds which in the long run must ruin the tax payer and bring England to financial grief. In this set are included some Liberals. Thus this question of the colossal Navy estimates is being fought, as we write, on grounds which have more or less their origin in national defence. One side considering that that defence is adequate and it is a pure waste of money to spend more on Dreadnoughts, cruisers and so on, and the other passionately saying to the contrary. So far the discussion is healthy, albeit here, too, there may be a tinge of partisanship as to how to "ditch the Ministerialists. National Defence by itself means one thing. National Defence in relation to external aggression means another. So that it is expected that the battle royal on the Navy estimates will be fought on the last question. It is expected that the Chancellor of the Exchequer will not show fight to his colleague inasmuch as the amount of the Naval estimates has already been satisfactorily agreed upon in the Cabinet. In that case it is not unlikely that the whole debate will be devoid of any animation. It will "fizzle out."

The Labour problem, however, is a tougher problem than either the Ulster defiance or the Naval estimates. It is also a bigger question fraught with the gravest consequences, for weal or woe to England for some years to come. The struggle between Capital and Labour must grow apace.

It threatens to be a veritable Thirty Years' War but more far-reaching in its effects on the world of industrialism. The colossal strikes of every class all over the civilised world show that we are yet at the beginning of the struggle. The strife is certain to grow to gigantic dimensions. As it grows its strength too will become more manifest. That struggle must also settle once for all this new lamentable crusade touching Asiatics. The colour war also portends signs of which due notice must be taken.

Financially, London, which is now the veritable commercial Babylon of the world, is doing well. The bank rate having been reduced from $4\frac{1}{2}$ to 4, commerce and finance have breathed not only a sigh of relief but become quite jubilant. One unmistakable sign of which was to be discerned in the rise to an appreciable extent in the price of Consols and other gilt edged securities. Its reflex influence has acted on the entire monetary world, including India. Loans after loans have been floated for foreign borrowers and once more trade and finance are flourishing.

FRANCE

France has had no serious internal or domestic troubles of the character England has been passing through. Her troubles are mostly economic or politico economic. There, too, the budget estimates were the subject of popular discussion. In the House of the Deputies itself the wrangles were exceedingly warm. But all has subsided now. The Budget is passed and the colossal deficit of many millions has been brought down to very moderate proportions, thanks to various ingenious shufflings and rattlings of the big budget box by the Minister in charge of the French Exchequer. Politico economically France has just concluded a most satisfactory arrangement with the Ottoman Government in the matter of the long hanging construction of railways in Syria where her interests are paramount. As many as twenty seven millions are to be sunk on these railways. The Greek, too, has had a favourable monetary settlement as regards a large loan, thanks to the cordiality between M. Venezolos the Greek Premier and the French Government. There are, however, certain limitations of a political character in connexion with the loan. No part of the loan is to be so expended as to increase the German influence at Athens and in the neighbouring islands in regard to which negotiations are still going on between Turkey and Italy through Sir Edward Grey. One matter alone is exercising France, namely, the future of

the Army wherein as many as 2½ lakh men were recently reported as on the sick roll! The dread of having sooner or later a struggle with her powerful neighbour next door is exercising the French mind not a little. And the late Ziborn incident has rather added to that fear than diminished it. It is much to be wished the sagacious diplomacy of the President may bring about a happy *entente cordiale* just as the one brought by King Edward between England and France.

GERMANY

The Ziborn incident has led to many offshoots one of which is the greater spirit of re-entrenchment of the Civil population against the army which interfered beyond its legitimate limits in the Alsace Lorraine incident and which the Crown Prince made it as his own. That Prince of blaring indiscretions like his father has, however, suffered on this account and very rightly too. He is told off on a world's tour, literally banished for a time so as to bring about a subsidence in the angry spirit of the Civil population who have, of course sympathised with the high Civil officers who have resigned their posts in Alsace. The Reichstag, too, has been greatly exercised on the point and has had some acrimonious debates which have distinctly warned the Emperor of the tone and temper of the most advanced party there. Verily, that party is slowly welding itself and increasing its strength in the Reichstag of which due reckoning must be taken. The political atmosphere at Berlin is still agitated, albeit there is a superficial calm on the surface. Economically and financially, too, the country is not so well off. Industries and trades are depressed while money is scarce and the bank rate high. There are no doubt tangible signs of an easier market. Not to be behind France, Germany, too, has been to the fore in Asiatic Turkey consolidating her strength in reference to the Mesopotamian railways. The financial need to the Ottoman is, of course, the opportunity of the great Powers interested in railway and other concessions in Asiatic Turkey.

OTHER CONTINENTAL STATES

Speaking on other continental states it may be said that Portugal is not yet out of the woods. Royalists and Cabalists are now and again troubling the Republican Government. Happily the latest conspiracy of the Lusitanian Outlines has been frustrated. There is no chance now of the restoration of the monarchy. Italy has not yet washed her hands off the Tripolitan imbroglio. The newly acquired country is now pronounced to be a white elephant and the sober and well-inform-

ed part of the Italian population is indignant at the way in which for two long years the true facts of Italian finance in reference to this unrighteous war had been suppressed. Independent critics of Government have been busy inditing correspondence to the London and other papers depicting the deplorable results of the late war in its true colours and denouncing the far from ingenious methods in which the Italian Chancellor of Exchequer is preparing his budgets which show a bogus surplus. Neither at home nor outside it is the Italian Government just now in favour, and its aggressive policy still towards Turkey in reference to the Dardanelles is a keenly criticised. Russia is quietly forging ahead. She is biding her time for a big forward military move with all the strength of the Colossus not only fully to retrieve her lost prestige but to over power Europe and dominate it. For that purpose she is fast building a powerful Navy and accumulating as much gold in her military chest as she can. Finance is her strong endeavour now. She is trying fast to build new strategical and commercial railways and doing everything to develop her industries and other resources. The Balkan states are still quarrelling but the end is in sight. With the accession of the Prince of Wied to the new Albanian Throne constructed by the diplomacy of the leaders of the European Concert, there is a chance of peace for some years to come. Servia must make peace with Macedonia and Bulgaria with Greece, leaving Turkey alone to paddles her own canoes as she best can. That unfortunate country is still far from settled down. The Committee of Union and Progress is her greatest enemy instead of being her fastest friend. So long as the influence of this ill-starred Cabala carries the Government with it there must be internal dissensions and external domination of one Great Power or other. The one outstanding question of the late war is the quarrel with Italy about the three strategical islands near the Dardanelles. The Great Powers are acting somewhat unfairly with the Porte in the matter and it is not a matter of surprise that the Porte has sent a vigorous remonstrance to the Powers. How far she will succeed remains to be seen. But with this quarrel ended, Turkey must endeavour to regenerate herself in right earnest. She is in want of the eternal peace and is striving every nerve to borrow large sums which are not forthcoming. Her best friends are Germany and France who have both now hastily secured their railways in Syria and Mesopotamia, leaving England in the cold while the fire-eating Imperialists in that country are

denouncing or reproaching Sir Edward Grey for having secured nothing more than the little railway which will connect it with the Persian Gulf. The Turks, perhaps, were disappointed with Great Britain in the matter of obtaining fresh loans. What new spheres of influence and zones of interest will eventually arise when the railway systems are completed none can forecast. It looks as if now the beginning of the end of the Ottoman Empire in Asiatic Turkey has been made. France, Russia and Germany will have to settle this tripartite affair in the future. Anyhow Russia will not be allowed an upper hand by Germany and France will not allow Germany to be the dominant partner.

THE EAST

Unhappy Persia is still in the throes of troubles. The Swedish Gerdarmerio is keeping fair order but is not strong enough to overtaken marauders here and there. The other day they had to retreat from the Bam, being overpowered by the Baluch in the South East corner. The mejliss elections are to come on, but they are likely to be lifeless. What its final colour may be it is not easy to say. Russia under one pretext or another is always pouring troops and puts forward the stock plea of change of troops whenever the complaint is made of adding more. And Sir Edward Grey has not yet been able to bring this partner to bay in Persia. Meanwhile they are vexed with the news ill founded or well founded, of the advance of the Ex Shah to Tehran to regain his kingdom. When the news gets wind they contradict it from St. Petersburg. The latest contradiction from that capital is that the Ex Shah is safely interned, but such news has to be taken with a large reservation. Russia has a fixed idea to reinstall him as her puppet and is therefore secretly helping him. She has never kept her promise to see that the Ex Shah is not large. She does not want to and there is a widespread periodical scare of his having escaped from Russia. Meanwhile they think of proclaiming the boy king as Shah formally in July next.

As to China, Yuan Shi Kai is continuing his policy of repression in order to keep away from further mischief the recalcitrant section of the Chinese Parliament. But internal anarchy is steadily subsiding and the President of the Republic is straining every nerve to put his financial house in order. He has succeeded in floating the big loan and is now keenly intent on building railways and cotton mills. He has just announced that the Chinese to a man has the greatest abhor-

rence of opium, and that, therefore, he is doing his best to suppress the traffic altogether in terms of the Convention of 1911 with the British. Mr. Moio declares that he is determined to resolutely prohibit the growth of a single poppy tree. Opium has been the curse of China in the past. The population has become fully alive to the enormities of the evil it has produced. It will be a red letter day in Chinese domestic history when this curse of the opium smoking is removed and the Chinaman is able to breathe freely. If for naught else for this alone Yuan Shi Kai will have earned, the lasting gratitude of his countrymen.

Indian Administration, by Jaman Govind Kale,

M. A., Professor, Fergusson College, Poona

This is a book which supplies a real want in this country. For, as the author rightly remarks in his preface, "though problems of constitutional and administrative importance have often evoked an amount of interest in this country, a thoughtful study of them has always been confined to a small section of the educated class of Indians." The book gives a "vivid and popular account of the system of Indian administration and brings up to date all available information on the subject."

The subject is treated in the book in a comprehensive and fairly exhaustive manner. The arrangement of the topics is convenient and the division into chapters, scientific. While the reader who has leisure may read the whole book with considerable advantage the busy politician or legislator may turn to this as a useful reference book.

The subject is a very wide one and may be treated from various points of view. But in this book, the subject has been treated from the three most interesting points of view—the historical, the descriptive and the controversial. On the whole the book may confidently be recommended to every educated Indian who is in any manner interested in the advancement of his country.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

Bendish a Study in Prodigality, by Maurice Hewlett, (Macmillan & Co.) London

A Historical Novel may be supposed to spoil two good things. It is not good history, it is not good as a novel. The difficulty has been always how to make the unrefragable facts of history agree with the imaginings of the novelist. The more conscientious the novelist with regard to facts of history, the greater is the difficulty of investing with a matter of air the inventions of the writer. If the freedom taken with well known facts of history is too great, we exclaim with impatience why the novelist should not have trusted wholly to his invention and kept from tampering irritatingly with established facts. The reason for such mungling of *Dickens* and *Waverley* is given by Browning,

He mingles gold

With gold & alloy, and, duly tempering both,

Effects a manageable mass then works

But his work ended, once the thing is ring,

Oh, there a reprint nation

The question with regard to such historical novel is whether there is repudiation, truth in essence.

Taking the present novel the reader needs no profound erudition to identify the leading characters of the story. Lord George B. (endish) early achieved fame as a satirist, plays the devil with women breaking their hearts, makes friends with an English poet who had eloped with the lady whom he married, these having common friends in Leigh Hunt and Tom Moore, writes a poem called the *Blunderer*, is inherently a rhetorician. The poet whose wife Lord B. chooses for the object of his philandering attentions is the author of the *Reason of Devils*, is said to be too simple and sincere for the world, is an idealistic realist, sees ideas as palpable, breathing shapes is wholly ignored by the world as a poet, is tall and slight in form etc., etc. The Duke of Devizes has lady friends with compromised reputations, opposes the Reform Act but accepts it ultimately etc. That Byron died in 1824, Shelley in 1822 and that the Duke of Wellington never crossed the path of Shelley, that Byron though no saint never paid Mary Godwin Shelley attention of

the kind suggested seem to weigh very little with Mr Hewlett.

Barring these historical discrepancies there is enough in the novel to justify the writer saying that he has not violated truth in essence. Mr Hewlett seems to accept Matthew Arnold's characterization of Lord Byron with his deep grain of coarseness and commonness, his affectation and his brutal selfishness and is just to Shelley and poet who adheres him somewhat.

Is the dramatic meeting of the two and Poore's cut of the lash across the face of Bendish meant as the whiff of time working its revenge on behalf of a poet unduly dejected in his times? Discerning readers of current fiction have learned to wait for each production of Mr Maurice Hewlett is a literary event and this last novel will enhance his reputation as a careful stylist and as a conscientious artist in a field of literary work where there is great temptation to produce the sham literary.

Mazdaism in the Light of Vishnuism, by I. Govindacharya Swami, M. A. S., M. R. S. A. etc (Mysore, G. T. A. Press)

The present work is an amplified edition of four Discourses delivered by the author before the Anthropological Society of Bombay in 1912. In this able and learned work, the author presents in review considerable information collected by well known authors, English and Parsi, on the remarkable coincidences in language between the Vedas and the Zend Avesta, the Parsi sacred scriptures, and makes out that the general trend of the doctrines of the Avesta possesses remarkable similarity to the doctrines, general and esoteric, of Vishnuism as represented by Ramanuja. It would be easy to remark that the author's so called equations of words and ideas are many of them far fetched, indeed he is himself aware of this, though he cannot resist the temptation of hunting that Jambavati a wife of Sri Krishna may have been a Russian Princess, for Jambavan is a bear! But seriously, scholars like Bernoff, Hargreaves, and a host of others have been impressed by the innumerable vestiges of Vedic terms and ideas in Parsi literature and Mr. Govindacharya Swami is to be congratulated on the spirit of brotherliness which has led him to devote time and labour to this subject. We feel sure that the book will be studied with great interest by scholars and lay men alike.

The Constitutional Theory of Hindu Law,
—by Mr U K Trilochi B I LL B Yash, *High Court, Bombay* Published by N M Tripathi & Co, Bombay, (G A Natesan & Co, Madras, Rs 1 8 0)

This interesting book contains an exposition of Hindu polity in ancient times called from Vedic and Smṛiti sources. The author in his introduction sets out the salient features of Hindu social development, and points out that the purpose of the social organization was to evolve a unity in the face of diversities of race and interest and minimise the evil effects of undesirable competition by admitting non Aryan races to peaceful participation in the economic life of the community while efficiency was secured by a proper division of functions. The various chapters deal with the nature of kingship, the sources of law, administrative organization, judicial procedure and other topics, all illustrated by references to chapter and verse from the most authoritative Smṛitis. The book will form useful reading to all interested in Hindu Jurisprudence and Politics. The writer points out that in the earlier times the citizens were associated in the management of the state and refers to the well known instance of Dīpaṭha summoning his towns people for consultation as to the selection of the Yuvārāja. But of course this practice fell out of use in later times. We have only to remark that some of the subjects selected, as for instance the administration of justice, may have been treated in a fuller way, and to hope the author may be induced to publish a larger work in which the available materials may be more fully utilized.

Oxford Industrial Readers By Arthur O Cooke (Oxford University Press, London)

We have received four of these delightful little volumes, which apparently form part of a regular series of such publications—(1) A visit to a coal mine (2) A visit to a woollen mill (3) A day in an iron works (4) A day in a shipyard. Each volume covers about 80 pages and is printed in glazed paper and beautifully illustrated and here and there with colours too. They are written after the fashion of story books and in a style best suited for young readers and must prove a fascinating study for children. The various operations in the manufacture of finished products figure, as it were, as so many pieces of anecdotes in the story books. These must form excellent prize books for children.

Bactria The History of a forgotten Empire By H G Raulinson, M A, J E S (Probsthain & Co, London 7/6 nett)

Bactria, the modern province of Balk in Afghanistan, embraced according to the classical writers, the vast tract of country which lies between the Hindu Kush and the Oxus. Situated as Bactria is on the high road to Europe and Eastern Asia on the one hand, and China and India on the other it has all along been a place of commercial and strategical importance. Its early association with Zoroastrianism or Zoroaster, the ancient shrine of Anahid the Scythian goddess in it and the existence of a strong fortress, combined to make the place one of very considerable importance in early times. Occupying a position of great strategical importance on the highway to India of the Persian, Greek or the Central Asian tribes, the history of this province of Afghanistan is of the greatest importance to the student of Indian History the more so at a time when the history of the Kushans is receiving more than ordinary attention at the hands of Orientalists. Professor Raulinson deals with the history of Bactria in four periods. The first may be called the Persian, extending from very early times to the overthrow of the Persian Empire, including an account of Zoroastrianism and his doings. The second is the Macedonian Period beginning with the overthrow of the Persian Empire by Alexander the Great. The third begins with the revolt of Diodotus in 250 B C when Bactria assumes the role of an independent Greek Kingdom extending its sway not only over Sogdiana to the North, but over a great portion of Afghanistan and the Punjab. The last period begins with the evacuation of the country north of the Hindu Kush by the Greeks when they made Sagala (Sialkot) their capital, and ends with their overthrow by the Kushan monarch. In these four sections the subject is treated with a fulness that is a guarantee of the thorough treatment of the problems arising out of the discussion, the chronological results of which are summarised in Appendix A. Throughout the book there is evidence of impartial treatment and a tendency towards caution in regard to the results of which one cannot be too sure with the scanty information at one's disposal. The fuller treatment of Menander deserves study and the account of the tribal movements which culminated in the occupation of the Indian frontiers by the Sakas and the Kushans is well worth careful study by those interested in unravelling the history of Kamshika of whom learned opinion is at considerable variance in respect of dates.

Diary of the Month January-February, 1914.

January 25 The members of the Royal Public Service Commission arrived at Madras. Messrs Macdonald and Gokhale were absent.

January 26 At a Mass Meeting at Durban the provisional agreement reached by Mr Gandhi has been approved. The Indian Grievances Committee has opened its sittings. No Indian leaders attended and no Indian witnesses were forthcoming. The President Sir W. Solomon described this as most unsatisfactory. Sir R. Robertson, representing the Government of India was present.

January 27 Mr. Creswell's sentence has been remitted in order that he may take his place in the House of Assembly. After release the Labour leader made a defiant speech.

January 28 At a meeting at Allahabad, the Lieutenant Governor said that the outlook was darker even than in the famine of 1907.

January 29 The Reverend Mr. Andrews has started a tour in Natal and will afterwards proceed to Johannesburg, Kimberley, and Cape Town to meet the Indian communities.

January 30 Lord Gladstone opened the Parliament at Capetown to-day.

January 31 Mr. Gandhi cables to Mr. Gokhale that opinion is sharply divided at the Congress and that little importance is attached to its verdict regarding Indian representation in the Commission.

February 1 Mr. Taft speaking at Ottawa paid a tribute to the British Colonial policy especially with reference to the administration of India.

February 2 The annual meeting of the Bombay Presidency League of Mercy was held at Bombay this evening with the Bishop of Bombay in the chair. The gathering advocated compulsory education for every European child in India.

February 3 A meeting of the Imperial Legislative Council was held this morning at Delhi.

February 4 Lord Curzon presided over the meeting of the Asiatic Society of Bengal to night and paid a tribute to Dr. Denison Ross.

February 5 The Natal Sugar Association in giving evidence before the commission insisted that Indians should be sent back to India if the £3 tax were abolished.

February 6 Two prominent members of the Ottoman Red Crescent Society arrived in Bombay to convey thanks for Indian Moslem sympathy for Turkey.

February 7 Mr. Samarth and Mr. Mohamed Ali Jinnah were elected members of the deputation to England by the Bombay Provincial Congress Committee.

February 8 The Indian Grievances Commission has concluded its sittings in Natal.

February 9 The Public Services Commission commenced its sittings in Bombay. Gokhale has joined it.

February 10 Their Excellencies the Viceroy and Lady Hardinge returned to Delhi this morning on the conclusion of their Jodhpur tour.

February 11 The trial of Nirmal Kanta Roy, the alleged assassin of Inspector Narendranath Ghose, C. I. D. Inspector, commences before Justice Sir H. Stephen at the Calcutta Sessions to day.

February 12 During disquietude are reported from Lahore, Jullunder District and the Kapur thal State.

February 13 A meeting was held this evening in the Jubilee Hall, Rangoon under the Presidency of the Honble Mr. Pe for the purpose of presenting an Address to H. H. the Aga Khan.

February 14 It is announced that Lord Mir's condition is very grave.

February 15 H. E. Lord Pentland left Malacca on a tour to the Southern Presidency.

February 16 Mrs. Ranade, speaking at a Meeting in Bombay, said that the time was coming when women would have to take a large share in educational organisation.

February 17 Mr. C. H. Roberts M. P. has been appointed Under Secretary of State for India.

February 18 A number of house searches was carried out in Lahore in connection with the seditious leaflet "Liberty".

February 19 The Sri Maham Popular Assembly of Travancore opened to day and the Dewan presented the Administration Report.

February 21 At a meeting of the Senate of the Calcutta University a resolution was accepted appointing Mr. S. P. Agarkar, to the Dr. Rash Behari Ghose Professorship of Botany, for a term of seven years.

TOPICS FROM PERIODICALS.

Caste in Hinduism

The place of honour in the January number of the *Hindustan Review* is given to an article entitled "Is Caste essential to Hinduism." Caste has long been considered the sheet anchor of Hinduism and it has surely been a valuable factor in the survival of Hindu civilization. But the writer who signs himself "A Bengalee Brahmin" reminds us that there is another side to the shield and the following from Dr P C Roy is quoted in support of his contention —

Thus arts being relegated to the low castes and the professions made hereditary, a certain degree of finesse, delicacy, and deftness in the manipulation was, no doubt, secured, but this was done at a terrible cost. The intellectual portion of the community being thus withdrawn from active participation in the arts, the how and the why of phenomena, the co-ordination of cause and effect, were lost sight of, the spirit of enquiry gradually died out among a nation naturally prone to speculation and metaphysical subtleties, and India for ever bade adieu to experimental and inductive sciences. Her soil was rendered morally unfit for the birth of a Boyle, a Des Cartes, or a Newton, and her very name was all but expunged from the map of the scientific world.

Happily caste has lost much of its rigidity and with the influx of Western civilization caste restrictions are being considerably relaxed in certain directions. It must not however be supposed that castelessness is an altogether new idea in India.

The Mubamadana, who are our next door neighbours do not observe caste. The great religion of the Buddha was a revolt against the inequalities of caste, the Varanahatma of the Hindus had for its overrider the law of the Asramas, and the Saoyayana to this day are free from the yoke of caste in some sacred places, e.g. the temple of Jagannath at Puri, the pilgrims disregard caste rules in the matter of eating and drinking, and the Vaishnavas the followers of the great Chaitanya, a recognised caste in Bengal, themselves observe no caste distinctions. We have already said that intermingling is practically allowed now a days among educated men at any rate and foreign travel is all but sanctioned in many Hindu communities and will soon be completely tolerated. When men educated in foreign countries return to India and are taken back into their respective castes, the disruption of the caste system will be a matter of years, for they will bring back with them ideas which strike at the root of the system. The Arya Samaj, the most potent of modern reforming sects, permits considerable laxity in caste practices, and even allows non-

Hindus to be converted to Hinduism. Thus the upward economic movement of the lower castes, assisted by the prevalence of more enlightened views in Hindu society generally will hasten the day when intermarriage—in favour of which a large volume of opinion was fanned to exist when Mr Bhupendra Nath Basu's Bill for legalising inter caste marriages among Hindus was before the Imperial Council—will be regarded as not only proper but perfectly just and natural, and the last stronghold of caste will be overcome.

Nor could it be said that caste distinction in India is an equivalent to the class distinction in the West, which by the way is the easy retort of Indian orthodoxy. The differences are vital and can never be compromised. But the fusion of castes is only a question of time. It must not be supposed that the aim or even the result will be pan Indian, it will simply be provincial.

For we must remember that Hindu society in India is really a congeries of many communities, each practically independent of the others and autonomous within its sectional, communal and caste life, but combined with the others in the pursuit of a common ideal. Different customs and practices prevail among the same castes in the different provinces and what is permissible among Hindus of one part of India is considered objectionable among Hindus of another part of the country. Hindus of different provinces form distinct ethnic, linguistic and social groups, which differ widely from one another, though they have a common background of culture. Thus, the Hindus of one province can combine with their co-religionists of another province only on a federal basis, and it may well be that owing to variations in the rate of progress, the fusion of castes may go on more rapidly in one province than in another.

But granting that a complete fusion is brought about the question is, will it also mean the disintegration of Hindu Society and the breakdown of Hindu civilization? The writer assures us —

Two among the causes of the vitality of Hinduism mentioned by Sir Alfred Lyall, e.g. the elasticity of its social system, which permits of the expansion of its domain and the modification of its inner structure without any violent social revolution, and its indigenous origin, which gives it a tremendous advantage over exotics like the Cross and the Crescent, are sure to operate with still greater force with advancing social and political education. Historically, Islam is related to Christianity as Buddhism is related to Hinduism. Jesus is one of the prophets of the Mosalamas, just as the Buddha is one of the incarnations of the Hinduism. Islamic theology is based to some extent on Christian theology, just as Buddhist philosophy is a fine product of correlation did not lead to the absorptive of Islam in Christianity or of Buddhism in Hinduism. Even if caste tendencies and the grand philosophical systems of the Hinduism do remain and they will constitute the Hinduism of the day.

Indian Muslim Policy.

His Highness the Aga Khan's article in the January issue of the *Edinburgh Review*, on the "Indian Muslim Problem" is a considerate and comprehensive survey of the Moslem problem in the world. His Highness opens his article with a reference to the special study of Muslim affairs induced by the events which have taken place both in Turkey and in Persia as well as in London. Considering the view which Indian Muslims take of the position of Muslims outside India, he says

But the Mahomedans newly awakened to national consciousness by the education England has given them are not limited in their gaze by the seat ramparts of the Himalayas or by the waters of the Indian Ocean. There is between them and their fellow believers in other lands an essential unity which breaks through differences of sect and country for it is not based on religious grounds alone. Carlyle somewhere says that all men of the English speaking race are subjects of King Shakespear, and in the same way all Mussalmans are subjects of the Arabian Nights. They share the glorious heritage not only of the Koran (which they are taught in early childhood to read in the original Arabic) but of the history and philosophy of Arabia, the incomparable poetry of Persia, and the romances and legends of Egypt and Morocco and Spain. Drinking from these imperishable springs, Muslims whether Turks, Persians, Arabs or Indians and whether or not they have also come to the Western wells of knowledge, are bound together by a certain unity of thought, of sentiment and of expression. The feeling of brotherhood thus engendered is not dammed up within the confines of devout faith. On the contrary, agnostics and atheists of Muslim origin have felt the Turkish and Persian misfortunes just as much as the most orthodox mullah. To ask why the Indian Mussalman bleat with a beneficent rule, should concern himself so much about international issues affecting colonialists, is as futile as asking why men on the rack of torture cry out with physical pain. That the excitement has not been connected with the question of the Caliphate is shown by the fact that Shis have been moved by these emotions no less strongly than Sunnis. All sections of the Muslim world are moved by a deep sentiment, originally called into being by the Prophet's summons of all the faithful into one great brotherhood and welded through the centuries into a lasting bond by a common faith, a common literature, a common outlook, and a common history.

Then looking forward to the future His Highness points out the directions in which Muslims think that British policy can coalesce with Turkish policy in the regeneration of the Turkish Empire. He shows how the break down of Turkey and the partition of her Asiatic provinces must be dis-

advantageous to Great Britain in any conceivable scheme of distribution.

Franco would lay claim to Syria, Germany to Anatolia with Northern and Central Mesopotamia and Russia to Kurdistan and Armenia. Great Britain would be left to take Arabia and Southern Mesopotamia, and would thus become possessed of another wild country without possibilities of great development and with a long and exposed frontier. Side by side with this cumbersome and barren increase of territorial responsibility, the British Empire would be brought into closer contact with the great continental Powers whose immense armies would be less dependent on the sea for their communications. The route to India, already removed from exclusively British keeping would then be further exposed to attack by several other Powers. For these reasons a strong and stable Turkish Government in Asia ought to be a cardinal principle of British international policy.

His Highness then pays a tribute to the wise and sympathetic attitude of Lord Hardinge by placing himself at the head of the Red Crescent movement to which all classes of Muslims so splendidly responded. Then leaving external politics His Highness comes to the domestic situation in India. He shows the progress of Muslims in India both by English education and by contact with the cultured Hindu. The recent attitude of both the Hindu and Muslim communities to welcome a cordial *rapprochement* is a decisive change in the polity of Moslem India. This unity is a measure of the growth of Indian nationhood and it is the par, as His Highness says, of wise statesmanship, British and Indian, in the domain of internal affairs. His Highness continues

While at the one extreme there is a handful of revolutionaries, at the other there is a worthy, substantial but decreasing class of men of the old school who think it right to accept whatever the Government or even the officials may decree without exercising any critical faculty. Between these two there is a vast mass of Indian opinion passing through a transition stage, alert sometimes fault-finding perhaps suspicious, perhaps not very clearly knowing what it wants, and greatly perplexed and disheartened by such questions as the treatment of Indians in South Africa, greatly anxious and worried about the future of Indians in East Africa and in the island of Zanzibar. With all his weaknesses, this type of man, if rightly handled, is essentially reasonable at bottom loyal to the King and fully aware that India's welfare and happiness depend on the continuance of British rule.

The Muslim community may co-operate with the British on a vast number of public questions but they have their own special needs and outlook, not confined to the international issues to which I have referred. Both

the educational and political condition of the Hindus as far in advance in time, and also in relative extent of that of the Mahomedans, and it is not to be forgotten that the difference of religion between them goes to the roots of their social polity

In the light of these conditions His Highness begins to consider what will be the position of the All India Moslem League. In the seven or eight years the League has done good work and if wise and sober counsels prevail it has yet much more to do. He points out that the future of the community depends not upon this or that particular leader but upon the people as a whole. Finally in summing up this position in India His Highness takes the following broad view of Moslem policy in India.

Another matter upon which strong feeling prevails is that there should be fuller scope in local affairs for loyal but at the same time free criticism. The widening of the powers and the functions of the Legislative Council has done much to give point and force to public sentiments on the larger issues and this is necessarily reflected in the comments of a Press which with all its great imperfections, is advancing in ability and is beginning to be really responsive in public needs. The days when not merely the considered will but even the capricious whim of the Collector of a district was received without question and obeyed without hesitation have gone by, and in the sphere of every day administration no less than in the more conspicuous arena of the Legislature, Supreme and Provincial it is necessary for those in authority to give due weight to the general consensus of opinion. The District Officer should at least know the direction in which public opinion tends, whether or not, he can act upon it with due regard to the wider issues of which he has to take account. Through the varying stages of Indian evolution British rule has shown that power of adaptation which is essential to organic vigour. This has been strikingly exemplified in the marked successes with which the Morley-Minto reforms have been woven into the administrative fabric. I look to the future with hope and confidence, because I am convinced that British statesmanship will continue to respond to the growth of national consciousness in India and will thus bring an awakened people into less closer sympathy and co-operation with the aims and ideals of the enlightened rule that has revolutionised the conditions and ideals of Indian life within living memory.

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The Mystery of the Union Jack

In the January issue, of the *Theosophist* the Rev. F. C. Montagu Powell explains the mystery of the Union Jack in a very lucid article. The significance of the Dragon is revealed in the following luminous extract.

What then is the meaning of the Dragon? And in seeking an answer, we shall find ourselves at once in company with the Dragon that guarded the Hesperides, the 'loathly worm' from which Perseus rescued Andromeda, the Python slain by Apollo, Kaliya slain by Krishna, Typhon by Osiris, and perchance the serpents in the Scandinavian story who gnaw the roots of the Ash Yggdrasil the tree of life.

Great Orm's Head, or the Head of the Great Worm, or sea serpent will bring the story still nearer home.

Now, can we had any common term which will explain the connection of all these reptiles with the heroes who slay them? I think we can. We have, I think, in the case of St. George, an emblem of one, like ourselves, seeking knighthood seeking initiation into the Mysteries of Being, undergoing, therefore the fierce, first test of Purification. The Dragon, depicted without him, is really within. It represents, does it not, the passionate nature of man, and as such, has to be slain before the first of the three steps to knighthood could be taken. As a national sign, or emblem, can anything be finer or more significant? For nations and races have 'souls' as well as men and women. They are judged as we are, only collectively, not individually.

Might we not ask here, whether we as a nation have wholly slain our Dragon—say of commercialism, competition, greed, complacency, brag and bluster?

If not—then let St. George be our example to stimulate and strengthen us for the task.

The Union Jack is compounded of three separate flags, those of St. George, St. Patrick, and St. Andrew.

St. George has a red cross on a white ground,

St. Andrew for Scotland, a white saltire on a blue ground.

St. Patrick for Ireland, a red saltire on a white ground.

The article concludes with the following esoteric explanation of the flag of St. George.

These two processes are the attaining of the Stone at the White and at the Red respectively. The White Stone or Stone at the White is given to them who have overcome the lower nature (and with a new name written upon it which no man knoweth saving he that received it). The Red Stone or Stone at the Red, is won by the Divine, having washed their robes and colours are blended into one, and are thus transcended in the perfection of Sancthood.

Indian Women in England.

Mr. Harendra N Maatra writes an interesting article on the above subject in a recent number of the *Westminster Gazette*. Never in the history of mankind, says the writer, has a civilization been perfected unless the men were aided by women. Women are particularly attached to the home and the hindrances to living abroad is all the greater with Indian women owing to the peculiar social customs of the country. The writer then recalls that it was in the early seventies that Mrs. Satyendra Nath Tagore, the wife of the first Indian who passed his Indian Civil Service examination went to England. He continues —

The majority of the Indian women who come to this country come to study—some to study art, some to study science, and a few also to study law, but still, there are many more women who have come here from the banks of the Ganges and the Brahmaputra, the Indus and the Jumna, simply for the purpose of delivering a message. After Mrs. Satyendranath Tagore came Mrs. Monmohan Ghose, Miss Cornelia Sorabji and her sisters, Pandita Ramabai, Mrs. Sarojini Das, Miss Narojji (grand daughter of Dadabhai Narojji), Miss Fyzee, Mrs. J. C. Bose (wife of the celebrated Dr. J. C. Bose), Mr. Abbas Ali Daig, H. H. the Begum of Bhopal, Mrs. Sinha, Miss Bonnerji, and many others. The legends of the Rajput girls and their magnificent heroism and self sacrifice, which are immortal in the pages of Indian history, and the memorable name of the Rani Bhawani of Bengal, still inspire the Indian women, and these women who have come to England filled with the ideals of their historic sisters have whispered into Western ears the Indian women ideal—the ideal of devotion to any righteous cause by the aid of man.

The ideal of Indian womanhood is a high one and the writer assures that it was to communicate this message to the West that the Dowager Maharani Sumti Devi of Kuch Behar, the Maharani of Morbhunj, and the Maharani of Baroda and Indore all went to England.

In the ancient history of India—in the *Ramayana* and the *Mahabharata*—the parts played by the women are as great and as distinguished as those played by the men.

The characters of Sita and Savitri, Draupadi and Damayanti, which have in them such fine simplicity and rare spirituality, have still a power to kindle enthusiasm in the breast of a woman of the West, and if literature has a meaning and a significance, the name of Toru Dutt will go down to future generations of England and inspire many with the best of Indian ideals.

The spirit of Eastern womanhood is equally expressed in the poems of Mrs. Sarojini who has lived in Europe as well. Mr. Maatra then pays a tribute to the services of the Dowager Maharani of Kuch Behar, Mrs. P. L. Roy, Mrs. P. K. Roy, Mrs. Bholanath and Mrs. Khedkar and to the services rendered by the Indian Women's Educational Association. After referring to the tragic death of Mrs. K. G. Gupta and the indefatigable work of Mrs. Bhagawandin Dube, Mr. Maatra concludes, —

While these Indian women are engaged in a variety of work for their fellow countrywomen, and also their Western sisters, they are also making a serious study of social questions in the West. Her Highness the Maharani of Baroda said "Public matters in India are almost entirely in the hands of men, and the reason for this is not far to seek, for those useful organisations for human welfare in which women co-operate with men in the West hardly exist in India. India possesses a great literature and philosophy, the greatest religions of the world have been nurtured on Indian soil, but women's life in India at the present time is in need of a little more vitality—of something to revitalize its own ideals upon which it is founded—and it is for this that Indian women are coming to England as students of Western life. Everywhere social conditions are changing, and the Indian woman has awakened to her environment—and with that awakening has come a desire to seek out and grasp the fundamental principles of human life."

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The Mahratta Brahmin.

In the pages of the January issue of the *Asiatic Review*, (formerly the *Asiatic Quarterly Review*) Mr Meherban Narayanrao Babasahib, Chief of Inchalkaranji, enters a plea for the Mahratta Brahmin. He thinks it very undeserved that the attitude of the Mahratta Brahmin towards the British Government should have been long a subject for adverse criticism. According to him, the Brahmin ascendancy in the Hindu society has almost always been religious and intellectual in character.

Though ages have elapsed since the caste formed itself, nothing could deprive them of their intelligence, their power of endurance, and the many virtues that go to make honest and useful members of society. The reason for this is to be found in the inherent vitality of the people and their natural ingrained tendencies.

The Brahmins would not have held the respect of the whole community for so long a time if they had not been doing some useful service. If they had really oppressed the people, they would have been annihilated long ago.

The writer then seeks to point out by examples from Indian history that the Brahmin chiefs including the Brahmins have always thrown in their lot with the Government and that some of the most faithful servants who worked under Mount Stuart Elphinstone and his successors were Brahmins.

With one exception, all the Chiefs, a majority of whom are Brahmins, on this side of the country were thoroughly loyal to the British Government, and some of them rendered valuable services. The same was the case with the general population of the country. If there had not been a real love for the British administration and an appreciation of the advantages conferred upon them by the change of rulers, this would have been impossible.

Then, from the time of the establishment of the peaceable rule of British Government, the class of Brahmins have faithfully served the Government in the administration of the country.

Even now, if an examination is made of the posts held under Government and other important employments of intelligent labour, it will be found that the percentage of Brahmins is relatively large.

As I have shown, Brahmins have done good service to the Government, and I may be pardoned if I point out that at the time of the great Mutiny, although almost the whole of Northern India was in convulsion, the very seat of the Peshwa Government was as peaceful as could be expected in so disturbed a time.

The Chitpavan community is said to be by far the most disloyal in India. I should absolutely deny this allegation.

On the contrary, it is said of Chitpavans that when they take up a cause earnestly they are loyal to it. The British Government found this to be so in its first endeavours to establish their rule in the Deccan, and in the pacification and administration of the country until recent times.

In regard to the present discontent and unrest the Chief of Inchalkaranji is of opinion that the discontent that we see in India is a phase of the discontent that we see all over the world, and especially in Asiatic countries.

The Brahmins being the most intelligent and observant class, it is but natural that they should share to some extent in this general discontent, and that they should give expression to their feelings.

My own opinion of the present unrest is that it is more of an economic than of a political nature. I know that I shall be contradicted by some in this statement, but I am putting down what I believe to be the real position of affairs. I have freely moved among all sections of the Indian communities (Brahmins as well as others). Besides my position gives me access, on terms of intimacy, to all British official and non-official classes, from the highest to the lowest, and I have been watching movements in the Deccan for the last quarter of a century. It is my firm conviction, as I have said, that the reason of this discontent is rather economic than political. If with the growth in number of this community the opportunities for obtaining employment also had increased, there would have been little discontent, in fact, I feel that British Government would have been nearly as popular now as it was fifty years ago.

We then have an effective appeal to the Europeans to give up their present antipathy to the Brahmins —

It is to be regretted that Europeans occupying high official positions in India make a point of showing their antipathy to the Brahmins, in season and out of season. I would ask whether that is just, whether it is politic, and whether it is not doing a great deal of harm to the cause of civilization in India, creating a state of feeling which is likely to hinder the British Administration in all its good work. So I would earnestly appeal both to settlers here in this country and those out in India to give dispassionate thought to the subject, and to realize what their interests as Britishers and forces of fair play and equal opportunities urge them to do.

There is a feeling, which we are bound to recognize, that the Brahmins, especially the Chitpavans, have become distasteful to the Europeans in the country. I would ask whether it is fair to denounce a whole community for the shortcomings or errors of some of its members. Again, is it politic to think unfavourably of or run down a class which has been doing valuable service to the Government and the country, and which forms such an important factor of the body politic of India? This dislike, though it is not difficult to account for, must be got rid of, if we are to co-operate for the real progress of India.

The writer does not content himself with offering advice only to the Europeans and other com-

munities who hate Brahmins, he thinks that it would be for the advantage of the Brahmins as well as to the benefit of the country at large, if more of them would endeavour to make a career for themselves in other avenues of employment, and so keep open the beaten path for some of their less fortunate countrymen

The writer closes with the following practical criticism —

I do not mean by this to convey that Government offices and political power are things to be despised and to be shunned when they are available. It is the other way—whenever you can get them by all means have them.

I also know of some families that occupy themselves in agriculture even above the Ghats, but unfortunately there is a growing tendency among these classes to let their farms rather than cultivate themselves. With the advent of machinery I am quite sure that they can be made to revert to the fields in larger numbers than they have been doing.

Unfortunately, the clerical class as I may term it, have not in any large degree taken kindly to the arts and industries or to scientific pursuits, although strictly speaking, there is no reason why Brahmins should not enter upon scientific as well as literary careers. Their natural aptitude and their hereditary predisposition ought to lead them to both branches of work provided they have sufficient means and are able to give close application to their pursuits. As living is becoming so costly, and the competition for employment so keen, many Brahmins are now turning to industrial and commercial pursuits. If the right direction were now given to this new phase of activity I think a large section of the community could be thus employed. There are technical schools in our country, no doubt but they are not at all well equipped and managed as some of the institutions that I have had the good fortune of seeing in England. If institutions such as we see here were started, and every facility were given for the literary classes to avail themselves of them the Brahmins would not feel the want of a career as they now do. It is not that the literary classes or the Brahmins cannot charge their professions. In former times they have changed from one occupation to another almost as freely as any other community in India.

There is an impression on I am told that the presence of Brahmins in the agricultural technical and other institutions I have mentioned is not regarded with favour. This certainly ought not to be the case. The purpose of the Government ought to be to provide facilities for this class to make a decent living by following all available walks of life.

I want the Government in India to give good opportunities to the Brahmin class to enter into agricultural commercial industrial and scientific pursuits. Now that the usual avenues of employment are becoming scarce and congested this class is prepared to take up other avocations, if only proper facilities are held out to them.

The White and the Black Service

Arcades Ambo writing in the December number of the *Modern Review* on the grievances of "Indians in the Educational Service" makes the following telling and trenchant criticisms

The educational offices under our Government are sharply divided into two mutually exclusive and jealously separated classes—one the superior or Imperial Service (I.E.S.) with pay ranging from Rs. 500, to Rs. 1,500, and in the case of Directors Rs. 2,500, a month—and the second, the Provincial (P.E.S.) with pay ranging from Rs. 200 to Rs. 700. No Provincial is as a rule promoted to the Imperial Service. The superior service is practically reserved for Europeans, and the inferior for natives, though the two classes of officers usually do the same kind of work.

In many colleges we have two professors, occupying parallel chairs, each teaching the highest classes in his own subject, but the native being a Provincial is considered as junior to his European colleague, who belongs to the Imperial Service—for every P.E.S. officer, however high his pay and long his service, is junior to every I.E.S. from the day the latter joins the service.

No native of Bihar or U.P. has been appointed to a college chair in the I.E.S. and no Bengali since the admission of Mr. Harinath Das twelve years ago. There are no doubt a few Europeans in the P.E.S., but they occupy an abnormal position and enjoy a preferential treatment on their first appointment they are enrolled in one of the higher grades of the service, above native officers much older in standing who had started, in normal course, in the lowest grade, besides, these European Provincials are often given special promotion over the heads of their native equals and seniors, so that after a comparatively short service they draw very handsome salaries in the topmost grades of the P.E.S. Thus in effect, the I.E.S. is the white service and the P.E.S. is the black service. Our professors, according to their race are kept in two watertight compartments—or in the singularly ineffectual language of Sir Valentine Chirol, 'in two separate pens'.

The Todas of Nilgiris

In an article on the Nilgiris in the *Empire Review*, Mr. E. A. Helps tells a good story of the magical powers of the Todas. He writes —

They (the Todas) have medicine men and magicians who lay spells upon enemies, and certain families are said to possess mystic powers. I was told the following story by one who knew them well. A certain sportsman had offended a Toda by not rewarding him sufficiently for his services. In revenge the Toda 'tied up his gun'. The sportsman laughed at this threat, but, though shooting in a district full of game, not a thing could he bring home. Finally, after spending much ammunition, he concluded to return to the Toda and give him a further reward. This done the ban was removed and his shooting again became effective.

Indians in Demerara.

The success of Indian colonists in Demerara is the subject of an excellent paper in a recent issue of the London *Daily News and Leader*. The indentured Indian immigrant is not peculiar to Natal. The cane sugar of British Guiana is produced by imported Indian labour.

The system under which the Indian has been conveyed in his thousands from the East to the West is identical with that under which he has gone to Natal. State protection has attended every stage of his journey. From the moment of recruitment to the completion of his indentures, Government has never lost sight of him. For Natal, largely, and for Demerara (as also for Trinidad and Jamaica) exclusively, he has been sought for service in the cane field. The period of his indenture—five years—is the same. Indeed, in the case of Demerara and Natal, one immigration agent in Calcutta has served the interests of both colonies. In Demerara, coolies were first imported on any serious scale in 1845. The system was not extended to Natal until 1860. In the case of British Guiana the number of coolies brought in annually averages about two thousand.

Now how has the system worked in British Guiana? What is the position of the time-expired immigrant? The writer of the article gives the answer in the words of three distinguished officers, who have been deputed to the Colony by the Government of India. One says, "The system has in the past worked to the great benefit not only of the (West Indian) Colonies, but equally of the main body of the emigrants, and does so still more in the present." Another is reported to have regretted that "instead of merely 150,000 coolies we had not ten times that number in the Colony." Sir Frederic Hodgson himself declared that the "immigration of 'East Indians' has been and is the salvation of the Colony." The writer computes that there are probably 60,000 or nearly 40 per cent of the mixed population. Their property in land and money was valued in 1907 at £264,000.

Besides Indians there are various other nationalities as well—Chinese, Portuguese, Negroes of every creed and colour. Is there any political or racial problem threatening to dissolve the harmony of the settlement?

The Englishman sits beside these men on the Town Council and in the Legislature. He would be equally

prepared to greet as a fellow member any Indian who might secure election. Their right to sit in the Councils of the Colony would never be questioned. In fact, the loyalty and devotion of the Indian residents to the British Crown are often cited in admiration.

Probably in none of our colonies would one expect to be confronted with race problems more numerous or acute than in British Guiana. Here is found a perfect mosaic of colour, a medley of races. Their happy coexistence, little heard of in Great Britain, is a striking tribute to British rule. Natal, it may be argued, enjoys self government. But it must be remembered that Indian immigrants were introduced here a generation before Natal was emancipated from the direct control of the Colonial Office.

"Possibly," concludes the writer, "Demerara's successful treatment of a kindred problem may not be without its lessons for those who are seeking the light in Natal."

Pan-Islamism.

A writer in the *Round Table* makes fun of the nervous folk who tremble at the cry of "Pan-Islamism."

"Pan-Islamism in its present form is a mere slubboleth. It does not really stir men's emotions, and it has no magnetic force to attract the scattered component parts of Islam." After noting that there will be no rising in India so long as Moslems enjoy good government and religious tolerance, he adds that—

They no doubt look to Great Britain, as the foremost Mahomedan Power in the world, to speak for Islam in the Council Chamber of the nations, and to insist that legard Mahomedan races shall be given a chance to regain lost ground and work out their own salvation. They are grievously disappointed and shocked if at any time the policy of the British Government seems to indicate forgetfulness of the legitimate aspirations of Mahomedans, or if the speeches of His Majesty's Ministers suggest that their views on matters of Imperial policy are coloured by their private religious feelings. But they are beginning to grasp the fact that they are entitled to ask only for fair play and not for undue preference. Eastern peoples, silently watching the encompassing phenomena of European diplomacy, have, for a long time, seen in the advancing spears and protocols nothing but the avowed hostility of rival creeds and the selfish aggression of competing nationalities, bent on the acquisition of territory, the discovery of new markets, and the exaltation of their own power and pride. Now they have begun to realise that behind the spear-points the impelling force is not human greed, but the irrepressible civilisation of the West, which upon its natural course, presses hard against Oriental superstition, obsolete dogma and antiquated custom, and can be countered by nothing but reform from within.

UTTERANCES OF THE DAY.

Dr Bose on Death Spasm in Plants.

Under the presidency of the Honble Mr P C Lyon, a meeting was held at the University Institute on Thursday the 5th instant when Dr J C Bose delivered a very interesting lecture on "Death Spasm in Plants" before an appreciative audience.

In the course of his lecture, Dr Bose said —

A living organism is living so long as it is responsive to the forces of its environment. It throbs in reply to each shock that it receives. Immediately after a blow, the organism becomes dazed or is irresponsive—it regains its sensibility after a definite period for full recovery. Activity and insensibility,—tokens of life and death—are thus alternate. Recovery becomes protracted with increased intensity of excitation; under excessive stimulus the line of recovery becomes projected to infinity. Death is thus an extreme case of excitation.

In throbbing organisms—animal and vegetable, the rhythmic pulsations come to a stop at the moment of death.

Experiment was shown where a long pointer inscribed, in lines of light, the pulse records and their arrest at the moment of death.

The difference between the conditions of a tissue, living and dead, is one of molecular transformation from a state of mobility to one of interlocked rigidity. At the crucial moment, particles of the living tissue are swinging in their unstable pose, and then the molecular mechanism is interlocked in death. If we could trace the history of the molecular conflict, then and then only, could we expect to gain an insight into the secrets of life and death. For this we have to call to our aid senses we do not ourselves

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possess. We must have the struggle between life and death recorded automatically by the dying organism, and we must also learn to read their hieroglyphics.

SLEEP AND DEATH

There are plants which do not exhibit any conspicuous throbbing. They can, however, be made to record questioning shocks, of slight and varying intensity and the amplitude of the responsive twitch gives a measure of the vitality of the organism. As the life activity wanes the answering records become smaller and smaller till at the moment of death it completely disappears. Sleep is a phenomenon which mimics death.

The lecturer explained the apparatus which he had invented in which the scripts made by the plant showed periodic waking and sleeping of the plant.

Contrary to current views the plant was awake till early in the morning, it remained in deepest sleep from 6 to 9 in the morning. In sleep the loss of excitability was periodic and temporary, but in death it was permanent. There was common error in regarding ordinary plants as insensative. Experiments were shown which demonstrated that each shock provoked in every plant a spasmodic movement. Under the torture of continuous electric shocks the writhings of the plant were terrible to witness. This only came to an end with death by electrocution.

MORTOGRAPH

Continuing Dr Bose said —

Death, whose symptoms have been considered, was brought about by abrupt and violent means. Is there any sign by which, as life gradually ebbs away, the moment of transition is determined with precision? The specimen is placed in a bath, whose temperature is continuously raised till the irreversible death change occurs.

The lecturer's Mortograph or Death Recorder, traces a curve which determines accurately the death point. In the script the line that up to this

point was being drawn, becomes suddenly reversed

This is the last answer of the plant. The death point is very definite under normal conditions, but becomes dislocated under the action of fatigue and of drugs. Characteristically different are the death records of the young and old. In the former the death spasm is violent whereas in the latter it becomes less abrupt. With extreme age life is seen to merge imperceptibly into death without any struggle.

TRANSIENT FLASH OF MEMORY

In the sensitive surface of the brain some molecular impress is left of past stimulation and experience. These remain latent till under the impulsive shock of the will they become revived. A strong and diffuse stimulation thrown on the impressionable surface may thus revive dormant images.

The lecturer had heard from reliable witnesses of a vivid brownish glow of the flash of memory which renewed the pictures of the past before what might have been the last moment of struggle.

An experiment was next shown which demonstrated that at the death struggle, an intense electric discharge passes through the organism.

It is thus seen the Doctor continued, that it is quite possible for this strong and diffuse stimulation—now involuntary—to crowd into one brief flash a panoramic succession of all the memory images latent in the organism.

Professor Bose's Deputation.

We are very glad to find that the Government is now adequately recognising the eminent services of Dr J C Bose. In his deputation to Europe we see him as the accredited Ambassador from the East to bring before the West her contributions to the advancement of knowledge. This is a further proof of the fact that India is now being recognised as taking a fitting part in the international world of science. The step will we feel sure, rebound to the glory of the people and the Government.—*The Bengalee*

QUESTIONS OF IMPORTANCE

A Vision of India India in 2001

Mr William Archer communicates to *The Daily News and Leader* the following verbatim report, received by aerial telephone, of the speech delivered by the last British Viceroy of India, in resigning his office into the hands of the Princes and Citizens assembled in the Durbar Hall at Delhi on the last day of year 2000. We have pleasure in publishing this remarkable effort at clairvoyance. His Excellency is reported to have said—

Your Highnesses and Citizen Representatives—We are gathered here, on the last day of the twentieth century, to conclude an Act of State which will certainly be recognised by future ages as one of the most momentous and most glorious in the history of the world. For two hundred years Great Britain has held in trust directly or indirectly, the welfare of all the many peoples included within this ancient and splendid Empire. To-day in the name of my Sovereign, the King Emperor Edward IX, I lay down that stewardship, and remit the welfare and the destinies of India into her own keeping. Very wisely, if I may say so, your council of Princes and Citizens has determined that the head of your Government should be hereditary rather than elective, and, obviating all possible jealousies has conferred that hereditary leadership upon the second son of the King Emperor. His Royal Highness is to-day leaving Windsor Castle on his air yacht the *Arguna* and to-morrow with the new century the new Karsar Hind will make his entry into this, his capital. In the meantime, you may not, perhaps think it impertinent if I briefly review the events and influences which have led up to this consummation of the age-old longing of your country, and the heart-felt wish of mine

From the dawn of history India has suffered from what may be called an arrested predestination. She was clearly predestined to unity, yet she could never permanently attain it. Geographically, she was marked off from the rest of the world more trenchantly than almost any other region, not absolutely an island. Her outward frontiers were extremely definite, her inward divisions were vague, arbitrary, and fluctuating. In the imagination of the outer world, she has always figured as a unit, and the achievement of her unity has been the dream of every great political power that has ever arisen within her bounds. Again and again it has been partially achieved, again and again the half-completed structure has crumbled to pieces. Why? Simply because of its vastness. With the methods of communication which prevailed down to the middle of the nineteenth century, no central power could possibly keep in working order a political organism of such gigantic ramifications. Local ambitions, interests, and rancours always took the upper hand, and no Empire ever succeeded for long in securing the one aim and justification of Empire—namely peace. Yet the idea of unity was so haunting and dominant that India could never settle down into permanent and contented multiplicity. She has been throughout her history like a troubled sea, wherein one great wave after another has towered aloft, only to fall in shattering ruin and make way for the next.

How did the Romans succeed in holding together for centuries an Empire as large as India and much more scattered? The answer is easy: they made roads and bridges. Had the Guptas or the Scythians, the Pathians, or the Moguls, been like the Romans, a great engineering power, the fate of India might have been very different.

The British had inherited something of the Roman instinct for keeping their communications clear and easy, and fortune so willed it that, just as their power had spread over the whole country,

the invention of railroads may be said almost without metaphor, to have reduced India to about one-tenth of its former size. The electric telegraph too spread, like a sensitive nervous system, from Tuticorin to Peshawar, from Karachi to Chittagong. The second half of the nineteenth century developed those mechanical prerequisites for real unity, which had till then been lacking.

About this time, too, the sentiment of national oneness began effectively to possess the soul of the people. Previously a united India had been an administrative rather than a popular ideal, but now it began to take hold of the general mind. Religion had even from prehistoric ages paved the way. To the devout Hindu, the whole country, from the remotest Himalayan peak to the *Lala-pani* of the southern strait, had always been one in sanctity. Secular patriotism, on the other hand, had been smothered in the caste feeling. But now, with the spread of education on more or less Western lines, and with the consequent relaxation of the rigidity of caste, patriotism of a more or less Western type became a real and potent motive in many minds, and began to filter down from the educated few to the uneducated many. British rule had unified India, and had for a century kept the peace between jarring religions and racial factions—was it not inevitable that a sentiment of unity, a national self-consciousness, should rapidly develop and assert itself?

This was a period of no little danger. Natural and inevitable as it was, the growing national self-consciousness of India did not always manifest itself wisely, nor was it always met with wisdom on the side of the British administration. Now that the dangers are long overthrown, and the generation which bred and battled with them has passed away, I hope, I may say without offence that Indian patriotism had in its youth the faults of youth—namely rashness and impatience. It forgot the lessons of history, or, rather, it remembered only those which mini-

stered to a somewhat inflated self esteem. It forgot that the unity in which it gloried had been imposed by an impartial power from without, and had not yet had time to beget an instinct of solidarity in the mass of the people, separated by manifold diversities of race, language, creed, and caste. It forgot that in so far as patriotism itself was of one mind, that unanimity was negative, a unanimity of opposition to foreign rule, and would certainly fall apart the moment that common object of detestation was withdrawn and the problems of national organisation had to be faced. It was very sincere, no doubt, in feeling that even the misrule and anarchy of the past were preferable to this external and mechanical 'good government' which (as it was mistakenly led to believe) was "sapping the manhood of the people. But it forgot that it was not free to choose between order and anarchy. The relapse to anarchy would, indeed, have been only too easy, on the premature withdrawal or expulsion of the British power, but it was absolutely certain that this would have been the signal for some other power European or Asiatic, to step in, and to restore order with a far heavier hand than that of Britain. In brief Indian patriotism forgot that a certain standard of political competence is indispensable to any nation which is to hold its own among the civilised peoples of the modern world, and that political competence, however highly developed in individuals, was not to be acquired in one or two generations by a race which had, for untold ages, renounced the political, in favour of the religious, life. There was not reasonable prospect even of the rise of a competent and all-compulsive native despotism.

Far be it from me, however, to pretend that all the wisdom was on the Indian side. On the contrary, all historians now admit there was, on the side of the British administration, a much less excusable blindness to the plain facts of the case. At the end of the nineteenth century a

wise Englishman, long familiar with India wrote these words: "The Indian Empire is a miracle, not in the rhetorician's sense, but in the theologian's sense. It is a miracle, as a floating island of granite would be a miracle, or a bird of brass which flew and sang and lived on in mid air." That was profoundly true but the Englishman in India, a crank in a wonderful, well oiled machine, was apt to lose all sense of its wonderfulness, and imagine it the most natural thing in the world that it should run on for ever. Not all Englishmen—I could name to you some of the greatest of British soldiers and administrators who saw and declared that British rule could not be an end in itself, but only a means to an end, and that it must consciously, deliberately and sincerely address itself to the realization of that end—self governing, self protecting, united India. But not many Englishmen were at that time—I speak of a century ago—able to take so large and clear a view. The prevailing tendency was to assume that the glory and prestige of England demanded the eternity of the British Raj and to regard as disloyal the most reasonable end law abiding aspiration towards self government. What is to us a truism was to that generation an inadmissible paradox—namely, that England's mission was not to perpetuate her rule, but to render it as brief as was consistent with the safety and well being of India. Few could then realise that the most glorious day in the annals of England would be that which has now arrived—the day on which her great work accomplished, she could lay down her stewardship, and say to a self controlled, self reliant India, "Hail and farewell!"

So long as the superstition of sempiternity prevailed, it was inevitable that the relations between the governing power and the more intelligent among the governed should be strained to the point of hostility. Even the most necessary measures of external security were resented, for

they seemed to mean primarily the security of foreign rule. Administrative efficiency awoke the reverse of gratitude, for it seemed to mean the condemnation of native born India to perpetual inefficiency. But, in the words of the Victorian poet "the thoughts of man are widened with the process of the suns." Gradually, imperceptibly, a new light stole into the official mind and a true ideal replaced the idol of an ever enduring Raj. It is just eighty years since, in 1920, one of the greatest of my predecessors in this high office formally defined the aim of the King Emperors government "as co-operation with the Indian genius in building up a united India, capable of taking a free and equal place among the nations of the world. Even before that certain urgent reforms, such as the separation of the executive from the judiciary, had given earnest of good intentions. But when once the great step had been taken, the great admission made, a change came over the whole spirit of the scene. There were still, of course, many differences of opinion on details of policy, there were still the party of impatience and the slow but sure party, but with faith in the sincerity of the governing power, there came a new willingness to realise and admit the amount of the way that had to be made up before India could stand alone among the great powers of civilisation. Energies once devoted to embittered political agitation were now concentrated on social reform. Political thought, instead of running on purely critical, destructive lines, turned to construction, to planning, to forecasting constitutional arrangements and administrative methods. The new orientation gave to Indians in the public service a new motive for developing the best that was in them, since their efficiency no longer went merely to the credit of the foreign rule, but helped to curtail the term of tutelage.

Meanwhile vernacular education was awakening the peasant to a new sense of the possibilities of life. His passive contentment with a precarious

minimum of food and shelter began to give place to active thrift, with a view to the attainment of a reasonable level of comfort and security. A widespread network of agricultural banks rescued him from the clutches of the money lender. Manufactures were developed under a co-operative system which put an end to the more exploitation of defenceless, unorganised labour. The better side of caste was brought into play in a system of guilds which has restored the waning glories of Indian craftsmanship. At a hundred points, age old tradition, habit and instinct were modified in the light of awakened intelligence, and the result is that we now see around us a prosperous and progressive India, with many problems still awaiting solution but unquestionably capable of confronting them with vigour and judgment, and controlling her own destinies in accordance with her own genius.

It is not for me either to praise or to criticise the constitution you have adopted. I may, however, express great confidence in the already tried statesmanship of your Council of Princes, and a strong belief in the wisdom of utilising the system of caste, purged of its arrogance and inhumanity, as the basis of representation in your wider National Council. One of the difficulties with which the Government of India had to contend, even within the memory of some of us, is now a thing of the past. The dreams of conquest and expansion which made the international politics of a century ago a huge game of bluff, are now seen to have been survivals from a bygone stage of world development. It is admitted on all hands that races and nations must work out their salvation within their own boundaries, since from any other line of conduct only chaos and madness can ensue. India then, no longer needs a powerful defensive army, but only a force for internal and frontier police duty, involving an outlay of lives where our predecessors spent crores of rupees. It is a saner world than that even of a generation ago—to say nothing of a century—into which you are to day launching your Imperial ship of State. My duty is only as it were, to touch the button that releases the lever, but no more honourable duty was ever assigned to mortal man, and I perform it in a spirit of solemn thankfulness, which is, I am sure, shared by the King Emperor and by every English-speaking man and woman. India has been called, of old and prematurely, "the brightest jewel in British Crown." Only to day is that saying fully justified. May its lustre never grow less.

INDIANS OUTSIDE INDIA.

If Indians were Englishmen

Regarding the crisis in South Africa on the Indian question *Lanety Fair* makes the following observations. The journal elaborates the maxim "Do as thou wouldst be done by" —

Suppose a hundred thousand Englishmen—labourers mostly—went over to Canada and settled down there. Suppose the Canadians looked at them askance, denied them the right to vote or to play any prominent part in the concerns of the community, trampled on them generally, and made their life just worth living and nothing more. Well, somebody over here would kick and there would be meetings of protest and lots of resolutions would be passed, and all that sort of thing.

But suppose, further, that those hundred thousand Englishmen—labourers mostly—were joined by a dozen or so doctors from Harley Street, half a dozen suffragan bishops, a good few solid tradesmen, some lawyers with the reputation of, say, Mr Duke or Mr Marshall Hall, and a few non-Parliamentary but well known public men, like Mr Harold Cox, let us say, or Mr Belloc. Now, what would be said in England if our hypothetical Canadians put the bishops and the lawyers and the public men on exactly the same level as the labourers, treated them with more or less good humoured indulgence, but, nevertheless, made them feel that they belonged to a lower order of creation—to the nigger order, in fact?

In that case, who would say what? We can guess, perhaps, remembering that there is a Law Union, an Established Church, a British Medical Association, and a high standard of public conduct.

Well, the unfortunate Indians in South Africa are just in that position. There are men there, Hindus and Moslems, of all grades and callings. They are all equally feared by the South Africans.

Mr Gandhi and the Railway Strike

The following paragraph from the *Indian Opinion* shows how very anxious is Mr Gandhi to bring about a compromise without the least hitch. He would not take advantage of the situation created by the strike to embarrass the Government further but try all reasonable means yet for a peaceful settlement of the vexed question. The paper reports —

The editor of the *Pretoria News* obtained from Mr Gandhi an assurance that, whilst the railway strike is proceeding, he would do nothing by the revival of the strike or of passive resistance to complicate the situation. 'I shall take no unfair advantage of the Government,' said Mr Gandhi.

We shall resume operations, if it be necessary to resume them at all only after the railway strike is settled. You have my personal assurance of that.

Mr Gandhi's attitude will doubtless (adds the *News*) be much appreciated throughout the Union.

Zanzibar and South Africa

Indians in Zanzibar have their own difficulties to contend with. But the South African muddle has affected them not a little as a result of which a general meeting of the Zanzibar Indians was held recently in order to protest against the treatment of Indians in South Africa and to offer their sympathy. Speeches were made, and resolutions passed in keeping with the object of the meeting. An appeal was made for funds, and a ready response was given. A sum of £20 was subscribed at once, which was sent to the editor of the *Indian Opinion* to be forwarded to the proper quarters.

Cablegrams to Lord Hirdinge and Lord Crowe, expressing heartfelt thanks for sympathy and assistance towards the Indians of South Africa were also despatched.

Indian Labour in the British Colonies

In reply to a question in the Imperial Council on the subject of the Indian Labour in the British Colonies, the Honble Mr W H Clark had a statement on the table and said —

(a) The Government of India recently deputed two officers, Mr J McNeill, I C S, and Mr Chumman Lal, a non official gentleman, to enquire into the conditions of Indian labour in certain British Colonies, and with permission received from the Dutch Government, in Surinam. The report of these officers has not yet been submitted to the Government of India.

(b) The whole question of emigration under indentures will come up for the consideration of the Government of India when the report of Messrs McNeill, and Chumman Lal has been received. I may state, however, that the present situation in South Africa is the result of conditions which are peculiar to the Union and do not exist in the other Colonies to which indentured emigration is permitted. I may also mention that there is now no indentured emigration to South Africa.

The following is a Statement showing the number of indentured Indian emigrants and the places to which they emigrated in 1912

	CALCUTTA	MADRAS	TOTAL
British Guiana	2,392		2,392
Trinidad	2,637		2,637
Jamaica	1,457		1,457
Fiji	827	2,546	3,273
Surinam	1,216		1,216
			<hr/> 11,075

Indian Immigrants in Canada

The Canadian Government have amended the regulations restricting Oriental immigration, so as to remove the technical deficiencies, under which Mr Justice Hunter, of Victoria, recently released several Hindus, held for deportation. The new regulations provide that Asiatics must come to Canada by a continuous journey from the country of their birth and by a through ticket. They must also possess 200 dollars in their own right

The Labour Party and Indentured System.

A recent number of the *Indian Opinion* to hand reports that at the South African Labour Party Conference held at Pretoria, Mr Boydell, M L A, moved that the Conference protests against the indentured labour system and the treatment of a breach of contract as a criminal offence. The Conference entirely sympathised with the Indians and endorsed all their demands.

Speaking in support of the motion, Mr Boydell stated that there were 135,000 Indians in Natal, against a white population of 90,000. Out of the Indian population 50,000 were men, 27,000 women, and 58,000 children. In the tailoring, French polishing, tinsmithing, upholstering, painting and other trades Indians now had practically a monopoly. During the next ten years it was possible for the volume of Natal trade to double itself, and for the white population to be reduced to half its present number. White men are leaving the country, because the white worker was not prepared to come down to the Indian level. The speaker pointed out that any Indian refusing to pay the £3 tax could not be proceeded against criminally, but only civilly, and he could not be repatriated for non payment. Last year 10,206 men and 5,089 women were subjected to the tax, and out of the total population of 135,000 only 1,594 men and 41 women paid the tax. A sum of £45,000 should have been collected by the Government, but as a matter of fact only £4,905 was collected. Therefore, as a matter of revenue, the tax had failed. There were 35,000 men and women exempt from the tax altogether. He thought many Indians in Natal would be only too glad to return to their country if sufficient inducement were offered them—not all of them, but the bulk of them, therefore he urged a policy of compensation to that end, for the sake of posterity, calling upon those who first brought the Indians to Natal to contribute largely to a fund for that purpose.

Indian Emigration to Crown Colonies

The Honble Mr Clark, replying to the Honble Sir Fazulbhoj Currimbhoj's question in the meeting of the Imperial Legislative Council of the 3rd instant regarding the enquiry into Indian emigration to the Crown Colonies said "that the Report has not yet been received by the Government of India, but will probably be submitted to them in March. And that the Committee appointed by His Majesty's Government in 1909 to enquire into emigration from India to the Crown Colonies and Protectorates recommended that an investigating officer should be periodically deputed from India to visit the several Colonies which receive Indian emigrants. The Government of India agreed with the Committee's view that deputations of the kind are desirable from time to time and in the present instance it also seemed advisable to supplement the enquiry of the Committee by investigations conducted on the spot in the several countries concerned."

Indian Students in England

The Honble Sir Harcourt Butler replying to the Honble Sir Fazulbhoj Currimbhoj's question in the Imperial Council on the 3rd instant regarding the difficulties experienced by Indian students in English Universities, said — "A report has been published and will soon be generally available in India, on the work of the Indian Students Department in the India Office and the Advisory Committee. The Government of India have seen in the newspapers an announcement purporting to come from the India Office to the effect that the Advisory Committee has appointed a Sub Committee, consisting of Sir Ali Bug, Mr Abdul Latif and Major Sinha, to enquire into the complaints of Indian students in Great Britain, with a view to making representations to Lord Crewe for such redress as may be practicable. The Government of India are deeply interested in the matter, but, in the circumstances stated above, do not consider it necessary to take further action at present."

Indians in Zanzibar

From the memorial which was addressed some time ago by the Indians of Zanzibar on the subject of the rumoured transfer of the islands of Zanzibar and Pemba to the British East Africa Protectorate we find several reasons urged against the proposal. After elaborating on the commercial difficulties the memorialists submit that Zanzibar has been able to maintain a large trade with British and German East Africa, Madagascar and other islands. But once the same tariff as now obtains in the British East Africa Protectorate is introduced into Zanzibar, there are grave reasons to fear that Zanzibar would lose its trade with the afore mentioned countries. This will be a serious matter to the British Indian community, as excepting six or seven European firms the whole of the local export and import trade of Zanzibar and Pemba is carried on by them. Again, as a consequence of absorption with the Protectorate, certain laws and restrictions which are now in force there, and against which the British Indians of the Protectorate have just cause to complain, such as the Poll Tax of Rs. 15, and the restrictions as to immigration acquiring or owning lands and buildings, would be made applicable to Indians in Zanzibar and Pemba.

In conclusion it is recalled that some few years ago during the period of office of Sir Arthur Hardinge and Sir Charles Phot, the experiment of administering the affairs of the islands jointly with British East Africa was tried, but did not prove to be a success, and it is submitted that there are no just and valid grounds why these two chief islands should not be placed on the same footing as the Seychelles, the Bahamas and Barbadoes have in the past been granted independent administration under a Governor, with an advisory council.

Feudatory India

The Viceroy at Jodhpur

On the 8th instant His Excellency the Viceroy paid a visit to Jodhpur and was the guest of His Highness the Maharaja Sir Pertab Singh. Jodhpur is one of the leading and most interesting States in Rajputana. His Highness Maharaja Sunner Singh had but just returned from England where he was sent a couple of years ago for education. The State is now under a Council of Regency under the guidance of His Highness Maharaja Pertab Singh to whose administrative ability His Excellency paid a deserving tribute. Before Sir Pertab Singh was appointed to the Regency there was a grave anxiety as to the conduct of the State. His Excellency explained the history of the Kingdom in the following words:

In the early eighties Jodhpur was not the peaceful country it now is but dacoity and turbulence were rampant in the land. Maharajah Jaswant Singh was on the padshahi and called to his aid Sir Pertab Singh who had already won his spurs as an administrator. Sir Pertab Singh himself took the lead against the various gangs of freebooters and his activity and energy rapidly evolved law and order where chaos and disorder had hitherto prevailed and then under his guidance boundary disputes were settled, real Courts of Justice established, criminal tribes reclaimed, the customs reformed, a Treasury started, debts paid off and funds provided for public works. From that time, too, date the Imperial Service Troops whom I am to have the pleasure of inspecting the day after to-morrow some of whom served with distinction in the Tirah Campaign where Sir Pertab Singh was also present and later under his leadership maintained the fine reputation in the Chitral Expedition, and I have no doubt that in the future as in the past they will always be ready and more than ready, for similar service should occasion arise.

The Viceroy then paid a tribute to the wisdom and integrity of the Regent and replied to the toast in fitting words. His Excellency also availed himself of the pleasure of opening the new buildings of the Rajput Schools at Jodhpur. Lord Hardinge accepted with pleasure the invitation to associate the names of Lady Hardinge and himself with the Schools and Boarding Houses of the institution. His Excellency then declared the buildings open.

Mysore Administration

The budget estimates of Mysore for 1913-14 framed on expectation of a normal year provide for a gross revenue of 255 17 lakhs and a gross expenditure of 313 55 lakhs. The ordinary estimated revenue and expenditure of the year are 221 63 lakhs and 248 45 lakhs, showing a deficit of 26 82 lakhs. This expenditure is due to special non-recurring grants to public works, education, agriculture and industries. From their very nature they will not be repeated, so the deficit need occasion no anxiety. Government have adequate funds in cash in temporary investments. The matter of the surplus revenues of the civil and military station of Bangalore is still under the consideration of the Government of India. With regard to the exact amount to be refunded to Mysore State and the mode of calculating the surplus to be paid in future, a deputy comptrollership has been created for direct charge of the railway and public works accounts amounting to sixty five lakhs during the current year. Although railway receipts have improved to a certain extent within the past few years, the net result of railway transaction has been a loss of fifty five lakhs, taking only interest charges paid by the State into consideration. Government has now embarked on an active railway policy. In offering a retrospect of thirty years' administration, Mr. Visvesvaraya said that the high standard of efficiency reached in the days of the British Commission has been maintained unimpaired, while steady progress has marked every department of State. The Dewan then announced that the Maharaja had decided to increase the number of representatives from this Assembly on the Mysore Legislative Council from two to four, and to nominate representatives from the Assembly to an economic conference. The Legislative Council consists of 15 to 18 members at present, which number is now increased to 24, making eight elected representatives of the people instead of two.—*The Indian World*

The Cochín Heir Apparent

The *Cochin Argus* has an appreciative sketch of the Elaya Raja of Cochín. His Highness was born on the 6th of October, 1858, and is the direct nephew of the late and penultimate Rajahs, being also the grandson of the present Rajah's mother's eldest sister. He has received a very good English and Sanskrit education, although it has been observed by those who know him that his attainments in the great Indian classic language do not stand comparison with those of the present Rajah while, on the other hand, he has the reputation of being the better English scholar, Mill and Spencer being his favourite authors.

Two features among several that are admirable in his character have deeply impressed those who have the privilege of intimate acquaintance with His Highness, and these are his equanimity of temper and his unfailing courtesy. * * * It should go without saying, after this that sympathy will be the keynote of the coming reign.

If His Highness has benefited by English education, he is desirous that his children should benefit in this respect, far more largely if possible, and we may mention that his eldest son, a graduate of the Madras University, is now at Oxford, his younger son and two daughters being in Madras for their studies. Another pleasing circumstance is that the Consort of the Elaya Raja has the reputation of being the best English educated Indian lady in the State.

The Thakore Sahib of Gondol

His Highness the Thakore Sahib of Gondol, is an M. D., of Edinburgh and D. C. L., of Oxford. He went to England in 1890, with the Ram Sahib and took his L. R. C. P. degree, and returned to India in 1893, after extensive travels in America and the Far East. The area of Gondol State is 1,024 square miles, with a population of about 200,000. The Thakore Sahib has written, "A short History of Aryan Medical Science and "Journal of a visit to England."

Education in Travancore

The Travancore Durbar, says a South Indian contemporary, has decided to do away with the invidious distinction which has so long prevailed in the Educational Department of the State in regard to the scales of pay of the European and Indian professors. The professorial staff of the Maharajah's College, Trivandrum, now consists of four European officers and three Indian officers. The Professorships of English and of Chemistry and Physics, are held by European officers, whose pay, leave and pension are regulated by covenants. The pay of a European officer is Rs. 400 rising to Rs. 700 by annual increments of Rs. 50 each. The three professorships of Sanskrit and Dravidian languages, Mathematics and History are held by Indians, whose scale of pay is Rs. 350 rising to Rs. 450 by annual increments of Rs. 20 each, and the leave and pension of these officers are governed by the Travancore Service regulations. This distinction which is based on purely racial considerations is to be done away with henceforth. The Travancore Durbar is to be congratulated on this equitable decision.

State Librarian of Baroda

His Highness the Gaekwar of Baroda has appointed Mr. Newton Dutt as State Librarian of Baroda. Mr. Newton Dutt, who is at present in the service of the Calcutta Corporation served for thirteen years with Messrs. George Newnes in the *Strand Magazine* office, and in other publishing houses, including Messrs. Cassell and Co., Kegan Paul, Trubner and Co., and George Philip and Son. At Baroda Mr. Dutt will be in charge of the Central Library Department with all the numerous branch and Mofussil libraries scattered throughout the State. It will be remembered that Mr. Borden, the late Director of Libraries, who was brought from America to organise a net work of free public libraries in the State retired in July last after three years service in the State.—*The Library Miscellany*

INDUSTRIAL AND COMMERCIAL SECTION.

Silk Industry of Mysore

It is announced that, in order to develop the silk industry of Mysore, the Government have appointed Signor Washington Muni, a graduate of the Royal School of Sericulture in Padova, Italy, as silk expert in Mysore for one year, with an option to renew his engagement. One of his chief duties will be to train a competent body of local sericulturists who will be able to carry on his work.

Famine in the United Provinces

The latest famine reports show that nearly sixty thousand persons were receiving relief including those on relief works, dependants and those receiving gratuitous relief numbers nearly 18,000. Bundelkhand is suffering most. In the Jalaun district distress is intense specially among the poorer agriculturists. Men are still clinging to their homes for the sake of the cattle, hence the preponderance of women and children on the works. Generally crime is normal and no increase in mortality is reported. Little wandering, emigration or emaciation is noticed. Cattle are being sold in large numbers in Hamirpur. Bata blankets are being distributed to the poor.

Bengal Co-operative Societies

At the annual conference of the Bengal Co-operative Societies on the 31st of January, H. E. Lord Carmichael in the course of his speech, said "What you want is an agency to bring together the financing of agriculture and the financing of Commerce and Industry. I agree with you in thinking that this agency should be built up upon a Co-operative basis, but at the same time you must have the bankers and business men of this city to support the scheme. I believe that a bridge between the financing of agriculture and the financing of commerce and industries would be greatly to the benefit of the country at large.

Co operative Credit in India

Detailed statements of the progress of the co operative credit movement in India for the year ended March 31 last show that during the 12 months the total number of societies rose from 8,177 to 12,324, and of these societies only 691 are non agricultural. The total also includes 251 'central societies, which lend to the village banks and are established for that purpose. The aggregate membership has risen from 403,318 to 573,536, and the advance in total capital is still more marked, being in English currency £3,700,000, was against £2,238,000 at the beginning of the year. The profits resulting from the operations of the year were £134,430 and the closing balance amounted to £180,000.

Indian Sugar Tariff

Mr G. N. Sahasrabudhne, Sugar Expert Poona, has contributed a short paper to the last Industrial Conference on the question of the revision of Indian Sugar Tariff. He points out that as matters stand at present unless radical improvements are made in the manufacturing side of our sugar industry, mere increase in the duty on foreign sugar to the extent of 10 per cent *ad valorem* will be of very little use. On the other hand, if we improve our methods of manufacture we will be in a position to compete with foreign sugar even with our present Tariff except perhaps in the sea coast provinces like Bombay and Madras.

Indian Tanning Industry.

Before the Indian Guild of Science and Technology, lecturing on the Tanning Industry and its possibilities in India, Mr P. V. Metha, B. Sc. (London) drew several valuable conclusions in its favour from his personal experience in English Tanneries and urged the importance of opening at industrial centres a type of model schools where some practical process of tanning could be taught to Chumars, who could then work as skilled labourers in the Indian tanneries of the future.

Indian Currency and Finance

In the current number of the *Modern Review* Mr S V Doraiswami has an article on ' Indian Currency and Finance ' The writer deplors the neglect of currency and monetary problems on the part of our leading public men and concentrates attention on the tremendous influence of sound currency, finance and banking on the industrial progress of a country

The article deals with (1) the Government's disregard of the Fowler Committee's recommendation to open the Indian mints to the free coinage of gold (2) the mishandling of the gold standard and paper currency reserves (3) the accumulation of enormous and unnecessary cash balances in London and the manner in which they are used as well as (4) the excessive sale of council bills over and above the requirements of the Secretary of State for India (5) the policy of secret silver purchases (6) the heavy coinage of rupees and its disastrous effect on prices—as pointed out more than once by Mr G K Gokhale —(7) the organisation and working of the India Office Finance Committee (8) and the vast financial patronage wielded by the Indian Secretary

The writer then urges a complete overhauling of the present system of financial management and puts in a vigorous plea for more effective Parliamentary control over the transactions of the India Council and the Secretary of State for India in London On the question of the much debated reform of the India Office he writes —

" The India Office should be thoroughly overhauled London joint stock bank directors and other interested persons should be excluded there from and provision should be made for the inclusion of Indians representing Indian banking, commercial and political interests No important financial operation should in future be undertaken without reference to the Indian Imperial Legislative Council The India Office should abandon the methods of evasion and secrecy once

and for all This could only be done by placing the Secretary of State's salary on the estimates and subjecting the Great Moghul at Whitehall to close and detailed parliamentary scrutiny So long as the Indian Legislative Council remains a purely advisory body without any of the powers of a popular democratic representative assembly, it is of the utmost importance that parliamentary control over the Secretary of State and the Government of India should be strengthened and made more real, effective and stringent "

Indo-European Industrials Ltd

A movement is on foot to float a company which is to be named " The Indo European Industrials, Limited The Directorate will include the names of European business men in Bombay whose practical knowledge of philanthropic measures and the best way in which to put them into effect, it is hoped, will be a great asset in favour of the success of the undertaking Amongst the features with which it is proposed to deal are the fostering and protection of the community's interest by the development and financial protection of education, industry and house accommodation

Commercial Training for Indians

That the Government of Bombay wish to get to work as soon as possible in the matter of training Indians for commercial careers is shown by the information that temporary premises have been taken in Hornby Road, Bombay for carrying on the work of the College of Commerce, until a permanent home has been found for the work of the institution An agreement has been entered into between the Government and Messrs Whiteaway, Lindlaw and Co, for the lease of the whole of the second floor above Messrs Whiteaway's shop for a term of five years The Government will take possession of it forthwith and presumably work will be in full swing in a short time, for members of the staff have already been appointed.

The Indian Mails Question

In a column article on the Indian Mails question on February 9th, the *London Times* says — Most First India merchants here seem to favour a bi weekly service, provided that it can be secured without unduly burdening Indian revenues. At the same time, bankers and merchants are much more anxious for substantial acceleration than for duplication. The claims of Karachi as an alternate Mail port are regarded with widespread favour, especially in view of its broad gauge communication with the United Provinces and Bengal. Alternate Mails would go to Bombay. One thing certain is that the present antiquated methods must be materially changed. Tenders must be invited for two or three alternative services, so that their relative cost may be known before a final decision is taken.

Freight on Fodder

A Press communique states — The Government of India have decided that with effect from January 26th, and until further orders, freight on all consignments of fodder, excepting fodder for the Army department, booked to the Hardoi, Sundhla, Bilgram, Anjli, Barhan, Chhathi, and Dunaoganj stations in the United Provinces, shall be recovered from the consigner or the consignee at the rate of half an anna per four wheeled, nine pice per six wheeled, and one anna per bogie wagon per mile, and the balance of the freight charges calculated at the ordinary tariff rates shall be paid by Government, and debited to the herd. JJ famine relief in the accounts.

Railways in South Canara

The Madras Government have approved the proposal of the South Canara District Board to levy, under Clause (ii) of Section 57 of the Madras Local Boards Act, a special cess of three pice in the rupee on the annual rental value of all occupied lands throughout the District, for the purpose of railway construction.

The Finance Commission

The *Statesman* gives the following forecast of the findings of the Indian Currency Commission, from a well informed London correspondent — I have every reason to believe that the Report will be found to make no recommendation with reference to the proposal to establish a State Bank. This does not mean that the question has been shelved completely. The idea appeals to certain members, but all that the Commission as a whole is likely to report is that the subject is worth inquiring into. Further, the Commission will I understand, advise the Government of India to accommodate the Presidency Banks in times of stringency, at less than the Bank rate, as it did a short time ago, and will suggest that on general principles money should be more freely available in India at all times than has hitherto been the case. As regards a gold currency, there is no probability that it will be entertained, and incidentally the Commission will return a verdict of "not proven" with regard to the whole of Mr. Webb's assertions and theories. But there will be a recommendation that a large reserve of liquid gold should be held in London.

Japanese Goods in India

Mr. Miyazaki, the Japanese Consul at Bombay dealing *seriatim* with the Japanese goods exported to India, notes that of the goods sent to India, 60 per cent are supplied by Japan and the rest by France and China. French goods have a limited market, being too costly, while China's supply is limited to figured satins and pongees. Japan's goods, therefore, have an undisputed position, and have a great future. The Japanese traders, however, by undue competition, caused prices to drop, and then had to lower the quality of the goods supplied, with the consequence of a falling off in the demand. He instances this in the case of shirtings, matches, glassware, porcelain, toys, stationery, clocks, lacquerware, soap and umbrellas giving details in each case.

Motor Cars in India

Figures published by the Government of India show the number of motor cars licensed in various parts of the country. Of the 454 in Burma, 420 belong to owners in Rangoon. In Assam there are 149. Bengal has a total of 1,940, of which Calcutta claims 1,819. In the Central Provinces and Orissa there are 244; in the North Western Frontier Province 52; in Beluchistan 24; in Agra and Oudh 410; Allahabad having 42 of these; and Cawnpore 31, and in the Central Provinces and Berar 116, of which 41 are in Nagpur and 27 in Jubbulpore. In the Madras Presidency there are 638, of which 500 or more belong to Madras city. Bombay city has 1,550, Poona 111, and Karachi 92. There are apparently few districts in India where the motor car has not penetrated, notwithstanding the lack of roads; on the other hand, the use of commercial motor vehicles is only beginning in the principal cities.

Water Power of the World

In a summary of the water power of the world, the possible horse power of France is estimated at 4,500,000, of which only 800,000 is utilized. About an equal amount of power is available in Italy, but only 30,000 H P is utilized. Falls of 10,000 H P are abundant in the Alps. The estimate for Switzerland is incomplete, but about 300,000 H P is in use. Germany has 700,000 H P available, with 100,000 applied. Norway has 900,000 H P available, with a large part already developed. In Sweden there is 763,000 H P available, but mostly at a considerable distance from any industrial centre. In Great Britain there is 70,000 H P already utilised, and an equal amount in Spain. The resources of Russia are estimated as 11,000,000 H P of which only 85,000 has been developed. The United States is credited with 1,500,000 H P while Japan has 1,000,000, of which 70,000 has been exploited. In India 50,000 H P has already been developed.

Wool and the Principles of Mercerising

Some efforts to mercurise wool have not altogether been fruitless in attaining a higher degree of lustre on the wool, not by means similar to those used for mercurising the cotton fibre but some what akin to the main principles involved. In 1895 lustred wools appeared on the market under the name of "silk wool," and created quite a deal of interest, but by now they have become almost forgotten. They were produced by treating the wool with bleaching powder solution and acid. This process has obviously nothing in common with the principles of mercurising excepting in the quality of the results obtained. Chlorinated wool not only shows enhanced lustre but also an increased affinity for colouring matter, but contraction of the fibre does not take place, though the treatment causes the fibre to resist the influences of milling operations. Elasser has lately devised a method for the above very similar to that used for mercurising cotton. The lustre of the wool is greatly increased by it without detriment to the fibre. The inventor prescribes the use of a strong solution of bisulphate of soda. The concentration of this solution is to be such that, when the wool is treated with it, it will assume a rubber like consistency, and will shrink at the same time. While in this state it is asserted that the wool can be stretched to double its original length. The stretched wool not only retains this new state but becomes highly lustre, and shows greater chemical activity towards colouring matters than the non treated wool. The strength of the stretched material is greater than the non stretched and than that of the natural which has not been treated with bisulphate.—*Eastern Engineering*

INDIAN INDUSTRIAL AND ECONOMIC PROBLEMS—By Professor V. G. Hale, Fergusson College, Poona. Price Re. One. 2s. subscribers of *I. R.* Rs. 12.

G. A. Natesan & Co., Sankararam Chetty Street, Madras.

AGRICULTURAL SECTION.

The Agricultural Pests Bill

The Hon'ble Sir Robert Curlye moved in the Imperial Council on February 3rd that the Report of the Select Committee on the Bill to prevent the introduction into British India of any insect, fungus or other pest which is or may be destructive to crops be taken into consideration.

The Hon'ble Mr McKenna, in supporting the motion, spoke at length on the subject and, in the course of his remarks, said—It may be asked why we should only now have considered the necessity of such legislation. Hon'ble Members are aware there has within recent years been a great awakening of interest in agricultural India. The increasing demand for new crops and for improved varieties of crop suitable to India which the introduction of a highly trained expert staff has stimulated, has brought the whole world into touch with Indian agriculture, and the area of our enquiry has been largely extended. We may want new crops, but we do not want new diseases, and it is obvious to avoid the risk of such introduction that this Bill has been framed.

On the motion of the Hon'ble Sir Robert Curlye, the Bill was passed.

Food Stuffs for Cattle

The scarcity of fodder in the United Provinces has already made itself felt in Bundelkhand and some of the Doab districts where the millets in unirrigated tracts have largely failed and very little grass came up. The prices of all food stuffs for cattle have risen, and there is a considerable import trade in *dhusa* from the Punjab to the adjoining districts of these provinces. Measures have been taken by Government for the supply of hay from the forests to the affected areas at prices which place it within the reach of the poorer agriculturists.—*The Indian Agriculturist*

Cane Growing in Punjab

In connection with the colonization of the Government lands commanded by the canals of the triple project in the Punjab, the Director of Agriculture and Industries recently submitted to Government the following proposal—That a block of 50,000 acres favourably situated as to irrigation facilities and means of communication should be marked off as available for cane growing for one or more central factories. The land would be allotted to cultivators—whether peasants or capitalists—like any other land, but subject to certain conditions—(1) that if a factory approved by Government is established, not less than $\frac{1}{4}$ th of each holding shall be placed under cane every year, (2) that the cane shall not be sold for the manufacture of white or crystallized sugar except to the factory, and (3) that the price to be paid for the cane shall be fixed annually by agreement between the growers and the factory owners. In this way 10,000 acres of cane would be grown annually within an area of 78 square miles, and this would be enough to supply one large or several small central factories. The factory owners would through the prohibition of outside sale be secured from competition by other sugar makers, while the growers by the reservation to them of power to manufacture *gur* from their cane would be able to insist on as good a return of themselves as they could obtain by making *gur*. The Financial Commissioners have accepted this proposal.

Grants for Water Supply

The Government of Madras have agreed to make an exceptional grant of Rs 3,84,000 from Provincial funds towards the Masulipatam water supply scheme, which is estimated to cost Rs 471,000 the balance being raised by the Municipality by a loan. The rate of the water and drainage tax on buildings will be raised from the 1st April to 8 per cent of the rental value and additional income derived from this source will be used for financing the scheme.

EDUCATIONAL.

SCHOOL FOR THE DEAF AND BLIND

The Lieutenant Governor of the Punjab has sanctioned a grant of Rs 200 a month for a school for the deaf and dumb which it is proposed to establish under the supervision of the Principal of the Christian Boys High School at Ludhiana, provided there are at least ten pupils in attendance and the Inspector of Schools considers the arrangements satisfactory.

PRIMARY EDUCATION IN THE PUNJAB

In addition to the usual Imperial and Provincial contributions of over five lacs for primary education, the sum of Rs 6,59,000 has up to date during the current financial year been distributed among Commissioners for the erection and improvement of hostels and school buildings and another sum of Rs 4,69,000 for the extension of vernacular education. Further allotments are pending the receipt of suitable projects from the local authorities.

MR J C HAMILTON

The Minto Chair of Economics in the University of Calcutta has been filled by the appointment of Mr C J Hamilton, M A. Mr Hamilton was the head of the Department of Political Science in the University College of South Wales from 1902 to 1906. In 1904 he was a member of the Moseley Education Commission to the United States. Since 1906 he has been Secretary to the Royal Economic Society and Lecturer in Economics at "Wrens." Last year he held the Dunkin Lectureship at Mansfield College, Oxford.

LONDON SCHOOL OF ORIENTAL STUDIES

Pending the establishment of a governing body for the School of Oriental Studies, the responsibility of supervising the adaptation of the buildings of the London Institution for the purposes of the school has been entrusted by the Government to

the Departmental Committee of the India Office presided over by Lord Cromer, acting in conjunction with the Office of Works. The Committee has approved the plans submitted by the architect, Professor F M Simpson, and it is hoped that operations may be begun next April and that the work may be completed at the end of 1914 or the beginning of 1915. In addition to the annual grant of £1,000 for the school to be made by His Majesty's Government, the Government of India have promised a similar grant of £1,250, and it is hoped that by the time the buildings are completed other contributions will have been received sufficient to secure the yearly income of £14,000 required for the maintenance of the school on a satisfactory basis.

EDUCATIONAL FACILITIES FOR INDIANS IN GERMANY

Dr D D Gune, Ph D, a former student of the Poona Fergusson College, who has, after three years stay at Leipzig, just come back, says in the *Fergusson College Magazine* that Germany affords exceptional facilities to Indian students. Dr Gune briefly sums up the advantages thus — (1) You got as good a scientific education here as — if not better than — in any other advanced European country. (2) Education is comparatively cheaper here than in other countries. (3) You have better chances of acquiring practical knowledge in Germany, than in any other country. There are at least no prejudices and misunderstandings because there have been very few Indian students here and those few have, in my opinion, created a good impression on German educationists and scientists. (4) There are not racial or any other reasons that would prevent Indians being employed for practice in factories. (5) Living is cheaper here than in England and also, I believe, France.

LEGAL.

INDIAN COMPANIES BILL

The Hon Mr Clark introduced and referred the Indian Companies Bill to a Select Committee. In moving the Bill on the 3rd February in the Imperial Council he said —The Committee, it will be observed, is the same except for such alterations as have been necessitated by the changes in the *personnel* of the Council as that which considered these clauses last year when they were brought forward in connection with the Indian Companies Bill, which was then under examination, and which was passed into law before the close of the last Delhi Session. It will be remarked that the Select Committee of last year was of opinion that those clauses provided a reasonable measure of disclosure, and would not lay any undue restrictions on legitimate transactions. But it recommends that in view of their intrinsic importance and as they had not yet been formally before the country, they should be circulated before being incorporated in the Company Law. In accordance with this recommendation, the clauses which form the present Bill have been circulated to Local Governments and referred by them to commercial bodies and others likely to be interested, and the Bill has received a large measure of support. Criticisms of individual provisions and suggestions for improvements on certain points have also been received, and these will be carefully considered in Committee.

RACIAL DISCRIMINATION AND MEMBERSHIP OF THE BAR

Noticing the increased number of calls to the Bar, the *English Law Journal* with its characteristic breadth of view makes the following observations —

This growth in the membership of the Bar does not mean an increase in the competition in our Courts. It is attributable to the larger number of students who come to the Inns from the King's

dominions beyond the seas. More than one third of the newly called barristers bear names that unmistakably indicate that they belong to other climes than ours. The Inns of Court like the Judicial Committee, may thus be regarded as a link of Empire, and any action by which the link is weakened will be a misfortune both from the Imperial and professional point of view. If any of the students who come from remote parts of the Empire to qualify for the Bar desire to remain here after they are called, no obstacle ought to be placed in their way of pursuing the profession to which they have been admitted. A little time ago a circuit mess declined to elect an Indian gentleman merely because of his complexion. Such a discrimination if generally maintained—and we are glad to say that it has not been—would be wholly unworthy of the traditions of the Bar, and might prove to be seriously prejudicial to the interests of the Empire.

We are glad to be assured by our contemporary, says the *Calcutta Weekly Notes* that invidious distinctions of kind are condemned by enlightened legal opinion in England. It would certainly be disastrous for the Empire if acts promoting racial prejudice were not put down from the Bench and the Bar.

RECLAMATION OF CRIMINAL TRIBES

The Punjab Government have issued a Press *communiqué*, stating that the recently appointed Criminal Tribes Commission has approached a number of the principal Hindu, Mahomedan and Sikh religious organisations in the Province, for active co-operation with the Government in the reclamation of the criminal tribes.

BURMA DIVISIONAL JUDGESHIPS

His Majesty's Secretary of State for India has sanctioned the creation of a seventh Divisional Judgeship on Rs. 2,500 per mensem, and the Divisional Judges will be graded as follows — First grade two on Rs. 2,750, Second grade, one on Rs. 2,500, Third grade, two on Rs. 2,250, Fourth grade, two on Rs. 1,800, and one vacant.

Co Partnership on the Farm

In the *Agricultural Economist* for January there is an article on the above subject in the course of which the writer emphasises the advantages of co partnership on farm which deserves to be particularly pressed on the attention of land owners and agriculturists in India. The writer concludes —

In this age, in the making of money lies the interest, the stimulant to nearly every kind of work. I am not going into this motive whether it be a high or a low one, but I repeat that all classes desire money, from the labourer upwards. From many years of experience I find that the labourers' wits sharpen considerably if extra money is to be the goal of efficient labour, and I contend that this stimulant should be applied whenever possible, and that co partnership between employer and employed means rural life made interesting, and not only interesting but doubly profitable.

Whenever labour of any sort is required mutual benefit should ensue if the work is satisfactorily carried out.

Rice Crop in India

The province of Bihar and Orissa furnishes as a rule about 22 per cent of the total area under winter rice in British India. According to the second forecast of the crop just issued the total area sown with winter rice crop this year is estimated at 12,376,800 acres against 12,370,400 acres, the revised area of last year. The normal area under the crop is returned at 12,435,300 acres. The decrease in area as compared with the normal was mainly due to excessive rain and floods which inundated certain areas and retarded transplantation. The estimates of District Officers give the outturn of the crop for the Province as 98 per cent of the normal as against 91 per cent originally anticipated. The increase is due to good rainfall in Bihar and Chota Nagpur in September and October — *The Pioneer*

Cotton Crop in India

An interesting statement was made by Mr. Arno Schmidt at the Meeting of the Bond of Agriculture in Coimbatore last month. It was to the effect that the increased cotton crop in India would mean an additional income to India, in the year, of £10 millions. This estimate as being that of an expert was accepted, but says the *Pioneer* it would be satisfactory to know how the exact figures were reached. "We find from the published Memorandum of the cotton crop for 1911-12 that the crop of 1912-13 brought in 1,200,000 more bales than that of the previous year. A bale of 400 lbs may roughly be taken to be worth £10 so that the additional income caused by the increase of cotton between 1911-12 and 1912-13 might be put at £12,000,000. This is the nearest we can get to Mr. Arno Schmidt's figures."

Jute in Bengal

The *Amrita Bazar Patrika* writes — "There is no doubt that jute is bringing some money into the pockets of the Bengali ryots. But for this wind fall they would have been levelled down to the position of their confreres in other parts of India where the temporary and not the permanent settlement obtains and who suffer from terrible famines every five years. It is, however, both a blessing and a curse. It is a fruitful source of malaria. Not only does it contaminate tanks and rivers in the province where water scarcity is proverbial, but the stench it emits when steeped in water and fibres separated is simply horrible. Then again, it is usurping all the best lands which previously produced paddy. The popular belief is that this is one of the reasons why rice has been selling at famine rate during the last ten years. The cultivation of more jute thus means a further rise in the price of the staple food of the people."

Departmental Reviews and Notes.

LITERARY.

LORD PENTLAND'S LIFE OF D C

The *Madras Mail* says—The unveiling at Stirling recently of a statue of the late Sir H Campbell Bannerman has led, we understand, to some talk in Liberal circles at Home as to the probable date of publication of his biography. Sir Henry left all his papers to H E Lord Pentland, one of his most intimate friends. Whether the multifarious duties of his office and constant calls on his time will permit of His Excellency preparing such a book himself is not known. Its preparation would involve constant references to records and personal friends of the late Liberal Chief, not easily carried out continuously under present circumstances, but it is the case, we understand, that His Excellency is engaged in collecting materials.

THOMAS HARDY

Writing on Mr Thomas Hardy, in the *Christmas* number of the *Bookman*, Mr John Bailey tells us that what makes him incomparably the greatest of living English novelists is not only that he is a great artist, with an artist's instinct for design and proportion, as well as a master of the English language—his most indisputable title to rank above all living rivals lies in the fact that what he gives us in his novels is truth seen in the light of poetry, and not realism seen in the light of the fashion or scandal, the social or political propaganda of the hour. His theme is mainly man in the most universal and elemental phase of his existence, the peasant still living, face to face with Nature, the life of primitive needs, fears, hopes, loves

THE POET LAUREATE'S ODE

The first official composition of the Poet Laureate, Robert Bridges was published by the King in the *Times*. It reverts to an archaic manner

"CHRISTMAS EVE"

"Par hominibus bonae voluntatis"

❖ Frosty Christmas eve ' when the stars were shining,

Fared I forth alone ' where westward falls the hill
And from many a village ' in the water'd valley
Distant music reached me ' peals of bells ringing
The constellated sounds ' ran sprinkling on
earth's floor,

As the dark vault above ' with stars was sprangled o'er

Then sped my thought to keep ' that first Christmas of all

When the shepherds watching ' by their folds ere the dawn

Heard music in the fields ' and marvelling could not tell,

Whether it were angel's or the bright stars singing

Now blessed be the towers ' that crown England so fair

That stand up strong in prayer ' unto God for our souls

Blessed be their founders ' (said I) and our country folk,

Who are ringing for Christ ' in the belfries to-night

With arms lifted to clutch ' the rattling ropes that race

Into the dark above ' and the mad romping din

But to me heard afar ' it was heav'nly music

Angles' song comforting ' as the comfort of Christ

When he spake tenderly ' to his sorrowful flock

The old words came to me ' by the riches of time

Mellow'd and transfigured ' as I stood on the hill

Harkning in the aspect ' of th' eternal silence

MEDICAL.

INDIAN SANITARY REFORM.

Sir Harcourt Butler, the Member for Education, was present as President at the third annual meeting of the All India Sanitary Conference, which opened at Lucknow on 19th January. In the course of a lengthy address, he said that they could not in the land of the ox cart expect the pace of the motor-car, but there was a sanitary awakening, and the results in hygienic research gave ground for hope. Arrangements had been made for the fixation of bacteriological standards of purity of drinking water, and practical experiments had been made at Benares on water filtration, while enquiries had also been made into diarrhoeas, leprosy, and fevers of uncertain origin. Great importance was attached also to the enquiries which were being made about pilgrim centres and measures of sanitary education. Remarkable results had been achieved in Army and civil conditions, but it was different with the millions of men, women, and children living in insanitary surroundings under scant control. It was necessary to carry people with the Government, but much could be done to make a healthier India.

AN EXPERIMENT ON A QUEEN.

Dr G. T. Wrench, in his *Life of Lord Lister*, recently issued in England, tells an interesting story of one of Lister's experiments. Shortly after his taking up the Chair of Surgery in Edinburgh Lister was called to Balmoral to operate on Queen Victoria for abscess. "The operation was successful. Lister put in a strip of carbolic lint to keep the wound open for drainage. But, unfortunately, the matter of the abscess did not come away properly, and the Queen was still feverish and in pain. Lister, disturbed by this unfavourable course, walked alone in the grounds of Balmoral a lonely walk being his custom when he

had a difficult problem to solve. During his cogitations it occurred to him that a piece of India rubber tubing might form an excellent path of exit to the discharge of a wound. It is illustrative of Lister's bold faith in himself that, though his patient was the highest lady in the land, he did not hesitate to make her the first subject of his experiment. He returned from his walk, cut a piece of tubing from the spray apparatus, and soaked it all night in carbolic. In the morning he made use of it. The Queen made a rapid and complete recovery. Lister, confirmed by his Royal experiment, adopted rubber drainage tubes as a part of his practice.

THE INDIAN MEDICAL SERVICE.

The British Medical Association, at the request of Lord Crewe, has forwarded a statement on the Indian Medical Service, which the India Office is now considering. The Association warns the India Office that the Service is on the verge of a catastrophe owing to various causes, among which are the extensive absorption of private practice by the Indian practitioner, the great increase in work, the reduction in allowances, the rise in the cost of living, and the Government's interference with the right of private practice by limiting fees and encouraging the abuse of hospitals, while it is believed that the present limitations are to be made still more stringent.

The Association recommends an investigation into the "Indian Service Family Pension Fund," because, it says, an Insurance Company would probably offer better terms than the Government.

It insists that the time has not yet come for replacing British medical men by Indians, and that for many years India will need the best men that the Home profession can supply. Nothing, declares the Report, should be done at present to weaken European medical men's position as the exponents of all that is best in Western medicine.

SCIENCE.

* THE INDIAN SCIENCE CONGRESS.

The first Session of the Indian Science Congress assembled on the 15th instant in the rooms of the Asiatic Society of Bengal, Calcutta. A large number of delegates from various provinces of India attended it. The Hon. Sir Ashutosh Mukerjee presided. H. E. Lord Carmichael was one of the distinguished visitors.

Sir Ashutosh began by remarking that

They met in that historic building on the anniversary of a day ever memorable in the annals of research, scientific and philological, in the British Empire in the East, for it was just one hundred and thirty years ago, on the 15th of January 1784, that the Asiatic Society was founded by Sir William Jones, one of the most gifted of the many noble sons of Britain who have devoted their lives to the cause of the advancement of knowledge amongst the people of this land. The Asiatic Society thus founded has been throughout its long career, the principal source of inspiration, in the organisation and advancement of scientific research of every description in this country, and it is eminently fitting that the first meeting of the Indian Science Congress should be held in the rooms of the Society and directly under its auspices. It is further fortunate that we should be able to hold the Congress simultaneously with the celebration of the centenary of the foundation of the Indian Museum, which had its origin in the activities of the members of the Asiatic Society and which by the invaluable work of its scientific officers in various departments has justly attained world wide reputation. The times are manifestly favourable to the establishment of an Indian Science Congress, and I trust, I may rely upon your indulgence, while I briefly narrate how the idea to hold such a Congress originated, took shape and was developed.

He then referred to the proposal to found an Indian Association for the advancement of science brought forward some two years ago by Prof. MacMahon of the Canning College at Lucknow and Prof. Simonson of the Presidency College at Madras, and enumerated the numerous ways in which science could be forwarded.

Several papers were then read by distinguished Scientists. After the President's address Mr. D. Hooper read a paper on Hot Springs in Raj Darbhanga and Khargpore Hills, written by Dr. C. Schulten, Dr. Rames Chandra Roy, M. Sc.,

read a paper written by Dr. Morris, W. Travers, F.R.S., on Borohydrates, and concluded by reading his own Notes on Magnesium boride and Amorphous Boron. The next paper was entitled "A contribution to our knowledge on the Chemistry of Santalin" by John Cannell Cain and John Lionel Simonson. Then came Dr. K. S. Oodwell with his "Improved Method of using Oil Oas." Other papers read included "The Action of Nitric Oxide on Metallic Peroxides" by B. C. Dutt and S. N. Sen and Action of Light on Silver Chloride" by Dr. MacMahon. "An attempt to apply Newton's Law of Universal Attraction to explain some important facts recently observed (by the author) in Physical Chemistry" by Prof. M. Bauerjee, F.R.S., was next read before the gathering. With such and similar discussions on scientific subjects the first Science Congress was a success.

THE KINETOPHONE.

Mr. Edison's latest production, the Kinetophone, which was shown in London for the first time at the West-End Cinema opens up vast possibilities for the cinematograph in a field which has long baffled the inventor. There have been many attempts to devise some process of complete synchronisation by which the gramophone and the moving picture, could be blended into one harmonious whole, but hitherto they have not met with any great success, except, possibly, in the case of Kinetoplastikon. The Kinetophone is a distinct improvement upon any of its predecessors, for the synchronisation is almost perfect. The gramophone record, and the cinematograph film having been procured simultaneously, there is the further advantage that the operator, with the Kinetophone has control of both, and it is impossible to produce one without the other.

GENERAL

MAXIMS FOR MILLIONAIRES

Mr Andrew Carnegie, in an article on the use of surplus wealth in the December *Everyone's* gives the following maxims for millionaires —

The aim of the millionaire should be to die poor, and thus avoid disgrace.

The highest use of great fortunes is in public work and service for mankind. This is the true antidote to unequal distribution, and would pave the way for the communist ideal in the yet unevolved future.

He must consider his surplus trust funds as held for the community, and the best means of distribution is by giving free libraries, parks, works of art, and public institutions of various kinds.

The rich man may experience the stimulus of being in debt by anticipating income in works for the general good avoiding all forms of extravagance and ostentation.

Death duties and inheritance taxes, provided they are high enough, should be considered among the wisest forms of taxation.

The basic idea of the gospel of wealth is, according to Mr Carnegie, that the surplus should be regarded in the light of a sacred trust for the good of the community.

THE ORIGIN OF THE KUTUB MINAR

The Kutub Minar at Delhi is so famous a shrine for sightseers that it is a little disconcerting to realise that no one knows definitely whether it is a Hindu or a Mahomedan monument, says the *Statesman*. Cunningham's theory was that it was built by Mahomedans under Hindu influence, and this view according to Mr Kunwar Sam, the principal of the Lahore Law College, has influenced subsequent writers to such an extent as to prevent them from investigating the subject for themselves. On the supposition that the Minar was a Mahomedan building, some purpose had to be

devised for it, and this was discovered in the theory that it was used as a *mazina* whence the muezzin, could call the faithful to prayers at the adjoining mosque. In an interesting paper read recently, before the Punjab Historical Society Mr Kunwar Sam brought forward a number of reasons for believing that the Kutab is, as a matter of fact, a Hindu relic, of a date long anterior to Mahomedan times. As regards its use as a *mazina* from which the muazzin could utter his tuneful invocation, morning and evening, he points out with some cogency that 'by the time the muazzin had run up the 379 steps to the top of Minar he would be in no condition to call the faithful to prayer.

INDIAN MUSIC IN RUSSIA

Professor Anayat Khan, with his staff has been very warmly welcomed by the musicians of Moscow, at the Imperial Conservatoire of music, presided by Prince Sirtoloff, the well known patron and expert of Russian music. The Hall was crowded with Professors and students who applauded, very enthusiastically, each selection from the programme of Indian music. The Professor in his short lecture, explained on what grounds Indian music was based and its higher ideals. This being the first opportunity of Russians hearing it a crowd of students followed the Professor to his carriage giving cheers all the way. This representation, throughout the western world has attracted careful attention towards the music of India.

INDIA AND THE UNITED KINGDOM

In the last ten years the letters and postcards posted between the United Kingdom and India have increased by nearly 230 per cent, newspapers and book packets by 70 per cent, and parcels by about 132 per cent. At the same time the postal business with foreign countries has expanded to an even greater extent.

POLITICAL

MR ABRAHAMS' MISSION TO INDIA

The Hon'ble Mr. Clark, replying to the Hon'ble Sir Fazulbhoy Currimbhoy's question regarding Mr. Lionel Abrahams' mission to India, in the meeting of the Imperial Legislative Council on February 3, said that Mr. Abrahams has been deputed to India to discuss informally with the Government of India some pending questions relating to Railways, in order that in this way the ultimate settlement of those questions by means of formal correspondence between the Government of India and the Secretary of State may be facilitated. A copy of the despatch from the Secretary of State announcing Mr. Abrahams' deputation is laid upon the table.

[The despatch, which is dated the 17th October last, is as follows —

My Lord,—It has been suggested to me that it would be useful to the members and officers of your Excellency's Government who deal with Railway questions to have the opportunity of discussion with a member of this Office, who has had experience of the consideration of the same class of questions in this country, and I have accordingly arranged (after ascertaining unofficially that this will be acceptable to you), that Mr. L. Abrahams, C.B., Assistant Under Secretary of State for India, shall visit India for some weeks in December and January next. The discussion will naturally be of an informal character, the object being to assist in some measure towards the consideration and ultimate disposal of some matters, especially those concerning Railway finance and the relations of the Government with English Companies that work Railways in India, of which the settlement must be based on experience gained partly in India and partly in England. I authorise the provision for Mr. Abrahams of reserved railway accommodation in India. I have the honour to be, my Lord, Your Lordship's most obedient humble servant, Crewe.]

SALARIES OF MINISTERIAL OFFICERS

The Hon'ble Sir Reginald Cradlock, replying to the Hon'ble Sirdar Diljit Singh's question regarding increase of the salaries of Ministerial officers in various offices, in the Imperial Council on the 3rd, February said —The question practically covers the sufficiency of the pay of ministerial officers of the Government from those employed in the Secretariat to those of the Tahsil staffs. It is not the case that there has been no improvement in the pay of these officers within the last fifteen years. On the contrary, in Madras, Bombay, Bengal and Eastern Bengal and Assam (using these two latter designations in their meaning prior to the territorial re-distribution of 1912) and in the Central Provinces effect has been given in recent years to various general schemes for the improvement of the pay of ministerial officers, and it is understood that the same subject is occupying the attention of the Local Governments of the United Provinces and the Punjab. In respect of individual offices and posts, proposals for reorganisation are constantly occupying the attention of the Government of India and the Local Governments, and these usually include enhancements of pay. Certainly in the case of the lower posts, the Government of India are aware that the cost of living has increased of recent years, and that this has been felt, especially by the officers of the Government who are in receipt of small salaries but the requisite adjustment of the prevailing scales of pay do not seem to call for general orders. They are being effected gradually by the Local Governments according as the circumstances of different cases demand and funds permit.

BENGAL ADMINISTRATION

The Bengal District Administration Committee, under the presidency of Mr. C. H. Bompas, I.C.S., is at present touring in the Madras Presidency, studying the Madras system of district administrations, with a view to introducing changes into the Bengal system.

PERSONAL

MR G SUBRAMANIAM AIYAR

Last month, Mr G Subramaniam Aiyar celebrated his sixtieth birthday when he was the recipient of many a message of congratulations. Forty years ago he began his public life in Madras, and soon rose to eminence as a distinguished educationist. In 1878, he drifted into journalism, and from the school room he stepped into the editorial chair of the *Hindu* which he started with the aid of two of his well known compeers. One of the founders of the National Congress he moved the first resolution in the first Congress at Bombay in 1885. He gave evidence before the Public Service Commission of 1888. The founder of the Madras Mahajana Sabha he was unanimously chosen to give evidence before the Welby Commission in 1897. During the Diamond Jubilee of Empress Victoria he was in England with Messrs Ranneryer, Gokhale and Wacha lecturing on behalf of the British Congress Committee. Recognizing the need of Economic Study he began the *Unit India* in 1902, and conducted that journal with brilliant success. He was besides one of the founders of the Social Reform Association and has been a fearless champion of progressive ideas in social matters. His interest in the industrial and scientific advancement of India is still evident from his connection with the National Fund which he has been managing with conspicuous ability. Above all his insistence on vernacular education and his interest in the masses embodied themselves in the *Swadeshamuktan* since 1882. Mr Aiyar knows that national life must be many-sided and has rendered meritorious services in various ways. Lately his health began to fail and his motives were misunderstood by the Government. But the people hold him in high esteem as the hero of a hundred battles and no name is more honoured in Madras than that of Mr G Subra-

maniam Aiyar, publicist, journalist, and Social Reformer. For well nigh a quarter of a century, he was the leader of public life in this part of India and no conference or meeting could be complete without him. He has been awarded the Presidentship of the Provincial and District conferences. But owing to ill health he has now retired into private life, and he can look back with legitimate pride on the unsullied character of his public career.

PROFESSOR S C SEN, M A

Professor S C Sen, M A, of the Dyal Singh College now in Germany, has been awarded a substantial scholarship of the value of about Rs 2 250 for higher studies in Philosophy and Religion. This scholarship is tenable for one year in the University of Jena (Germany).

Herr Theodore Springman is an admirer of Indian thought, and a strong advocate of the fusion of the spiritual culture of India with the intellectual civilisation of the West. Such a fusion he thinks is necessary for India as well as for Europe, and perhaps for the general welfare of mankind. He is now engaged in the translation of the *Bhagavadgita* into German prose and verse with the co-operation of his talented wife, and has under consideration a scheme for the establishment of a new theological seminary in Germany, somewhat after the model of an Indian hermitage. Herr Springman hopes that the present scholarship will be the precursor of many more scholarships which Indian gentlemen of means will themselves found to enable really capable Indians to come out to Germany and other Western countries to study modern life and thought at first hand so that they may, on their return, be able to direct the new awakening of India into right and fruitful channels.



MR G SUBRAHMANIA AIYAR

We do not think we are guilty of any exaggeration when we say that there is no Indian firm of publishers which can surpass Messrs G A Natesan & Co., of Madras in point of utilitarian enterprise of a most patriotic character. The firm's great aim is how best and most expeditiously to serve the public. Is a Congress held? Why, immediately within two weeks we are greeted with a handsome portable volume of the proceedings, neatly printed, at the most moderate price, such as to be within the reach of the poorest reader. Similarly with the proceedings of all other Conferences and Leagues. But what is more praiseworthy is the desire to acquaint the rising generation of youth with the utterances of our leading public men who have already borne the brunt and heat of the day. For instance, it is a fact that the annual reports of our Indian National Congress, specially the Presidential addresses are out of print. Many inquiries are made with the Joint Secretaries for these but they have regretfully to disappoint them. To meet such a growing demand Messrs Natesan and Co., have just issued an excellently got up volume of 1,100 pages containing the origin and growth of our great National political institution, full text of all the Presidential addresses up to date, reprint of all the Congress resolutions, extracts from the addresses of welcome by Chairmen of Reception Committees and notable utterances besides the portraits of all Congress Presidents. This indeed is a distinct patriotic service which we dare say every true son of India will greatly appreciate. It is a capital hand book of the Congress—a veritable *rate nomenclator* and ought to find an extensive sale at only 3 Rupees a copy which is cheap enough in all conscience. Next we have in a pamphlet form all the speeches on Indian affairs by Lord Morley (price one Rupee) a separate copy of the late Madras Congress and Conferences (price annas eight) and an exceedingly handy pocket volume, for ready reference, of the Reform Proposals (price 6 annas). We repeat, all Indians should feel exceedingly grateful for all these valuable publications at cheap prices to Messrs Natesan & Co. But we know how ardent, modest, and sober a patriot is the head of this most enterprising Indian firm Mr G A Natesan, who is an university graduate, is indeed a jewel in Madras and elsewhere in the publication of cheap, useful, and handy Indian literature. We wish him and his firm every prosperity.—*The Kaveri Hind, Pondicherry*

Messrs Natesan could not but issue a small booklet giving a character sketch of that fiery little man, that master magician in statistics—Mr. Dinshaw Edulji Wacha. Sir Pherozeshah's biography, unless it had been followed by Mr Wacha's would have been like a comet without a tail. Mr Wacha has been the P.M.'s Knight's lifelong friend and comrade, a true *Fidus Achates*. For an example of such close friendship and enduring comradeship we must go to England and there, too, such examples are rare. That almost ideal fraternity between the late Mr Cobden and the late Mr Bright naturally occurs to one when thinking of Sir Pherozeshah and Mr Wacha. Each is the complement of the other and the two together have always been a powerful force in Indian polity. The personality of the one stands overtowering like one of the great pyramids of Egypt. That of the other strikes one as a small structure, but perfectly symmetrical and built of most tense material. The lives of these two "Inseparables" should naturally stand side by side on every man's table.—*The Mahratta Soulagar, Bombay*

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SIR WILLIAM WEDDERBURN

"Sir William Wedderburn A Sketch of his Life and his Services to India is the title of a handy booklet issued by Messrs G. A. Natesan & Co., Publishers, Madras. In this booklet we get a clear idea of the great and good work which this noble Englishman has for years past been doing for India quietly and unostentatiously and an account of the many schemes of reform which he has been advocating in the Indian administration. The appendix contains extracts from Sir William Wedderburn's speeches and writings on the following subjects: (1) Parliamentary Inquiry into Indian Affairs (2) Agricultural Indebtedness (3) The Mission of the Congress, (4) The Congress and the Masses (5) A Scheme of Village Inquiry (6) The Bureaucracy of India (7) The Unionist in India (8) Land Assessments in India. The book has a frontispiece and is priced at Annas Four a copy. It is a welcome addition to the Friends of India Series which includes sketches of Lord Morley, Lord Ripon, John Bright, Henry Sweett, Edmund Burke, Lord Macaulay, Lord Minto, Sister Nivedita, A. O. Hume, Mrs. Annie Besant and others. Messrs Natesan & Co., have included in this Series sketches of eminent Englishmen and women who have laboured for the good of India and no Englishman of modern times has laboured so much and so quietly and unostentatiously for the welfare of the Indian people as Sir William Wedderburn has done."

Series which includes sketches of Lord Morley, Lord Ripon, John Bright, Henry Sweett, Edmund Burke, Lord Macaulay, Lord Minto, Sister Nivedita, A. O. Hume, Mrs. Annie Besant and others. Messrs Natesan & Co., have included in this Series sketches of eminent Englishmen and women who have laboured for the good of India and no Englishman of modern times has laboured so much and so quietly and unostentatiously for the welfare of the Indian people as Sir William Wedderburn has done.

LIFE AND TEACHINGS OF BUDDHA

The Life and Teachings of Buddha by The Angarika Dharmapala (price 12 rs.) The writer gives a graphic sketch of the life of the founder of Buddhism, telling much of the myth and legend which has grown up around his life as if it were all historical fact. His outline of the main teachings of his religion are interesting. They show us how a devotee can ennoble every thing connected with his own religion.

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SWAMI VIVEKANANDA

That the Swami Vivekananda's Speeches and Writings are a popular publication is testified to by the fact that the book has passed through three editions already. It is attractively got up and is a comprehensive collection of the great religious teacher's works (G. A. Natesan and Co., Rs. 2). It contains among other the Swami's eloquent character sketch of My Master and his well known lecture given at the Parliament of Religions at Chicago. A volume of the Swami's contributions to the Indian periodicals and a selection of his poems. It is the value of the collection, which contains in photographs three of the Swami, and one of Sri Ramakrishna Paramahansa, the well known Hindu sage of Calcutta. — *Madras Times*

THE LATE MR. V. KRISHNASAMI IYER

Messrs G. A. Natesan and Co., Madras have published in pamphlet form, a sketch of the life and career of the late Mr. V. Krishnasami Iyer, Executive Member of Council written in an extremely happy vein. Needless to say the

biographical sketch is appreciative of the late Mr. Krishnasami Iyer's public career, private character and his admittedly great abilities. Expressions of the appreciation in which he was held by distinguished and well known men are interspersed in the sketch and add to its value as an extremely handy work of reference. The publication is timely in recollection of the fact that H. E. Lord Pentland unveiled last night the portrait of the late Mr. Krishnasami Iyer in the Victoria Hall. — *Madras Times*

THREE NEW BOOKS

Three small paper covered books have come to hand from the press of G. A. Natesan and Co., Madras. The first is *Kashinath Trimbak Telang, The Man and His Times*, by Vasunt N. Nair, M.A. (Price Re. 1). This is a very appreciative sketch of this man who was one of the first of the passing generation of Indians to obtain eminence both as a reformer and also as a high official. We get a good picture of the times, though often it seems to be very largely through the writer's eyes than through those of his subject. — *Capital*

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Messrs G A Natesan & Co, Esplanade Row, Madras, are not only the publishers of the *Indian Review*, a journal of immense influence and popularity in India and England but also of a number of very informing books of various sizes on many subjects social, religious, political, educational and legal They are all well got up and cheaply priced — *Ceylon Law Review*

“THE PIONEER OF ENLIGHTENED PUBLISHERS”

Apart from the launching forth of his *Review*, Mr Natesan has other claims upon the admiration of his countrymen The profession of printing, publishing and book selling had for long been looked down upon in this country It was monopolised by men without any education or any idea of its potentialities Mr Natesan was the first ‘Versity man who took to it, and gave it an honourable standing He is trying, of necessarily on a small scale, to reproduce in India the splendid traditions of some of the foremost publishing houses in England—of Murray, Blackie, Constable, MacMillan & Co What publishing houses like these have done for the literature of England is not at all known in the country, and but very little even in England They were the foster-fathers of many a budding genius, who for want of means, would have, like the poet Gray’s “gem of purest ray serene” been born—only to “blush unseen” What these great publishers did for England, Mr Natesan is doing for his motherland He has, in deed, been the pioneer of enlightened publishers and as such deserves the grateful thanks of his countrymen In no better way can these be rendered than by appreciating his enterprise and giving it cordial support — *The Gujarati Punch*

A FIRST CLASS MONTHLY

We cannot but congratulate Messrs G A Natesan & Co, the enterprising firm of Madras on the success they have attained in publishing a first class monthly like the *Indian Review* and in doing a distinct and national service by issuing in next handy volumes records of contemporary events of India which will in future go to form its history — *The Telegraph*

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The thanks of the Hindu public are due to Messrs. Natesan for the laudable enterprise shown in presenting them with an English translation of Dr. Deussen's extremely interesting account of his travels in this land in the winter of 1892-93. Dr. Deussen is probably the greatest living European authority on Vedānta Philosophy and his enthusiasm for Alvaria Vedānta is as great as that of Schopenhauer himself. In the famous lecture he delivered before the Bombay Branch of the Royal Asiatic Society on 23rd February 1893, he wound up his message thus: "And so the Vedānta, in its unadorned form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death—Indrān, keep to it!" Dr. Deussen in his tour enjoyed special opportunities of coming in contact with all grades of Hindu society—indeed, he made it a point to put up in Hindu quarters and with Hindu families wherever he could in order that he might study Hindu customs and manners minutely and verify for himself whether Hinduism was living or decaying. Dr. Deussen's verdict is one that must cheer the hearts of all Hindus. We would strongly recommend every Hindu to peruse this work. Price Rs 1-4. *The Hindu Prakash*

The author has attempted to popularise the abstruse philosophy of Sankara. The main object of this new publication is to present in simple English some of the works of Sri Sankaracharya in which he tried to expound in a popular style, the philosophy of non dualistic Vedānta of which he was the well known founder. With this view the present translation has been rendered free from technical words and phrases. Great pains have been taken by the author in making the English translation comprehensible by itself independently of the Sanskrit Text. It is however hoped that the juxtaposition of the Sanskrit text and the English translation will serve the double object of enabling the student of Sanskrit to understand the text better and to correct, by a reference to the text, any defect of expression in the translation as an inevitable result of the attempt to give it in a popular style. To those that have had no training in metaphysics or dialectics and have neither the leisure nor the capacity to read the original standard works of Sankara a publication of this kind should be specially helpful for a proper understanding of the broad outline of Sankara's philosophy of non dualism. Price Re 1-8. To Subscribers of the *Indian Review* Re 1.



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This is one of Messrs Natesan and Co's admirable little biographies giving in a short compass a well written account of the education, character and activities of one of the best minds of modern India. Mr Naik writes of his subject with sympathy and insight, but also with perfect truthfulness—he conceals nothing nor does he set down aught in malice. The little book shows Mr Telang to us as he was, a distinguished lawyer, a cultural scholar, a conservative reformer and a patriotic statesman. Neither Telang nor Ranade had the stuff of the martyr in them and both of them failed to rise to the height of their convictions when brought face to face with the actualities of real life. But both of them were great teachers, and in spite of their lapses due more to peculiarities of temperament than anything else, their place in the galaxy of Indian worthies is secure. In bringing out this life of Mr Telang Messrs Natesan & Co have derived well of the Indian public.—*Leiden*

THE INDIAN REVIEW

This, the premier Review and Magazine of India, excels itself in the number for May. The literary man, the politician, the scholar and student, will all find in its pages matter of engrossing interest. The talented editor Mr G A Natesan, is to be felicitated on the constant progress of his always admirable Review. We are all familiar with the adage concerning gilding refined gold and painting the lily white. If we take up any number of the *Indian Review* for the past years, the first thought that occurs to one is that literary perfection has been reached—but somehow or other Mr Natesan achieves the impossible!—there is always some new feature of engrossing interest in each succeeding number. No literary man, educationist or student in Burma should deprive himself of the advantage of having the *Indian Review* on his book shelf or table.—*Basseterre*

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Natesan, the principal of the firm and the editor
of the *Indian Review*, who is a graduate of the
Madras University, deserves commendation for
striking out a line for himself instead of following
in the footsteps of the thousands of young Indian
Graduates turned out by the Universities, who
either swell the ranks to Government service or
qualify for the professions. The *Indian Review* is
a model publication, as we have had occasion to
notice some time ago, taking rank with the two
other monthly magazines published in India,
viz — The *Hindustan Review* of Allahabad and
Free and West of Bombay. But what we are
particularly pleased to notice to-day in Messrs
Natesan's work is the timely publication in
compact handy volumes and at popular prices,
treatises on topics and subjects of current and
absorbing interest — *The Panyaber*

Mr D L Wacha, the well known publicist of
Bombay and one of the most brilliant and autho-
ritative critic of the Indian Financial Admini-
stration, has laid the public under a great obliga-
tion by bringing together a number of valuable
contributions relating to the finances of India.
The little book on 'Recent Indian Finance',
which is now before us deals with such important
subjects as the case for Indian financial reform;
the growth of expenditure, enhanced taxation,
revenue and expenditure, reasons for the deficit.
The booklet is prefaced with a criticism of Mr
Montagu's Recent Indian Budget speech in the
House of Commons. Mr Wacha draws pointed
attention to the fact that in spite of enhanced
taxation "the net revenue has grown since
1906-07 to the extent of 2.60 per cent whereas
the net expenditure has grown to the extent of
5.25 or a trifle more than double." Mr Wacha
pertinently asks whether it is a wise and sound
policy of Public Finance "to allow expenditure
to run at double the speed at which revenue was
growing, especially for a country situated like
India where the annual revenue was almost wholly
dependent on the conditions of each year's agri-
cultural prospects, not to say ought about the
extremely limited sources of revenue for purposes
of taxation." He very rightly protests against
responsible officials talking light heartedly of the
soundness of Indian Finance when the growing
expenditure imperatively demands a serious cur-
tailment. The papers which have been collected
together in this handy little volume before us
ought to receive careful attention at the hands of
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stration of India. The booklet is priced at
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THE LATE LORD MINTO

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EDITED BY G. A. NATESAN.

Vol. XV.

MARCH, 1914.

No. 3

American Plans to Exclude Indians

BY

MR. SAINT NIHAL SINGH

THE struggle of our countrymen in South Africa to assert their inalienable human rights, and the similar efforts of Indians settled in Canada and other outlying parts of the British Empire are occupying our attention to such an extent that there is grave danger of our failing to take a full measure of the schemes which the authorities of the United States of America are at present devising to exclude "Hindus". Even if we were victorious in winning unqualified success in the Union of South Africa, Canada, etc., it would not compensate for our calmly accepting the American verdict that we are unworthy of being admitted into the United States of America. For this reason it seems necessary to outline the history of Indian immigration to North America and recapitulate the provisions of the measures which are now being discussed in the United States to exclude Indians.

Indian labourers seem to have begun to go to America towards the end of the nineties of the past century. They did not sail direct from India, but went to the land of the Stars and Stripes from the Philippines, China, Malay Straits Settlements, Burma, etc., whither they had drifted in the hope of being able to better their economic condition.

* This term includes all Indians.

Careful inquiries locally made by me on the Pacific Coast of North America (both in the United States and Canada) convinced me that these pioneers were men of an adventurous turn of mind. Their migration to the United States was the natural culmination of that Eastward movement which sends our people towards Burma, the Malay Straits Settlements, China and the Philippines. America, to them, was nothing more than land across the Pacific. They would have gone to it, no matter what it might have been called, by whom or how it was ruled, or what opportunities it offered them. They were soldiers of fortune, with the *wander lust* strong in them. They had little to risk, less to lose and naught to fear. Impelled by the desire to move on without turning back, they trusted to Providence, and finally landed on the Pacific shores of North America.

Though they lacked information of the life and habits of the people amongst whom they were settled, and though they know only a smattering of the language the people of their adopted land spoke, the new-comers, according to their own notion, fared very well. They turned their hands to anything that offered itself, worked hard at manual labour, lived frugally and sent back to their relatives and friends glowing accounts of the ease with which work could be secured and the high wages paid for unskilled labour.

The colony increased so slowly, and made so little disturbance in the community in which it had settled that ordinarily no more would have

been heard of it than of a boat load of people swallowed up by the ocean, unseen by any other crew. But the Labour Unions on the Pacific Coast were bitterly hostile to the Chinese and disliked the Japanese settled there. The "Hindus" therefore, appeared to them to be the advance guard of another Asiatic invasion which was destined to flood Western America with Orientals, submerge the white labourers, and kill American civilization in those parts.

Out of this panic originated the opposition to Indian immigration. For a time it found expression in the harassment of our country people by petty tyrannies—in insolent remarks about their personal appearance and habits shouted at them as they walked about the streets etc. Efforts were made to oust them from the positions they already held, and to keep them from getting other work.

A crisis was reached in 1907-8. A riot was precipitated at Bellingham, in the State of Washington, resulting in more or less serious injuries to several Indians employed in a timber mill. Apologists sought to extenuate this disgraceful conduct by declaring that "Hindus" had cut prices and were bringing wages to a level at which no civilized human being could live. Probably the real cause for the outrage on defenceless Indians was that at about that time Asiatic immigrants were being very badly treated in and around Vancouver, British Columbia, only a few miles distant from Bellingham, and the hostile people of the Washington town were emboldened by this to ill treat the Indian subjects of the British sovereign. It appeared to me at the time (I was then in the United States) that those who attacked the Indians were convinced, for two reasons, that nothing would be done to bring them to book for their unlawful conduct. (1) the politicians, in order to lure the Labour vote, would shield them from prosecution, and (2) there was no one to espouse the cause of my maltreated

countrymen. Across the border, in a British Dominion, the lot of the "Hindu" was not any easier than it was at Washington, and this weakened the case of the Indians residing in the United States. Whatever the reason may have been, those who brought about and took part in the Bellingham riot were not punished for the assault upon the helpless and inoffensive immigrants from Hindostan.

While the Indian labourers were thus being harassed, the antipathy of the Labour Union element in the Western States was also being directed towards those Indians who sought American citizenship. It was contended that "Hindus," being neither Caucasians nor Negroes, could not become naturalized citizens for the Constitution expressly stipulated that those thus admitted must belong to one or the other of these races. Whatever else this contention accomplished, it certainly served to show how poor a knowledge of anthropology Americans possess. Or possibly they knew well enough the theories concerning the origin of the despised "Hindus" but the Labour Unions would not permit them to recognize the fact that Indians are as much Aryans as the Caucasians. To the credit of an American jurist be it said, however, that he rose superior to prejudices and expediency and not long ago admitted a "Hindu" to United States citizenship. This is all the more remarkable because the authorities at Washington—the seat of the Federal Government—had ruled that "Hindus" did not belong to that group of races admissible as citizens.

II

The question arises, what has India done to lend support to its people who have been thus hampered in the United States of America? What efforts to improve their status? Has the British Indian Administration been asked to make representations to the Federal authorities at Washington, D.C., urging them to cease from

discriminating against Indian immigrants? Or has any of our eminent lawyers deigned to study the legality or otherwise of the ruling excluding Indians from American citizenship? Most Indians are too well satisfied to be subjects of King George to care to be citizens of the United States of America. But in any case, the denial of the privilege of citizenship carries the stigma of racial inferiority with it. Has this or any other consideration aroused the sympathy of Indians for their countrymen in the United States who, even when surrounded by prejudiced and ill educated people, are striving to uphold the distinction of being the descendants of one of the most ancient and enlightened races?

I am likely to be told that in the case of another Asiatic race whose emigrants are situated in the United States of America in conditions similar to those of Indians, the Government, rather than private individuals, move to protect the interests of their people in the foreign land. So far as it goes, this statement is true. But as we have been reminded by retrogressive Anglo-Indians, India is not Japan, and Japan is not India. Imperial authorities have not even been able to protect the rights of Indians domiciled, and, in many cases, born in British Dominions. They are likely to fear that that retort would be flung in their face were they to go to President Wilson and demand of him that the invidious discrimination against "Hindus" shall cease.

Besides, as I was asked by an official not long ago, why should the British Indian Government exert itself to protect the interests of Indians in the United States when prominent amongst that community are men who are doing everything in their power to induce Americans to look with contempt upon the Government of India, and who are meeting young Indians at home and abroad to an unlearned constituted authority in Hindustan? This imputation can be fastened upon only a small minority of Indians settled in the United

States, and not on the majority of them. But so far as it is true, it is unanswerable.

III

Whatever the reasons for the Indian apathy towards taking up the cause of their countrymen in America may be, it has encouraged the opponents of Indian immigrants to increase their hostility towards them, and the case of the Indians in the United States has been going from bad to worse. The immigration officials have so drastically checked the tide of "Hindu" immigration that, according to a statement made by William B. Wilson, the present Secretary of Labour in Dr. Woodrow Wilson's Cabinet, during the years from 1899 to 1914, only 6,656 Indians were allowed to enter the country. This number did not include those Indians who came from the Philippines, but that omission was not very important. In addition a large number of Indians have been smuggled into the country, thereby, in some measure defeating the harsh regulations of the American Government and considerably increasing the number of settlers. Indeed, the increase has been so great that the official figure of 6,656 fails to give a correct idea of the strength of Indians in the Pacific States. As a matter of fact, there is no way of knowing just what the exact number is.

It is only to be expected that such smuggling should alarm the authorities. Secretary Wilson's statement, to which reference has already been made, betrays this nervousness. According to him there is a concerted movement afoot amongst the leaders in India to open up the gates of the United States for their countrymen to enter. He declares that he has been informed that news has been broadcasted that America is the "Promised Land," where constant work at high wages can be had for the mere asking. He goes on to state that last spring an officer of the United States Government reported that some 6,000 or 7,000 Indians had congregated in the Philippines and were wait-

ing there for the world that the door had been opened for them, when they would at once pour into the country.

As is to be expected, the shortest cut to stopping the smuggling of Indians, namely, by removing discrimination against them, is not to be taken. On the contrary, measures are being devised to prevent both the open and illicit arrival of "Hindus."

Just now two Bills are under consideration before the Immigration Committee of the House of Representatives at Washington, D.C. bearing upon Indian immigration. Another Bill proposes to exclude not only "Hindus," but all Asiatics. The emphatic protests that the Japanese have made have led to a temporary lull in the consideration of these Bills, and for the moment they are not being proceeded with.

However, the immigration authorities seem to be so prejudiced against Asiatics that devious devices are being mooted which would enable the Government to keep Orientals out and yet not lay it open to attacks from the Japanese Administration (the only Oriental Government involved in the controversy considered by the Americans to be worth reckoning with). One of these proposes to prescribe the military test for male immigrants. That is to say, each man entering the United States would have to be from 18 to 35 years old, five feet four inches to six feet one inch tall, and 128 to 176 pounds in weight.

This would not discomfite the tall, stalwart Sikhs but it would be likely to affect other Indians, many of whom do not possess soldierly physiques but yet are capable of withstanding a great deal of physical strain. It certainly would be effective in keeping out the Japanese who, as is well known, are very short in stature. The height of the average Japanese male is just a shade over five feet. Military regulations in Nippon prescribe five feet three inches as the height for "A Grade" qualification, five feet two inches for the

Auxiliary Transport Service, and five feet one inch for the Medical Corps. Even when the standards of height are so low, yearly a large number of Japanese youths who otherwise are fully qualified to serve their country as conscripts are rejected because they do not meet the requirements as to height. It, therefore, does not require any stretch of the imagination to realise that if the United States of America were to prescribe five feet four inches as the minimum height for immigrants, not many Nipponese would be able to enter.

The most remarkable feature of this proposed amendment to the immigration law of the United States is the naive manner in which Mr (not Dr) Wilson gives away its ulterior purpose of barring out Asiatics. In a recent statement he said —

The Commissioner General has suggested an amendment to the Immigration Law by including in the list of excluded aliens persons not able to pass the physical tests required of recruits for the United States Army, and inasmuch as the vast majority of our present-day immigrants must earn a livelihood, if at all, by performing manual labour, I can see no reason why the standard should not be raised to this point. This method would aid in solving the problem of Asiatic immigration, as well as immigration generally of labouring elements, without violating the most favoured-nation or other similar clauses contained in existing treaties, for the subjects and citizens of all countries would, under such a law, be treated as to physical requirements in exactly the same manner.

I have italicised the passage dealing with the effect which, according to Mr Wilson, the amendment, if passed, would have upon Asiatic immigration. The chances in which the Secretary of Labour says that the amendment, while checking Asiatic (Japanese) immigration will not contravene existing treaty rights (with Japan) deserves special notice.

It may be added that there is a Bill before the House of Representatives of the United States asking for the imposition of an educational test upon immigrants which, if passed in conjunction with this suggested amendment would practically stop all Asiatic and especially Indian immigration.

IV

Lest a wrong impression may be given, it is necessary to say that all Americans are not anxious to exclude Indians and other Asiatics. On the contrary, the inhabitants of the Eastern States where, broadly speaking, the cultured classes reside, have no prejudices against Orientals. In fact, in that part of the "land of the brave and the home of the free," Orientals are more likely to be given preferential instead of ill treatment. Americans residing on the Atlantic sea board, and even in the mid Eastern States, look upon Indians as the repositories of ancient wisdom, and esteem them highly for their spiritual qualities. Strange to say, cultured people, even in the Pacific States, where the trade unions are raising an outcry against Indian labourers, do honour Orientals. Few Asiatics who have been in the United States as religious teachers, writers, professional men, traders or students could complain of having been subjected to indignities or harsh treatment, and most of them could testify to the cordial hospitality lavished upon them by Americans.

But this notwithstanding, the Labour Unions, almost as a unit, are violently opposed to Asiatic labourers. Unfortunately, just at present one of the dominating figures in the Cabinet of Dr. Wilson is the Secretary of Labour, Mr. William B. Wilson, who is a "Labour Unionist." His authority, therefore, is being exerted to stimulate the movement for the exclusion of Asiatics. Such a highly placed influence against Orientals is menacing.

We in India are taught to look upon Americans as democratic, but it is just as well to bear in mind the fact that a large section of them are nothing but bundles of racial prejudice. These men and women are the descendants of those who have exploited the negro slaves. Most of them have continued to ignore the facts that almost two generations ago the Negroes were freed, and have

sought to do all in their power to check the progress of the Afro Americans. In any case, they have not become reconciled to the fact that the Negro is a human being, with equal rights and privileges guaranteed him by their Constitution. It is only to be expected that men and women so prejudiced as these should take up the cry of the Labour Unions against Asiatics.

V.

Here, then, we have the case of the Indians in the United States. It bristles with difficulties. It brings to view some of the basest traits in human character. It raises delicate and far-reaching issues.

One way to deal with the situation is to look upon it as too trivial to trouble about. But such apathy would be cowardly. If we value our rights at all, we ought to try to defend them. If nothing else, the authorities should be appealed to to make representations to prevent Indians from being discriminated against by Americans. Besides, why not institute legal proceedings to test the right of the American authorities to brand Indians as members of an inferior race?

The Real and the Ideal.*

BY

DR. RABINDRANATH TAGORE.

IN my cabin when I opened my eyes one morning and looked out of the porthole, I saw that the sea was a little choppy with a strong wind blowing from the west. As I heard the silent murmur of the waves, it seemed that in some instrument invisible, music was sounding. The sound of it in no way resembled the thunderous rolling of clouds, it was low and sustained. But as in the midst of a concerto of *mandang* and *kartal* and similar other high sounding noisy instruments, one thrilling unvaried note in the

* Translated from the original by Mr. Ajit Kumar Chakravarty.

chord of a violin drowns all sounds and vibrates in the heart, so the unending strain of that deep and silent music swelled up and filled the bosom of the sky above. I thought I would sing, I wished I could voice the music I heard within. But alas, such an attempt was a disturbance, for it interrupted the profound peace of the larger music. I was silent therefore.

Only one thought seized me then—that this music which the great sea had struck in the inner chord of my soul could never be a mere echo of the wail of wind and the murmur of waves that I heard around. I could not call it in any sense, an imitation of the sounds of water and of wind that filled the space above. It was a distinct music and in sweet order, one by one, the notes of it opened out to me like the petals of a full blown flower. Did I say it was distinct? But I felt that it was not so in the strict meaning of this term, for it was really the inner voice of the mighty sound of the sea. And it ascended higher and higher, filling, like the sweet, smelling smoke of incense burnt in the holy temple, all the pores and interstices of space with melody! What exhaled from the breath of the sea was sound outwardly, but I felt that inwardly it was music, deep, very deep music.

There is indeed a relation between the outer and the inner worlds but it is one of difference and not of identity. The two worlds are united but where the connecting link is, which joins them and makes them one, eludes our vision. Still, the unity exists, although it is inexplicable, for it can neither be shown nor proved.

For instance, the vibrations of ether strike my eye but in my mind I perceive light, objects affect my senses, but I discern beauty within, events happen outside, but pleasure and pain are felt in the mind. The distinguishing feature of the former is magnitude, which readily submits to analysis, but that is precisely absent in the latter. What we call "self" is, when viewed from out-

side, a combination of sound, smell, touch, feeling and thought etc., widely disparate in time but when viewed from within, it has a wholeness and completeness of its own. It refuses to be taken as a mere counterpart of the outside, its own expression essentially depending on its being different and dissimilar from the latter.

We, therefore, see that all that the artist is anxious for, is to express this invisible and inexpressible within, lying in the heart of the visible and the tangible without. And surely the artist fails in his mission, if he imitates merely, for constant use succeeds very well in wearing away all freshness of feeling and newness of thought. When any visible form, therefore, makes itself ultimate and absolute and we take it as such, there are no new stirrings within as there is nothing new perceived. In this case, we live and move and do our work in the world, remaining a stranger to it all the while, and barring all ways that might let it to some small extent into our hearts. The invisible and inner beauty of the universe is a thing of the heart, and the artist knows it as such. He rends the veil woven by habit and brings out that inner beauty. For this reason, he does not follow any conventional form but on the contrary disturbs conventions a great deal. He always transposes and changes one form into another and by such transfiguration he ignores its ultimateness and absoluteness. In his hands the thing of the eye changes place with the thing of the ear, he transforms a purely audible form into a purely visible one. He thus proves that no form is ultimate and final in the universe. All forms are symbols. If their passage to the soul be once opened, they remain no longer fixed but become plastic and free.

In our country, musicians have always associated the *rags* and *rāginis* with different parts of the day and night and with seasons too. For instance, *Bhāro* is a *rāgini* of the morning. But is it an imitation of the thousand sounds of the new

awakeed earth that we hear in the morning time? No. The musician who composed it had heard with rapt soul the *inner* music of all the various sounds,—and more, of the deep and soundless silence of the morning and then he could say that his '*Bhairi*' was a *ragini* of the morning. How can that be confounded with any outward expression of the morning which is only perceived through the senses?

This distinctive feature of Indian music appeals to me. Morning and noon, evening and night and deep midnight, the rains and spring—all have their respective *ragas* and *raginis*. In all seasons and at all times, ever new *raginis* are being played in the private audience chamber of the Creator where by the deepest ear of the heart our musicians have caught some of their notes fleetingly.

The Indian *raginis* therefore suggest to you that beneath this outer manifestation of the universe, there is another manifestation, more in tune and more profound.

The great creative artists in Europe have undoubtedly attempted to express, in some way or other, this deeper message of inner mystery in their compositions. What little of Western music reaches from outsiders to us, prompts me to make a few observations which may not be altogether wrong.

Among the passengers in our boat, there are a few who sing and play in the evening. I always take a seat in one corner of the saloon whenever they meet for that purpose. Do not think from this that I have a natural interest in European music, which attracts me thither. But I know, for certain, that to appreciate any good thing requires patient application and culture. The best is not always what easily and cheaply appeals to us but rather what has to be slowly sought and won. I, therefore, try to listen to foreign music. When it does not interest me, I do not dismiss it with contempt or indifference.

We have here a young man and two young women, who sing perhaps tolerably well. People

in the boat enjoy their songs. The songs are of different kinds: some are patriotic and speak of the greatness and glory of England. Some are farewell songs of forlorn lovers, while a greater number of them express the feelings and moods of lovers in general. But, as I listen, what I mark invariably in all of them is a strong emphasis both in the tones as well as in the voice of the singers. The effort and emphasis, I notice, are not an integral part of the songs themselves, but are urged and impelled, to a large extent from without. It betrays an evident desire to make the emotions quite palpable and obvious to the listeners by this urging and straining of both voice and tune.

Of course it is natural that when we express any emotion, our voice rises and falls with the rise and fall of the feelings expressed. But music is not an imitation of nature, neither is it allied in any way to histrionism. If we confound the one with the other we should repress the pure form of music. Whenever I listen to music in the saloon, I am forced therefore to come to this conclusion that these people, who sing, want to point with their fingers, as it were, to the invisible emotions by forcing them out with a deal of emphasis and exaggeration.

Music cannot be perceived that way. I do not care to know how the lover actually feels when I listen to a love song, but I must find out the *feeling of that feeling*, that inner and delicate feeling which alone can be translated into music. The two expressions of feeling can never coincide, for what is outwardly an emotion is, in its inner essence, music. And they are greatly dissimilar just as the vibration of ether and the perception of light are dissimilar.

We express sorrow by shedding tears, and joy by laughing, and what can be more natural? But if in the singing of a sorrowful song, the singer imitates weeping and in a song of jubilation, laughter, how grossly he insults the goddess of Music, the finer sense of music. In fact, the power of

The Late Lord Minto

BY THE EDITOR

THE news of the death of Lord Minto which has been received with sincere grief by all classes of people recalls to our mind the critical juncture in the history of our country at which His Lordship had to assume the responsibilities of his high office as Viceroy and Governor General of India. His masterful predecessor had bequeathed to him literally an embarrassed legacy. The brilliant but tactless potentate, who for a time fancied within himself that he had captivated the Oriental mind by his pompous declarations and professed love of India was made to realise soon that he was gloriing over a house built of sunb. Lord Curzon made no secret of his antipathy towards the educated classes. He did everything in his power to make them feel poignantly how little they counted. His exalted notion of his own supreme wisdom and of the bureaucracy, for both of which he claimed almost a virtual character of infallibility made him trample more systematically than any of his predecessors on the opinions of the educated classes. He openly laid down, in a Resolution issued under the authority of the Government of India that as a general principle of the British administration of India, it was essential among other things that

the highest ranks of civil employment in India those in the Imperial Civil Service the members of which are entrusted with the responsible task of carrying on the general administration of the country—though open to such Indians as proceed to England and pass the requisite tests must nevertheless as a general rule, be held by Englishmen for the reason that they possess partly by heredity partly by upbringing and partly by education knowledge of the principles of government, the habits of mind and the vigour of character which are essential for the task and that the rule of India being a British rule and any other rule in the circumstances of the case being impossible the tone and standard should be set by those who have created and are responsible for it.

This irritated the whole country and it would be difficult to give an adequate idea of the feeling

of distrust which it engendered in the minds of the people even as against the policy of British rule in India. It was an unworthy attempt to explain away one of the solemn assurances conveyed to the people of India by the Queen's Proclamation. Later on, Lord Morley in the House of Lords repudiated with just indignation the "petty fogging" spirit in which Lord Curzon had sought to interpret that sacred document. Not content with his attempt to belittle the character of the Queen's Proclamation, the Viceroy in a high handed and uncereceremonious manner ridiculed even the modest proposals made for the expansion of his own Council and of those of the other Provinces under his charge. As the Hon Mr Gokhale pointed out—

To Lord Curzon India was a country where the Englishmen was to monopolize for all time all power and talk all the while of duty. The Indian's only business was to be governed and it was a sacrifice on his part to have any other aspiration. In his scheme of things there was no room for the educated classes of the country and having failed to amuse them for any length of time by an empty show of taking them into his confidence he proceeded in the end to repress them.

The climax of Lord Curzon's attempt to rule India high handedly was reached when he endeavoured, and for a time successfully indeed, to effect the partition of Bengal. "The attempt to dismember a compact and homogeneous province to which the people were passionately attached and of which they were justly proud was deeply resented and a just and determined attempt was made to resist it to the utmost. But Lord Curzon who had made up his mind to break up the unity and solidarity of the Bengalee speaking people and to promote in a clever manner a feeling of divergent interests between the Hindu and Mahomedan, proceeded with indecent haste to take all the necessary steps to effect the dismemberment on which he had set his heart. Not only Bengal but the whole country was ablaze, and the result was discontent and dissatisfaction on all sides, sometimes taking shape in extremely objectionable forms. It was just at this stage

of affairs that one morning India learned with a sigh of relief that consequent on a difference of opinion with the Commander-in-Chief, Lord Kitchener, Lord Curzon had resigned and there was an end of his obnoxious regime.

It would be no exaggeration to say that the India which Lord Minto had to face was quite in his content and was in a terribly angry mood. It was a situation of a very serious character which the new Viceroy had to face. With the inborn instincts of a nobleman and in the true spirit of the statesman, Lord Minto quietly applied himself to a study of the situation, and before many months it became evident to him that "ere long he would have to deal with a mass of accumulated popular discontent—a discontent which was difficult to define but which many moderate and loyal Indians believed to be due to the disregard on the part of the rulers of their (the Indians) just hopes." To use Lord Minto's own words, much of the discontent "was justifiable and was directly due to a dawning belief that further opportunities must be afforded for the official representation of Indian public opinion and a great share be granted to Indians in the Government of their country."

"When I took up the reins of Government as Viceroy in the late autumn of 1905 all Asia was marvelling at the victories of Japan over a European Power. Their effects were far reaching. New possibilities seemed to spring into existence. There were indications of popular demands in China, in Persia, in Egypt and in Turkey. There was an awakening of the Eastern world, and though to outward appearance India was quiet in the sense that there was at that moment no visible acute political agitation she had not escaped the general infection. And before I had been in the country a year, I shared the view of my colleagues that beneath a seemingly calm surface there existed a mass of smothered political discontent much of which was thoroughly justifiable and due to causes which we were called upon to examine. We heartily recognized the loyalty of the masses of the people of India and we were not prepared to suppress the new but not unnatural aspirations without examination. You cannot sit for ever on a safety valve no matter how sound the boiler may be. Something had to be done and we decided to increase the powers and expand the scope of the Act of 1892."

This was the only conclusion that a just and fair minded Viceroy could have arrived at, and

Lord Minto took the earliest opportunity to right some of the wrongs which his predecessor had inflicted on the people. The first year of his office had not closed before the new Viceroy had drawn up a Note for circulation among his colleagues, in the course of which he said—

The growth of education which British rule has done so much to encourage is bearing fruit. Important classes of the population are learning to realise their own position to estimate for themselves their own intellectual capacities and to compare their claims for an equality of citizenship with those of the ruling race, whilst the directing influences of political life at home are simultaneously in full accord with the advance of political thought in India. But we, the Government of India, cannot shut our eyes to present conditions. The political atmosphere is full of change. Questions are before us which we cannot afford to ignore and which we must attempt to answer, and to meet it would appear all important that the initiative should emanate from us that the Government of India should not be put in the position of appearing to have its hands forced by agitation in this country or by pressure from home, that we should be the first to recognise surrounding conditions and to place before His Majesty's Government the opinion which personal experience and a close touch with the every day life of India entitle us to hold.

This is the true genesis of the momentous Morley Minto Reforms. And despite many things that have been said to the contrary, especially by interested agitators both in India and at home who were against the reforms altogether, Lord Minto's Government were the "first framers of the scheme." To use his own expression, "they are not the outcome of an ignoble concession to unlawful agitation or to unjustifiable nervousness." His enemies—and they were also the enemies of the people of India—were not tired of accusing Lord Minto of weakly yielding to popular clamour and creating a situation which was likely to prove a danger to the stability of British rule in India. It was impossible for these critics to contemplate with equanimity the course of action pursued by Lord Minto who, while he sternly put down every act of violence by measures of a repressive character, still clung firmly and resolutely to his well conceived policy of conciliating the educated classes of India. The truth is Lord Minto utilised every weapon at his disposal to put down anarchy and violence in any form and there

by ensured public safety. At the same time he would not stay his hand in any manner whatsoever and put a stop to his reforms, for that would be an unjust punishment inflicted on the many loyal Indians who had just grounds for discontent as against the infinitesimally small number who were prone to sedition or to entertain any wish for the subversion of British rule. For such measures as the deportations, the Seditious Meetings Act, the Newspapers Offences Act and the Criminal Jurisdiction Act, Lord Minto has been the recipient of a good deal of sting and unpleasant criticism at the hands of the Indian people, while at the hands of the bureaucracy here of the Fuller type, and of its counterpart in England he had been mercilessly criticised for the great reforms he initiated and which the greatest English statesmen of modern times—Lord Morley—approved and put into action. To say for one moment that there was no necessity at all for some sort of legislation such as Lord Minto initiated to put down anarchy and sedition would hardly be fair. To deny the vast mass of loyal Indians the fulfilment of their legitimate hopes and aspirations on account of isolated acts of anarchism on the part of a few miscreants would be doing a grave injustice to the country at large. It is but fair to let Lord Minto explain his statesmanlike and courageous policy.

The first duty of every Government is to ensure the public safety, and that was determined to do with all the weapons at our disposal. But the really crucial question to decide was the policy to be adopted towards the political state of the country generally. I know well how difficult it is to know at what point extreme political agitation may be tempted to join hands with revolutionary violence. But was no answer to be given to the political demands of which I have told you, which we ourselves considered just demands? Was no answer to be given to them, because we were aware of anarchical plots? Was the Government of India to allow these murderous conspiracies to blacken the reputation of the whole loyal population of India the vast majority of which was as horrified and alarmed by them as were their British rulers?

Personally, I had never any hesitation as to the line to be followed. We had to insist on separating the sheep from the goats. The Government of India was, in my opinion, compelled by force of circumstances to

adopt a dual line of action—to recognize the necessity for administrative reforms, and simultaneously to repress seditious, and consequently our action was, perhaps, not unnaturally, somewhat misunderstood at home. At the same time, it is my firm belief that the Government of India to day is fairly entitled to claim that the political quiet which now reigns throughout India is due to the policy which was then adopted (Cheore) Anarchical crimes in India, I am afraid, we are always exposed to. We all know that other countries are not free from them. The bomb has unfortunately been introduced into India, it has to a certain extent gained a footing. Anarchical plots require the most careful watching. They are very much of the same nature as crimes committed in European countries, and there is no greater mistake than to believe that, if an outrage occurs, it is due to general education or to general disloyalty on the part of the people of India.

That Lord Minto's policy was the only true and correct one has been amply proved by subsequent events. The enlargement of the various Legislative Councils, the admission of Indians into the Executive Councils of the Viceroy, the Governors and the Lieutenant Governors, in fact his general policy of conciliating the educated classes, have abundantly been justified. And there is no doubt, as Lord Minto himself acknowledged later on, that "the great mass of invaluable moderate opinion rallied to the support of the Government." The confidence placed by the Viceroy in the representatives of the people was not in vain. "I cannot speak too highly, said Lord Minto, "of their moderation in debate, their sound commonsense and their readiness to accept suggestions as to the course of action to be pursued. * * * It is an era in which the Government of India will continue to grow in strength in response to Indian sympathy and support'.

If he succeeded well in putting down anarchy and sedition and in conciliating the educated classes by what is now known as the Morley Minto Reforms, he was equally successful in improving the temper of the Indian Princes towards the Government of India for even they had been sorely tried by Lord Curzon. Great credit is due to him for the many attempts he made to improve the relations between the paramount power and the Indian Chiefs, and one is reminded of his notable pronouncement on this question at Udaipur—

In a word, the object of my Government has been to interpret the pronouncement of two successive Sovereigns as incalculating in accordance with the eloquent words of His Royal Highness the Prince of Wales in his speech at the Guildhall after his return from India, a more sympathetic and therefore a more elastic policy. The foundation stone of the whole system is the recognition of identity of interests between the Imperial Government and the Durbars and the minimum of interference with the latter to their own affairs. I have always been opposed to anything like pressure on the Durbars with a view to introducing British methods of administration. I have preferred that reforms should emanate from the Durbars themselves and grow up in harmony with the traditions of the State.

We are at the commencement of a new era of thought in India. We shall have many new problems to face as years go on, problems surrounded with difficulties and anxieties in the solution of which I trust that the Ruling Chiefs of India will ever bear in mind that the interests of themselves and their people are identical with those of the Supreme Government.

This pronouncement had not a little effect in soothing the feelings of many a discontented Indian prince and Ruler who had been needlessly made to feel his subserviency to the British power, among other things, by the programme of the great pageant of Lord Curzon's time—his favourite Durbar.

To have found a country discontented in every possible way and the temper of the people sorely tried in all possible directions, with outbursts of anarchism now and then to disturb the peace and tranquillity of all, and to have in the end succeeded effectively in promoting peace between the rulers and the ruled was no easy achievement. As observed by the *Commonweal* in a touching obituary notice of Lord Minto, "he distinguished between the righteous unrest which was born of contact with British freedom and that which was criminal and anarchical, and refused to treat with hostility yearnings which were rooted in admiration of Britain's ordered liberty, and were the inevitable results of Britain's policy. He risked his own life, and the life dearer to him than his own, by refusing to distrust the people for the crimes of a few, thus restoring confidence where panic reigned." There is a school of critics which will give the appellation "Great" only to "the fussy brilliants," but if ever a Viceroy deserved

to be called great, it was he who succeeded in the delicate and exceedingly difficult task of bridging the gulf that had been created between the rulers and the ruled. When the passions and partisanship of the hour are forgiven and forgotten and when we recall to our mind the many trials and difficulties which Lord Minto had to undergo during his Vice-royalty and the successful manner in which he acquitted himself in that great and arduous task, we cannot but feel that the true verdict on his administration lies in the glowing eulogy of Mr. Gokhale in the Viceroy's Legislative Council on March 29, 1909 —

My Lord among the many great men who have held office as Governor-General in this country, there are three names which the people cherish above all others—the names of Bentinck, Canning and Ripon. I venture to predict, both as a student of Indian history and as one who has taken some part, however humble, in the public life of the country for the last twenty years, that it is in the company of these Viceroys that Your Lordship's name will go down to posterity in India.

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A COMMON SCRIPT FOR INDIA

BY

BABU SARODA CHARAN MITRA CIE

(*Retired Judge of the Calcutta High Court*)

THE use of a common script for all dialects and languages has vast potentialities. Now we have a number of literary cooking pots instead of one for the brotherhood of Indian peoples. We are divided although we talk of fusion on the platform and on paper. We, however, forget that we are wanting in the essential elements of union—a common script and a common language of literature for the whole of India and social fusion consistent with religious beliefs and ordinances of ancient ages. A common script is the first step in the formation of a homogeneous whole. Narrow nationalism and confined ideas of patriotism, such as those that moved the thoughtless mass in Bengal when it was partitioned during Lord Curzon's viceroyalty, are obstacles to real progress. There can be no real harm, if there be many local governments for administrative purposes—so many *satrapies*, but the imperial idea of Indian nationality should pervade the whole of India in script, language, literature and social manners and customs. Mere speeches about the union of India containing rhetorical flashes indicate the dream of a confused brain, if they are without advocacy and practical suggestion of the means, the true elements of fusion.

It is conceded by all except a few who are engrossed with other duties of life and are not disposed to pry any thought on the true means of the fusion of the Indian nations into one great nation, as it was in India's ancient days of glory, that we should first have a common script. Even Europeans feel the necessity, although they would be highly pleased if their own Roman script were

adopted. In fact, there can be no doubt as to a consensus of opinion. The absence of opinions of thinkers and talkers who are not disposed to think or talk on the subject, does not detract from this consensus. But mere opinion, if not followed by action, has no practical value. We must be up and doing.

Fondness for one's own persons and things with which we have been familiar from our childhood is consistent with human nature. As Bengalis, we love our own Bengal script and we love the Devnagri as the next script with which we have been most familiar. We have no fondness for the Roman script, not only because it is foreign but because it is to an Indian really barbarous—illogical in arrangement and inconsistent in the names of its characters, the sound that each character represents being different from its name. But the people of Europe and other parts of the world which owe their civilization to Imperial Rome are fond of their own script and they would try to see its expansion. So it is with the people who owe their civilization to the Khalfate and they are fond of the Arabic and its child the Persian script. The Arabic and the European scripts, Greek or the Roman have been formed from the Phoenician and they are impressed with the same tinge of barbarism.

We must confess, however, that the Roman script has some advantages over the Devnagri. Almost the whole of the civilized world is also now familiar with the Roman script. Notwithstanding our national fondness for the Bengali or Devnagri script, we would be prepared for the sake of a common script and ultimate benefit of Indian nationality to advocate the adoption of a script based on Roman characters, if for any cogent reasons the Devnagri may not be adopted.

Symbols have no innate value except perhaps to the mystic. The letter *a* or alpha (α) may be substituted for \mathbb{A} , provided it is named by the sound it represents. We cannot but have ob-

jection from a catholic point of view to use the symbol α for α , but we would insist upon α being called α and not α . Let the highly civilized world using the Roman script come forward and agree to change the names of the letters in the Roman alphabet and our first objection to the use of the Roman script would vanish. In naming symbols, ease and simplification should be our guide. Let us deal with the Sanskrit word वचनम् (*vachanam*). As soon as the Indian child learns his alphabet, he would be able to read the word without the help of a teacher, but with the present names of Roman characters, he would not be able to read *vachanam*. He must first learn the sounds the letters represent and would then be able to read. Why interpose most unnecessary a difficulty, a serious obstacle to the means of acquisition of knowledge. None of the scripts in use at the present day have in this respect the advantage which the pure Indian scripts, especially the Devnagri, has.

The next thing that deserves serious consideration in the choice of a script for India, if not for the whole of the civilized world is the arrangement of letters. Our idea is that arrangement should be scientific and follow a definite order. Follow either the organs of utterance or the rules of inter change of letters from a grammarians point of view. Either order would be logical and useful. In the scripts that owe their origin to the Phoenician alphabet, the vowels and consonants are intermixed and the organs of utterance are entirely ignored. The law which Grimm had the good fortune to discover and promulgate to the world was only an application to Aryan languages of the rules laid down by Sanskrit grammarians based on Panini's first sutra अ इ उ ए ओ. This order we may adopt as prefatory to the study of grammar of any particular language or the grammar of languages. But one would certainly prefer arrangement according to organs of utterance. Begin from the lowest, the throat, and end

with the lips and arrange the letters of the alphabet, and then place in order the symbols representing sounds which require the help of two organs and those which have hissing sounds and hiatus h or h . In one word, adopt the most natural as well as scientific arrangement of the Indian alphabets. If that may be done my second objection would disappear. The vowels must also be separated from the consonants. We should have अ, आ, इ, ए and ऊ, ए, ओ, औ &c.

Such in my humble opinion should be a universal script or alphabet.

Will the enlightened nations of Europe and America, using the Roman Script, agree to such a change? We fear not. Familiarity breeds love—not always contempt. They are too fond of their own. The hope of having a universal script based on a simple and at the same time a scientific basis is distant. Even an imperial script based on scientific basis for the British Empire only is beyond the purview of hope. They have not yet adopted the metric system of weights and measures, except in scientific works—they will not do so. We have no alternative but to fall back on the Devnagri for a common Indian script.

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WOMAN'S IDEAL AND THE SUFFRAGETTE MOVEMENT

BY

PROF KAMAKHYA NATH MITRA, M.A., B.L.



THE true inwardness of the situation presented by the militant suffragette movement cannot be rightly grasped by those whose perspective is limited by the view point of Mary Wollstonecraft and John Stuart Mill. The movement affects us very little in India and I would not have cared to write a word about it were it not for the fact that some of our periodicals are publishing articles on the subject and some of our women (however limited their number) who have become denationalised and de-Hinduised through the influence of a shallow Western culture are exhibiting signs now and then of a distinctly rebellious and anti male bias. That movement and that temper do not affect the Hindu Society in the least. The problem of Hindu womanhood is quite different from the problem of womanhood in the West. Wollstonecraft's "Vindication of the Rights of Woman" and Mill's "Subjection of Women" are of very little use to us. We may take a hint or two from Auguste Comte and his disciple Mr. Frederick Harrison who have gone deeper into the matter and we may all hear very respectfully what Tolstoy who has gone deepest into the matter and whose Christianity differs very little from the Moksha marg of the Hindus, has said in his well known books "Kientzer Sonata," "Epilogue to Kreutzer Sonata" and 'On the Relation between the Sexes'.

It is our duty to understand what these Western thinkers have said on the problem of womanhood as presented by their society, but our problem is ours and the line of evolution which our

womanhood will follow cannot be the same as in Europe and America. The only real problem of womanhood which urgently demands our solution is the education of our women. All other questions are quite subsidiary to this. The problem of education once solved, other women's problems will be solved by the women themselves.

Our central ideal of womanhood is chastity. The Hindu conception of life is always severely chaste and heroic. The highest ideal is the ideal of absolute chastity—the ideal of life long *Brahmacharya* and life long *tapas charya*. Some of the seers and composers of the Vedic mantras were women of this type. But as this ideal can be attained only by a very few—say one in a million—so there is the next highest ideal which is the prevailing ideal—the ideal of fidelity to one husband in life and in death. Sita, and Savitri, and Dhanvanti are the living embodiments of this ideal. They were the angels of home and are the idols enthroned in every Hindu heart. We too, had our fighting women—women far different from the militant suffragettes of Europe—women who were the embodiments of the highest civic ideal—the ideal of sacrifice for the defence of one's motherland. But here also the central idea is chastity, for the loss of national liberty involves the loss of woman's honour. If Europe has produced one Jean d'Arc India has produced thousands of such not only in the Epic period of her history but also in the annals of Rajputana in the Mahomedan period. The last representatives of this race of heroic women were Ahalya Bai of Indore in the days of Marhatta glory and Lakshmi Bai of Jhansi who fought bravely in the days of the Sepoy Mutiny and died on the battle field sword in hand. In the case of all these heroic women the civic ideal was subordinate to the ideal of stainless chastity which would lead them to immolate themselves on the funeral pyre rather than submit to the gross and carnal touch of the enemy—a spectacle unparalleled in the history of

the world. The conception of woman's Christianity has reached its culminating point in India alone of all countries in the world. *Satee* is a word at the mention of which every Hindu will stand up in reverence and awe.

Woman's heroism must be based on woman's honour as man's heroism must be based on man's honour. Just as to a man there can be no reproach stronger than the reproach of cowardice, so to a woman there can be no reproach stronger than the reproach of unchastity. That being so in framing a scheme of our women's education the ideal of Christianity as revealed in the lives of the *Brahma charinis* of the Vedas, in the lives of Sita and Savitri of the immortal epics and in the lives of the heroic women who fought for their country's liberty, should be steadily kept before the eyes of our women, for the ultimate end of education in the case of women as in the case of men is the formation of character. As for learning our women should be allowed to be as learned as the most learned women of Ancient India—Maitreyi and Gargi, Khana and Leelavati. As for information, let our girls know as much as our boys at college—of their own country as well as of other countries. As for languages, let them learn as many languages as they can. Only they should never be allowed to be denationalised and de-Hinduised, for I cannot conceive a greater disaster to India than that.

So far as the suffragettes of England are concerned, our women have absolutely nothing to learn from them. The heroism of the suffragettes, closely scrutinised, is no heroism at all. They can afford to show fight and kick up a row because they know that after all men will not be very severe to them and at all events will treat them with a certain degree of indulgence. Their ideal of woman's honour is also not of a very high order for Reuter wired sometime ago that on such an 11 such a day the suffragettes were rather roughly handled by the guardians of peace,—“their skirts

being lifted and breasts manipulated!”—and that at a certain suffragette meeting the undergraduates of Oxford behaved like so many underbred cubs. We Indians, are quite amazed at this exhibition of the vaunted chivalry of Englishmen and the respect for women they so boastfully profess. But it is the plan of the agitation conducted by the suffragettes that they should submit to this sort of molestation for the triumph of their cause. The women of India would rather die a thousand deaths than be touched by a man, for the only cause they care for is unsullied reputation and honour.

Men of India do not understand the suffragette at all. To us she seems a portentous phenomenon, an enigma, a riddle, a frightful freak of nature odious to Gods and men. We in India find it very hard to understand how women can go so far as to try to think that men are their natural enemies. We can understand the rebellion of one nation against another, the rebellion of labour against capital, the rebellion of the peasant against the landlord, but the rebellion of women against men is something which passes our comprehension. For, are not women our mothers, sisters, wives and daughters and how can nature be so perverted as to make them think of hurling bombs at us and cutting our throats? Are they in England living in topsyturvydom? Is it chaos come again?

The whole thing seems so strange to us, but here is a fact—a very unavourable fact no doubt, but a fact all the same which must be clearly explained. *The Suffragette movement, in a word, is a social disease the cause of which is the selfishness of men. The suffragettes are not wives and mothers because men have not made them so. What the suffragette wants is not a vote but a loving husband and because she has not got one therefore in anger she says she must have a vote and nothing but a vote. The unfairness of the situation is here. The inwardness of the situation is sometimes better*

grasped by the man in the street with his unerring instinct than by the learned philosopher with his speculative keenness and closeness of reasoning. The following story well illustrates the remark. A friend of mine who has just returned from England after being called to the bar once happened to attend a Suffragette meeting in London. A very angry woman was fulminating against the tyranny of men with vehement gesticulation. A native, a typical John Bull—coarse and blunt and certainly not very conspicuous for chivalry, was standing there and listening to her till at last he could bear it no longer and blurted out: "Hallo, woman! Why shriek like that? 'Cause you haven't got a husband. Come on, I am going to marry you. Willing? What followed of course, I need not describe but leave entirely to the readers' imagination."

Some people may object to my diagnosis of the disease and may point out the names of Miss Despard, Mrs. Pankhurst, Mrs. Drummond and Lady Lytton who are all married women. True. Their case stands perhaps on a different footing. They are, in the words of Mr. Frederick Harrison, "women disordered by the fever of a public mission." They think, perhaps, that they are all very clever women and in no way inferior to men and so they must do what men do and even beat men on their own ground. To the conceited women of this type the only reply that can be given is that however much they may fret and fume, on our special ground women can never beat us. In strength of body, in intellectual vigour, in the reach of outlook, in council and in war, men have always been superior to women and will always remain so. One Jean d'Arc, one Elizabeth, one Isabella, one George Eliot, one Elizabeth Barrett Browning or one Madame Curie does not make the least difference in this estimate. On our special ground women can never beat us, however much they may try. That is the plain truth whether some women like it or not. They

may beat us elsewhere—on their own ground. We do not deny that. They may beat us in love, in devotion, in patient suffering, in delicacy, grace and refinement and also in purity of life.

There may be a few married women among the suffragettes and they may be very respectable ladies too, above all want, but the fact remains that the vast majority of the suffragettes in England are unmarried women who have to maintain a hard struggle to keep their bodies and souls together. The real problem to be solved for them is the problem of bread.

The law of labour for men, the law of childbirth for women, says Count Tolstoy. A very simple truth, no doubt, but it is these simple truths that are so apt to be forgotten. Count Tolstoy does not mean, however, that there should be unlimited childbirth—nothing can be more cruel and inhuman than that. On the contrary, according to him the highest life is that which denies itself marriage and imposes upon itself the law of absolute chastity or life long *Brahmacharya* for the sake of God—and that is the highest ideal in Hinduism as well as in Christianity. *The true emancipation of women is the emancipation from childbirth.* But as this form of emancipation is something which not even one in a million desires neither among men nor among women who are the greatest sufferers, so there must be marriage—a concession to human weakness—one wife for a man and one husband for a woman and in no case more than one. In this married life again we should yield to the sexual instinct as little as possible and multiply as little as possible. The avoidance of childbirth should be seriously sought not by artificial means but by natural restraint and the husband and wife should strive hard to convert their sexual energy into spiritual energy. The *erotic* ideal has no place in Tolstoy's scheme, for according to Tolstoy the highest ideal is *Stoic*—less new, the Kingdom of God on earth where there is no room for lust, greed, envy and hatred.

This is Tolstoyan annihilation. The only law is the law of love. Other laws are unnecessary. Therefore, according to Tolstoy there should be no State, no Church, no property, no police, no army and no navy. That is how Tolstoy interprets Christianity. The highest stage in our development will be reached when neither men nor women will marry but live like Christ and his Apostles. If you say, But what will become of the world then, what will become of God's creation? then, Tolstoy will tell you that the very purpose of creation will then have been fulfilled and so there will be no reason why it should continue. That is also the ideal of Hindu *Sannyasa*. When all men and women will become *Sannyasins* and *Sannyasins*, then the whole *gagan* (world) will be *mukta* (freed) and then State, church, property, police, army and navy (and all this is *Maya*) will vanish themselves.

The ultimate ideal is no doubt this, but until we all become *Sannyasins* we can but approximate to this ideal. As long as men and women will marry and multiply and as long as there will be evil in the world so long will there be property, police, army, navy, state and church. As long as men and women will marry and multiply so long there cannot be propertylessness, but only an equitable distribution of wealth and so long there cannot be statelessness and churchlessness but only an effort to do our duty to others and to introduce as much righteousness as possible into the affairs of state and church. This is the whole meaning of life. The moment those who are in the higher scale of society become grossly selfish and monopolise everything and cease to take their stand on Justice and Duty, those who are lower down in the scale will take their stand on right and rise in rebellion from the mere instinct

* Among the Hindus there is no church as our religion was never creolized. Our wonderful theory of *Ikai* and *Atmakarveda* is unique in the history of the world. In the place of the church we have got our social institutions and social customs which need reform.

of self preservation and sense of wrong. If their rebellion proves successful then a new order of society is established and when that society becomes corrupt there is again another rebellion and another adjustment and so forth and so on. Chaos, Cosmos, Cosmos, Chaos. *Pralaya bhukti, bhukti, Pralaya*. That is how the world is going on.

The problem of socialism never arose in India because in the first place, the village communities were little republics in which no man was left unprotected and because in the second place, the rich men spent their money for religious and charitable purposes. Introduce the individualism and industrialism of Europe and we shall have Social Democratic Movement on Indian soil as well. Strikes have already appeared. The injustice of the landlord and the money lender has already produced agrarian riots here and there. The moment you cease to do your duty there will be talk of right and rebellion somewhere. That is the great warning of History.

The suffragette movement or woman's revolt is due to the fact that men in Europe are not doing their duty towards their women. The bulk of the women want to be relieved from the law of labour and be governed by the law of childbirth, but most men are so selfish that they escape the obligation of married life through fleeting and promiscuous sexual connexion—and they can afford to do that because Nature has given them a great advantage over women inasmuch as it is physically impossible for men to conceive. Such being the moral degradation of men there are but two alternatives for women who are compelled to live unmarried and shift for themselves—Honest Labour or Prostitution. Self respecting women and chaste women—and women are always infinitely more chaste than men—naturally prefer the former alternative, but the honourable careers of life are all monopolised by men and so there is revolt. Women want vote because they want employment. Women want vote because they want to see the

distinction of sex to be totally abolished in matters of service and professions—and men are so selfish that they stand in their way. Here lies the whole problem.

What is the solution?—Back from the sense to the soul, back from matter to spirit, back from selfishness to unselfishness, back from unchristianity to christianity, back from materialism to Christianity. Let the races reform, marry and settle down as good and useful citizens—and the suffragette movement will disappear in a day, for a woman cannot bear children and mind politics at the same time. Otherwise the whole social fabric will tumble down with a crash, for the family is the unit of the state—and then, perhaps some New Zealand artist will take his stand on a broken arch of the London Bridge and sketch the ruins of Saint Paul.

When I say this, however I do not mean that there should be no votes for women. There should be votes for all—equal opportunities for all. No disability should be imposed upon anyone by reason of caste, colour, creed, rank or sex. If half a dozen women now and then—and they will be solitary exceptions always—prefer an unmarried life and want to be politicians, why should men stand in their way? If the fair sex can contribute a Burke or Pitt, a Gladstone or Bismarck to the world's politics, the human race will be so much the richer and not the poorer at all. If they become indifferent politicians or even bad politicians there is no particular harm done. There are in different politicians and bad politicians and corrupt, venal and dishonest politicians among men as well—some will perhaps say, the greater part. I do not share the apprehension of Mr. Labouchere that the House of Commons will be distracted with feminine clamour and beauty. Similarly I have no fear if a woman becomes a lawyer. If she wants to be a lawyer, for goodness sake, let her be one. Shakespeare did not object to a Portia.

The next question is, Have we in India anything to learn from the suffragettes of England? Vote for women is quite out of the question here, for even men have no voice in the administration of their country. The only lessons for us are—

In the first place, the education of our women should be such that they should under no circumstances be permitted to be denationalised.

In the second place, marriage should be made as easy as possible and mercenary marriages should be totally abolished.

In the third place, women should be in our eyes, as they were in the eyes of our ancestors, so many living Lakshmis living Saraswatis and living Bhagoratis. We should never forget that

*Naree hi Jananee punsam
Naree Sreeruchyate budh u
Tasmat gehe grihasthanam
Naree puja gareeashhee*

(Women are our mothers, women are our Lakshmis. Therefore, in every household women should be worshipped as angels on earth.)

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MR BRIJA GOPAL BHATTACHARYA, B. Sc.

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 मूर्त्या कम्मोजितागर्भं गतयतः कौर्यां स्थितस्य क्षितौ ।
 शान्तस्येव महावेन हुतभुजो यस्य प्रतापो महा
 चाद्याप्युत्थञ्जति प्रणागितरिपोर्ध्वस्य शपः क्षितौ ॥ २ ॥

प्राप्तेन स्वभुजांजितश्च सुचिरञ्जैकाधिराज्यं क्षितौ
 चन्द्रादेन समप्रचन्द्रसदृशो वक्रशिर्य विभ्रता ।
 तेनाय प्रणिषाद्य भूमिपतिना धावेन विष्णोर् [विष्णोर्] मार्त्ति
 प्राप्नुविष्णुपदे गिरौ भगवतो विष्णोर्ध्वजं स्थापित ॥ ३ ॥

(Free translation of the Mehrauli inscription as given by Mr Vincent A Smith (J. A. S. 1897 p 6),

"This lofty standard of the divine Vishnu was erected on Mount Vishnupada by King Chandragupta, whose thoughts were devoted in faith to Vishnu. The beauty of that king's countenance was as that of the full moon,—by him, with his own arm, sole world wide dominion was acquired and long held—and although, as if wearied, he has in bodily form quitted this earth, and passed to the other world country won by his merit, yet like the embers of a quenched fire in a great forest, the glow of his foe destroying energy quits not the earth, by the breezes of his powers the southern ocean is still perfumed —by him, having

crossed the seven mouths of the Indus, were the Vahikas vanquished in battle,—and when warring in the Yangi countries, he had stood on piles trod by the enemies confederate against him, fame was inscribed on (their) man by his sword."

It is very difficult to ascertain who was the monarch referred to in this inscription under the name of Chandra. All that we can gather from the text is that the pillar was erected in honour of Vishnu on Mount Vishnupada by a monarch of the above name, and that the inscription was engraved upon it after his death. He is described here as a powerful king who had enjoyed a world wide sovereignty. He is said to have defeated the united forces of his enemies in Bengal and the Vahikas across the 'seven tributaries of the Indus'. But who is this Chandragupta? No title is appended to his name. He may be Chandragupta, Chandravaman or any other king whose name begins with Chandra. Long ago Mr Fergusson expressed his opinion,* on the basis of the Persian form of the capital, that the inscription belonged to one of the Chandraguptas of the early Gupta dynasty. Dr Fleet also doubtfully allotted it to Chandragupta I or to a younger brother of Mihirkul in his 'Gupta Inscriptions.' But Mr Vincent A Smith in his article on "The Iron Pillar of Delhi (J. R. A. S. 1897, pp. 1-18), criticises Dr Fleet's identifications as 'absolutely impossible'. For from the list of Samudragupta's conquests it seems evident that the dominions of Chandragupta I were of moderate extent. He does not seem to have ever conquered Bengal or the Vahika country†. Hence the "Chandra" of the inscription cannot probably be Chandragupta I. Nor can he be a brother of Mihirkul,

* See Fleet's 'The Gupta Inscriptions' pp. 139-142, No. 32, Plate XXI A.

† Perhaps the correct word would be महेन्द्र 'in faith and not धावेन' by Dhava as actually found in the text of the impression.

* See 'Indian Architecture' p. 508.

† Dr Fleet and Mr Smith think that the Vahika country does not here mean 'Belukh' as Dr Kern rendered it in his 'बृहत्संहिता', but some country near Baluchistan (see Indian Antiquary XXII, pp. 174, 192, 193, and J. R. A. S. 1897, p. 8).

as Dr Fleet supposes, for the Hun chief was a very powerful king and it was not possible for his younger brother to have claimed "the supreme sovereignty of the world" (सैकाधिपत्यक्षितौ). Both the identifications of Dr Fleet being found untenable, Mr Smith comes forward with the name of Chandragupta II as the probable monarch to whom the inscription may be ascribed.

The paleographical evidence of the inscription seems to corroborate this view. Dr Hoernle has shown that the Gupta script of the North Eastern variety (to which the Mehrauli inscription belongs) is found in inscriptions ranging from the time of Samudragupta to about 467 A.D. These inscriptions are of the reigns of Chandragupta II, his son and grandson. They all come from eastern countries with only the exception of the Udaygiri Cave inscription of Chandragupta II and of the Mehrauli Pillar Inscription. Dr Hoernle ascribed the Mehrauli Inscription to about 410 A.D. Mr Smith's view is substantially the same, excepting that he would date the inscription a few years later, that is, about the year 415 A.D.

Mr Nagendra Nath Vasi of Calcutta suggested the identity of the Chandra of Mehrauli Pillar with the Mahary Chandravarman* of the Susunya Inscription† whom he considered to be the same Chandravarman who was defeated along with other kings of Aryavarta, by Samudragupta. Mr Smith, however, rejected this identification.

* "King of Pushkar Lake" पुष्कराश्वधिपति as described in the Susunya Inscription. But this reading is evidently wrong; the correct reading being supplied by Mahamahopadhyaya Hara Prasad Sastri C.I.F. as पुष्करणाधिपति 'the king of Pushkarana or Modern Pokarna in the Jodhpur State' (See *Indian Antiquary* 1913, p. 218). In the Susunya Inscription Mr Vasu read Chandravarman's father's name as सिद्धवर्म्मन्, but Mr Sastri has shown it to be only सिद्धवर्म्मन्.

† See Proceedings of the Asiatic Soc. of Bengal 1893, pp. 177-180.

of the Chandra of the Iron Pillar with the Chandravarman of Susunya, though he admitted that the latter Chandra might be the same as the one defeated by Samudragupta.

Mahamahopadhyaya Pandit Hara Prasad Sastri C.I.E., in his article on "King Chandra of the Mehrauli Iron Pillar Inscription" (*Indian Antiquary* August 1913, pp. 217-219), has tried to confirm Mr Vasu's theory. From the recently discovered Mandasor Inscription of Naravarman (dated in 461 Mahara Era = 404 A.D.) we come to know that सिद्धवर्म्मन् was the father of नरवर्म्मन्, who is mentioned in the Gangadhar Inscription of Vikram Samvat 480 (= 423 A.D.) as the father of विश्ववर्म्मन् (see "Gupta Inscriptions," p. 74). From another Mandasor Inscription of Vikrama Samvat 493 (= 436 A.D.) we find that this विश्ववर्म्मन् was the father of यशुवर्म्मन् who was a feudatory Prince reigning under Kumargupta's subjection. So far everything is clear. Now Mr Sastri identifies the सिद्धवर्म्मन् of the recent Mandasor Inscription with the सिद्धवर्म्मन् of Susunya, suggesting that नरवर्म्मन् and चन्द्रवर्म्मन् were both brothers. This चन्द्रवर्म्मन् according to him as to Mr Vasu, was identical with the Chandra of Mehrauli.

Mr Sastri says that Naravarman and his son Visvarman do not seem to have acknowledged the supremacy of the Guptas. But Sir D. R. Bhandarkar has shown (see *Indian Antiquary*, 1913, June p. 162) that in the recent Mandasor Inscription the epithet "सिद्धविक्रान्तगामिनि," applied to Naravarman, suggests that he was a feudatory prince of Chandragupta II, for we know from a survey of the Gupta coins that सिद्धविक्रम was a title of Chandragupta II and the Sanchi Inscription of Gupta Era 93 (= 411 A.D.) tells us that Chandragupta II was reigning till that time. That Visvarman, the son and Bandhuvaman, the grandson of Naravarman were subordinate to

Kumargupta is known from the *Manjor Inscription* of Kumargupta and Bandhuvartman.*

It is possible, as Mr. Sastri suggests, that Chandravarman and Naravarman are styled Maharyas in the *Susuniya inscription*. The reason why they called themselves Maharyas, instead of Maharyadhirajas is simple enough. Their kingdom was very small in extent. Probably Samudravarman was an independent ruler and even his son Chandravarman, during the earlier part of his reign when he led an expedition against Bengal maintained his independence, till he was finally defeated by Samudragupta and had to acknowledge his submission to the Gupta Emperor. His home provinces might or might not have been incorporated into the Gupta Empire. Samudragupta's campaigns in Northern India might have taken place in the first half of the 4th century† and Chandravarman's raid into Bengal must have preceded the beginning of Samudragupta's victorious career.

Now the question arises how can this Chandravarman be identified with the Chandra of the Iron pillar? It is very hard to establish this identity. We all know that the inscription on the Iron Pillar is a posthumous one—it was engraved after Chandra's death, probably by his successor. Who could this successor be, assuming for a moment that this Chandra is no other than the king Chandravarman of Pushikarina mentioned above? Evidently this successor would be either his (younger) brother Naravarman or his nephew

Viswavarman. But we have already seen that Naravarman was a feudatory of the Guptas, and so was Viswavarman. Is it probable that these subordinate kings should ever have ventured to publish an eulogy on their departed brother or uncle in such glowing terms as we actually find in the text of the Mehrauli Pillar, attributing to him not only the conquest of Bengal and Balh but the sole sovereignty of the whole world, at a time when their lords, the Guptas were in the zenith of their power? It is to be remembered, supposing that both the Mehrauli and the *Susuniya Inscriptions* refer to the same king, that the Delhi inscription was written after quite a long time had elapsed since the publication of the *Susuniya* record. The latter had been published before the campaigns of Samudragupta commenced, while the former must have been written long after that event for it speaks of a very long reign of Chandra and moreover the record was inscribed after Chandra's death. The date of the Mehrauli Pillar Inscription must then coincide roughly with the latter part of Samudragupta's reign or more probably with the earlier portion of Chandragupta II's reign. Both Samudragupta (after his conquest) and Chandragupta II were powerful monarchs. Was it possible for a subordinate king, whoever he might be, to speak of a deceased monarch in such extravagant terms of praise in the life time of the Gupta Emperors? We believe it hardly possible. We are afraid Mr. Sastri's identification is open to grave doubts.

We do not exactly know who this mysterious Chandra really was. But we should prefer to accept Mr. V. A. Smith's theory and take him as Chandragupta II. That saves much unnecessary trouble and is quite reasonable, and agrees with palaeographic evidence. It is true, as Mr. Smith remarks that "the wording of the Iron Pillar record departs widely from the ordinary formula of the Gupta Inscriptions," but that does not matter much. And moreover, we do find

* The text of the Mandasor Inscription of Kumar Gupta and Bandhuvartman is explicit on the point.

चतुस्तमुद्रान्तं विलोलं मेखलं
गुमेरुमैलासदृशं पञ्चोपराम् ।
वतान्तवान्तं हस्तं पुण्ड्रं हामिनीं
कुमारगुमे वृथिवीं प्रशानति ॥

वभूव गोमा नृप विश्ववर्मा, &c.

† *Fleets Gupta Inscriptions* p. 82

† Mr. Smith places them doubtfully between the years 320 and 336 A.D. (See "Early Hist. of India" pp. 39-40)

some expressions in the inscription which are characteristic of the Gupta Emperors Compare
विद्य य गा..... .कर्मजितावनि गतवतः । (Ls 34)
with "कचो गामवनिय कर्ममिहसमेवयति ।"

As to the original site in which the pillar was first set up Mr Smith is of opinion that it was at Mathura, on the top of a hill or mound known as Vishnupada. But we think Mr Smith's opinion is not quite well founded. The site must be in some country higher up. It appears probable that the pillar was first erected by Chandragupta II to commemorate his victory over the Vahlikas and the original site of the pillar must have been somewhere in or near the Vahlika country. The land of the Vahlikas might be near Baluchistan, as Dr Fleet and Mr Smith are inclined to think, or further up in the valley of the Oxus. In the *Ramayana* we have recently come across a passage which seems to throw some light on the question. While describing the rivers and countries through which the messengers despatched by Vasishtha on Dasaratha's death to fetch Bharata and Satrugna, had to pass, the narrative continues

'(तेदूता — तेष्विक्षुमतीं अन्दम ॥ १७ ॥
कषपय्याञ्जलिपानाश्च ब्राह्मणां वेदपारान् ।
ययुर्मयेन वाहलीकान् सुदामान् च पवतम् ॥ १८ ॥
विष्णोर्वा प्रेक्ष्यमाणान् ।'

(*Ramayan*, Ayodhya Kanda 68, 17-19)

* See Smith's "Coinage of the Gupta Dynasty" in *J. R. A. S.* 1889, p. 74.

† Might not the river *Iksuhati* be the older name for the modern Oxus? We know from the text of the record that Chandra had to cross the seven "Sindhus" or rivers before he fought with the Vahlikas. The name *Saptasindhu* is one of frequent occurrence in the Vedas. In other places the words mean a definite country, while in others it signifies the seven rivers themselves (see Macdonell's *Vedic Index* Vol II p. 424). Sir H. Rawlinson has shown that the term *Saptasindhu* primarily belonged to the seven head streams of the Oxus, and not to those of the Indus (see H. C. Rawlinson's 'England and Russia in the East') "In support of his statement he quotes the following evidence of the famous Abu Rihan El Beruni:—In the same way that at this place (below Multan) they call the united streams (of the Indus) 'the Five Rivers' (modern *Panjab*), so the several streams which flow from the Northern side of the same mountain are called when they unite near Termid, and form the river Balch, 'seven rivers'.

From this it clearly follows that Vishnupada ('Foot mark of Vishnu') was a peak of, or some sacred spot in, the Sudaman Mountains in or near the country of the Vahlikas. Here the pillar was originally set up. It was removed afterwards to its present site.

A BEGINNING IN NATIONAL EDUCATION THE ANDHRA JATHEEYA KALA SALA

BY

MR K. HANUMANTHA ROW, M.A., B.L.,

AMONG the enterprises which have come into being with the advent of Nationalism in our country is the Andhra Jatheyya Kala Sala of Masulipatam—an institution designed to illustrate, as far as may be, in its fulness, the new idea of National Education. From the beginning the aim has been clearly conceived as the building of a model Educational Institution which in however humble a manner, should strive to co-ordinate the various aspects of Modern Literature, Art and Industry with the scheme of Ancient Indian culture. Accordingly the Institution has been planned and built in complete harmony with the best Educational ideals of Europe, while in its inner discipline and in the inspiration of daily life and conduct the spirit of the old classic *Vidyalyayas* has been sought to be revived as far as possible.

SITUATION AND EQUIPMENT

The institution is at Masulipatam and is located in extensive grounds of its own, teeming with many natural facilities, which leave abundant scope for all future extensions and developments. Around a large tank receiving its supply of sweet water from the main deitue canal of the Kistna River are situated the principal buildings: the main hall with class rooms, laboratory and library, the workshops for smithy and carpentry and the machine and

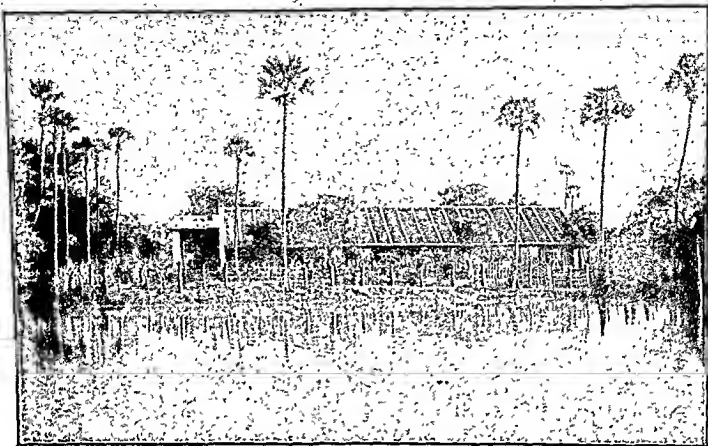
passionate enthusiasm for its reclamation. To the more serious and sincere the faith is openly and joyfully preached that in this age and for our race there is no higher religion than the love of the Motherland and no truer worship of the Divine than self consecration to Her sacred service.

PROFESSIONS FOR BOYS FROM THE INSTITUTION

It is notorious that the primary motive for all University Education in the land is entrance into Government service or into some one of the few learned professions. The time has almost come when the ideal of education for its own sake should be here and there upheld before the people's eye. And it hardly needs mention that this institution openly and clearly declares itself as existing for simple self culture. But contrary as it might almost seem it is true that the line of education as pursued in the Kala Sala in practical conformity with those sketched out by the Bengal National Council of Education, more directly qualify for now and divers professions than any other curriculum extant in the land. The varied and composite character of the education given to the boy during the secondary course forms not only a general all round equipment—training both the intellectual and practical aspects of his nature,—but helps to lay in him the first foundations of various arts and crafts, such as, carpentry, smithy, carving, drawing, painting and sculpture. At the end of the secondary course he steps on to a platform where he may choose one of several walks of study. The Institution is now in the Higher Secondary course equipped only for the Literary and Engineering courses. In the pursuing of the first of these the professions in view are those of journalism and authorship, both primarily associated with the Vernacular of the Province. Accordingly the aim of the Institution in this branch is the creation of men with ideas, with clear knowledge of the age and its condition, and with the requisite command of the Vernacular. The study of a

English of course under present conditions is ordained and encouraged as laying bare the wide resources of the modern style, and for that freedom of mind which can come only through sympathetic appreciation of an alien culture.

Regarding the equipment of the Engineering branch of the Institution the following further details may be deemed worthy of notice. According to the curriculum in vogue this is a three-year course after the completion of the period of Secondary Education. The oldest of the boys taking this special course are only in their second year and there would naturally be, but little to record of successful work accomplished through their undivided merit unless it be to state that a few have secured pass certificates in some of the Government Technical Examinations and that all have had their share in the varied achievements of the Engineering staff of our Institution. For a well equipped workshop handled with some real intelligence and capacity cannot fail to produce a powerful effect upon the industrial life of the locality. By this time the institution has earned wide reputation as a reliable place for assistance in all emergencies of repair. In another aspect it has developed into a manufactory of various articles of daily home, industrial or agricultural need, such as suction and force pumps for domestic use or irrigation of farm or garden land, various accessories to mills, factories, and other installations, such as pulleys, eccentrics, plumber blocks, oil storage tanks, grinding and polishing machines etc, and scientific apparatus like air pumps and model boilers and engines. But more than these minor lines of work the task successfully undertaken of laying down large pumping and boring installations deserves to be mentioned as a real achievement of the Kala Sala and its staff. During the last few years four pumping installations capable of irrigating nearly 1,500 acres of land and one boring machine capable of taking down a boring to a depth of 500 feet have



Main School building to accommodate general Classes, Laboratory and the Library—situated East of the Tank.



moulding sheds, together with the foundry, all in a group, and standing a little apart on the North and West of the reservoir, Hostels and Quarters for Resident Teachers. Large open spaces have been cleared and levelled out, one for field sports, which is also the arena for the yearly 'Dusari' games and festivities and another to form the beginnings of an agricultural farm.

THE CURRICULUM OF STUDIES

The most striking aspect of the Institution—that which gives meaning and value to its varied equipment—is a characteristic curriculum of studies, framed under the influence of those principles which have defined the need in National evolution for a right Educational Ideal. One essential feature of this curriculum is a compulsorily composite course of early education, wherein general literary instruction is coupled with a carefully graduated course in manual training so that the boy who through his secondary career gains a glimpse into the natural and human worlds of which he is a unit will have also by the close of that course acquired practical insight into at least a few of the Arts and Industries which support and enliven modern life. Such a combination of work and studies would not only fulfil its immediate purpose of training the hand in close association with the mind, but is certain to influence the intellect and conscience of the boy, inclining him instinctively to habits of truth, accuracy and careful execution.

In a similar spirit the curriculum includes the practice of various arts, such as drawing, painting, carving and sculpture, for some of which the necessary facilities already exist in the institution. For the rest, an agricultural section is under contemplation, which, if realised, will provide for many varied and interesting occupations bringing the boy mind into gentle intimacy with the springs of life and growth in nature.

Behind this advocacy of arts and crafts the ruling sense of the Institution is a sure, deep

faith in the sacredness of all work, as the expression of a conscious spirit of fellowship with the Divine in its eternal process of creation. To the Indian Aryan more than to other races perhaps, this high interpretation of art instincts offers a keenly needed corrective to the tendency to mere intellectualism and should greatly help to set right the balance of temperament among a people where the thinker has so far had all the monopoly of popular love and regard. And now it would hardly need the telling that every opportunity and resource is here accordingly availed of to affirm such a valuation of manual work and so to nourish and encourage an enthusiastic return to the many coloured and many voiced craft life of our land, now, alas, on the verge of decay, if not final destruction.

THE TEACHING OF THE VERNACULARS

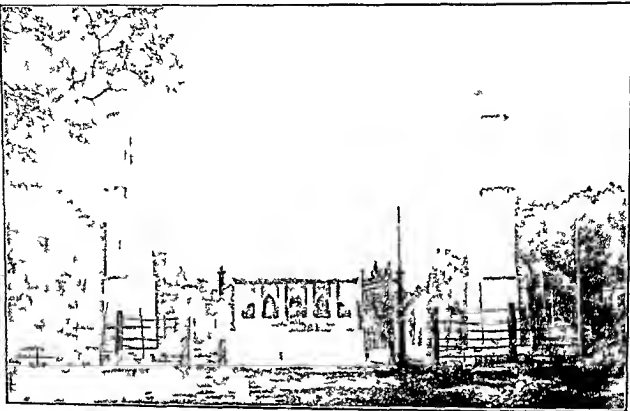
Another fundamental feature of the curriculum is the importance assigned to the Vernacular of the province. It is abundantly clear by this time that the best part of the attention and energy of modern Educational Institutions is spent in the arduous and futile task of evolving scholarship in a foreign tongue. Unfortunately further, the measure of mastery of an alien language is only too frequently regarded as an index to the possession of true culture in the individual. Except perhaps for a little dissolving of inherited prejudices and except as a new and under present conditions rather important vehicle for self instruction mere acquaintance with a new language cannot be an educational end in itself and cannot add to the efficiency of an individual in any art, craft or profession. In the past a good knowledge of English was indispensable for the mutual understanding of the rulers and the ruled and as the basis of a commerce of mind between two dissimilar cultures. But now in a more rational age when success for the individual as for the nation will increasingly depend on the possession and practice of high moral and intellectual virtues, the

whole force of educational discipline must directly aim at the development of the deeper powers of originality and initiative, while all education which simply jumps for the interpreter & place is not merely a waste of vital energy but becomes an actual handicap in the race of a strenuous life. In this view the curriculum of work in the Kala Sala has been unhesitatingly based on the assumption that all instruction shall as far as possible be in the Vernacular even where strange as it might at first sight seem, the subject to be taught is a foreign language. In another aspect such general acceptance of the Vernacular is bound to have the most desirable result of improving its efficiency for national self expression and as a medium of popular instruction. The coming years and the increasing demand for the rapid creation of new literature in modern Telugu will better vindicate the ultimate wisdom of the step.

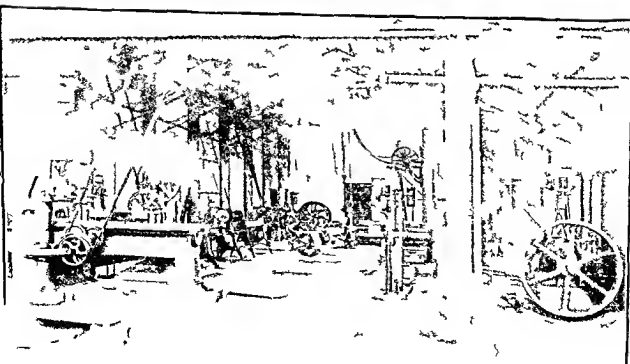
Moral and religious education as imputed in the Kala Sala, is not merely a factor in the curriculum of studies but the dominating spirit of all life and work in the Institution. As part of the general course of instruction, the first half hour of every day is specifically set apart for a lesson in the high ideals of the Aryan race. There has however been no attempt to construct a universal text book of religious instruction applicable to all, but the principle has been freely and frankly acted on that due regard should be had to the inherited forms of belief peculiar to each race and religion. For it seems part of the mystery of national characteristics that great truths are very differently expressed among different peoples, the difference consisting not merely in the vehicle of a different language but in what may be termed the very body of the thought. So that in the matter of religious education for the young it becomes of great consequence that full and careful note is taken of the ways of self expression which national literature has adopted and perfected for itself. For such and other reasons the

Epics and Puranas have been freely drawn upon for material for religious instruction in the Andhra Jatheya Kala Sala. But other sources have not been neglected, biographies of the nation's heroes in more recent ages where they exhibit devotion to or self sacrifice in a national cause, passages out of the lives of the great social and religious reformers, and now and again glimpses into the wider world of other races and lands, the great Avatars of the divine at the turning points of human history. Nor are the great national festivals allowed to pass unmarked, each with some form of joyous celebration appropriate to itself, so that the boys would remember and recall them not as mere holidays from the daily routine of busy life but by their participation in some characteristic scheme of work, worship or enjoyment.

But perhaps more than these specific occasions for religious and ethical instruction are the influences that spring from the general tenor of life in the institution. The provision of hostels for students and residences for teachers and the consequent opportunity for free intermixing of life at all points between masters and boys lend a touch of home feeling which distinctly helps to sustain a fine spirit of mutual confidence and watchful self discipline. The very ordering of the scene with its stretches of sweet water and garden ground, its specimens of ancient drawings and statuary, and many a morning opening with recital of Vedic hymns and many a day closing with a lecture or reading of the Epic story or a Bhajan party—helps to create an atmosphere strongly reminiscent of ancient Indian Vidyalyas—while through the succession of the year's festivals every occasion is availed of to renew and strengthen the links that bind the present and the past and to deepen the consciousness of one unfolding national life. In other ways also the young affections of the boy are induced to grow about the national ideal, and to learn to feel a



Main gate of the Kala Sala Iron gate, a new completed (the product of the Workshop)



been installed and are working under the direct supervision and control of the Kala Sala. It must be put down to the credit of our staff that the first suggestion of existing facilities for such pumping projects came from them and was eagerly availed of by the intelligent youths of three villages. Somewhat of the real meaning of these projects may be realised when it is said that land values have in the region of these Pumping Installations risen from Rs 30 to 300 per acre and are certain to rise to still higher figures in the future, so representing to the people ultimately the creation of a property worth over five lakhs in capital value and fifty thousands in annual yield. Most sympathetic notice has been taken of these by Government and its officers as marking a clear departure from other similar schemes inaugurated under Government supervision in that they utilise drainage water, which otherwise would simply run waste into the sea.

A few facts about the history of the movement for National Education in this province may not be deemed superfluous. The first overt act towards the realisation of the idea was in a public meeting of the people of Masulipatam held on the 17th November 1907, "providing for the creation of a Model Educational Institution to be called The Andhra Jatheeya Kala Sala and of a body to be known as The Andhra Jatheeya Vidya Parishad, with a view to the ultimate establishment of an Andhra National University. After two years and four months of preliminary work in the collecting of funds and in building operations it became possible to open the institution for work in February 1910, and on 19th June 1911, the larger body of the Parishad organised by the very labours which have brought the institution into existence, was duly registered as a society under Act XXI of 1860, with a memorandum of objects framed for the simplest future developments. The constitution providing for the management of the institution and its properties has been drawn up

on the most democratic principles with the strongest safe-guards against aimless waste and possible misappropriation. During these few years since the opening ceremonies of 1910, the institution has progressed from strength to strength, increasing its equipment, and widening the foundations for future extensions. An Art and an Agricultural section are under contemplation and will be added to the courses of special study. A commercial section is expected to be opened shortly, which should prove a welcome help to the numerous young men who are fired with a desire to aid in the fast-growing business enterprise of these Districts but who are now compelled to travel far to the West coast for the necessary training.

The scheme was launched on the full tide of a swinging national enthusiasm and has been kept afloat through many changes of ebb and flow by a faithful crew who have not so far faltered in their hope of a successful voyage. The fact that promises of donations have been secured from over a large area and a wide variety of men for more than a lakh of rupees may speak to the depth and volume of the effort made. And the graciousness of the response may be inferred from the many spontaneous acts of kindly generosity which have given the institution through gifts and wills, landed and other property bringing an assured income of over fifteen hundred a year. But deeper than any external detail may indicate, the real strength of the institution lies in the pure spirit of service for the Mother, which thus has striven to express itself as work simply and seriously done. And it is the supreme joy of the many sharers in this task of work and worship that through this institution they are helping to build one pure and lasting monument of a people's patriotism in the thrilling dawn of National Self-realisation.

JOURNALISM FOR YOUNG INDIANS *

BY

MR. A. J. FRASER BLAIR,

Late Editor of 'The Pioneer'

HERE is a reason for everything, even for newspapers. Newspapers exist because they subserve some useful purpose. What is their main function? I take it that it is to keep people in touch with events—to break down to a certain extent the limitations of time, space and circumstance which hedge in the individual and prevent him from widening his experience. Thus a regular reader of the daily newspaper is kept more or less acquainted with the leading events not merely in his own country but all over the world. In course of time he begins to be conscious, however dimly, of the unity that underlies the vast diversities of race, climate, social and political conditions, religion, education, which we see in mankind at large. Such a man is divided by whole continents of thought from those of his contemporaries who have not this advantage. They remain chained to the treadmill of their daily tasks, their eyes fixed upon the ground, unable and perhaps unwilling to lift their thoughts above the petty concerns of themselves and their immediate neighbours.

Newspapers may thus be said to constitute a great educative influence. They broaden man's outlook, and help to unify the race. It would be interesting to determine to what extent this tendency was at work in the negotiations which took place among the Powers during and after the recent Balkan war. Is it going too far to suggest that if international feeling in Europe had been what it was a hundred years ago, the Russians and the Austrians would have gone to war over

Constantinople? Why? Because in those days the largest grouping which the average man could imagine was that of the nation to which he belonged. The ancient Greeks divided the whole world into Greeks and Barbarians, and held that no one who was not a Greek could be considered a civilized human being. This state of mind has survived in Europe, and in Asia also, until our own time. It is not so many years since the average Briton looked down with contempt upon the natives of every other country in Europe. I do not say that this tendency has been altogether eliminated even now, but it is, certainly much less pronounced than it was. Why? Largely, I imagine, because during the last twenty or thirty years the press has obtained an almost universal vogue throughout Europe—there are very few people in any European country who do not read at least one newspaper regularly—and, without particularly intending it, has driven home the lesson of the unity of the race. There are of course many other agencies at work in the same direction, but I cannot help thinking that the earliest and the most influential of them has been the newspaper press.

JOURNALISM AS AN EDUCATOR

This is a great work to have accomplished, and it emphasises the importance of the press from an educational point of view. Its chief function—many people consider that it ought to be the only one—is to disseminate information. If there are any aspiring journalists here, I venture to hope that they will bear this in mind. A good newspaper is a truthful and accurate newspaper. A bad newspaper is one which cannot be relied upon in matters of fact. I do not care how brilliant or well written its pages may be. I do not care how distinguished are the names associated with it. If it is unscrupulous or untruthful its value as a news distributor is nil. It is not newspaper, whatever else it may be.

* A lecture delivered at the University Institute, Calcutta

To any one behind the scenes, the weight with which the opinion of a daily newspaper is still credited in many quarters appears almost amusing. It seems so obvious that because a man is an efficient getter of news he need not necessarily be a trustworthy commentator upon it. I suppose that the man who collected news grew to be looked upon as a person who knew everything, and in course of time became an oracle. A generation or two ago this tendency was carried to ridiculous lengths. Some people were quite content to allow their newspapers to do all their political thinking for them, and were prepared to subscribe to every sentiment which it expressed. In those days, to have the newspapers on one's side was a very important asset for any cause. But that phase has passed. When Mr. Chamberlain made a desperate attempt to introduce fiscal changes into Great Britain a decade ago, he had the enormous majority of the newspapers on his side. For years together the Unionist press continued with one voice to din the necessity for protection into the public mind. If the public had been in its old mood of ecstatic reverence for the words of the oracle, there can be no doubt that all this would have exercised a profound influence upon the elections. But as I need hardly remind you, when the election of 1906 took place the Unionist party in Parliament was not merely defeated, but almost annihilated—proving clearly that it is possible nowadays to considerably exaggerate the influence of the press—in England, at all events.

Nevertheless when all these exaggerations are recognised and allowed for, it must be admitted that a very important part of the journalistic function is to guide and influence public opinion by reasoned comments upon the leading events of the day. The reason for this is that many men have not the time to ponder very deeply over political and cognate questions—no matter how independent may be their turn of mind. They may not entirely resign their political conscience

into the hands of their journalistic Mentors but they are quite prepared to be influenced by them. The journalist is, as it were, a professional politician. It is his business to study various questions, he mixes with the men who are doing big things and he handles public topics with an ease that is born of familiarity. His opinions, ventilated from day to day through the medium of his paper, thus acquire a certain weight. And the greater their weight, the greater is his responsibility.

We thus find the profession of journalism divided into two parts—the news service which serves the all important purpose of keeping one half of the world acquainted with the other half's existence—the second which supplies a daily commentary and criticism of men and events. The first is, I think, it will be generally admitted, by far the most important. One can imagine a newspaper without any views to speak of, but one can hardly imagine a newspaper without news. The ideal newspaper, of course, is the one whose news is always reliable and whose views are always correct.

JOURNALISTIC DRAWBACKS

But newspapers, like every other human invention, have their drawbacks. In an ever increasing degree they invade and destroy the sanctity of private life. Here in India they have not yet done this to any extent, but in England and America especially in the latter country they constitute a veritable bugbear. To the American reporter on the hunt for copy literally nothing is sacred. The thirst for news, especially personal news is so great that men are not ashamed to pry into the domestic life of prominent politicians and others, and thrust themselves unasked into affairs which are no earthly concern of the public. They will follow Rockefeller the millionaire or President Taft into church, will tell you the colour and cut of his trousers and whether he yawned in the hymns or slept during the sermon, will even peer over his shoulder and tell you how much he put

in the plite Anybody who becomes prominent for any reason whatever is dogged by reporters and photographers until his life becomes a burden to him His opinions are distorted, his countenance is often made to follow suit, and the worst of it is that in the United States there is practically no remedy I don't know whether there is any law of libel in America but if there is any it is never called into exercise and the result is that in 'God's own country' the liberty of the press degenerates into the most odious license I remember meeting an American some years ago, who said one of the greatest pleasures of coming to India was to find a press which had a certain amount of decency and restraint Long may the press in India conserve this honourable tradition

Another drawback about daily journalism is that its conductors are compelled to deliver themselves at an hour's notice, on practically any subject under the sun Custom prescribes that a daily newspaper shall comment upon the events of the day, while those events are hot from the oven Now with regard to many questions it is obvious that no man can hope to do them justice without prolonged and thorough investigation, but how much investigation is a journalist in a position to undertake when his paper is going to press in a few hours, and when he knows that he is expected to say something about the leading topic of the day, whether it is the *Kikuyu* controversy, Professor Lodge's Theory of Continuity, the Indian Currency Commission, or the roads of Calcutta? Speaking as a journalist I am frequently amazed at the quality of articles which I know to have been turned out at breakneck speed, amidst interruptions of all kinds, and in many cases with the slenderest first hand knowledge of the subject Even with regard to some of my own old articles, when I have come across them casually and have read through them for curiosity's sake, I have experienced a feeling not unlike that of Dean Swift when he read through "Gulliver's

Travels' many years after it was written—"Great God!" he is said to have exclaimed—"What a genius I had when I wrote that book!" But while the journalist is often adroit enough to conceal his ignorance of a particular subject, and even to make a useful contribution to the discussion, he does not always write under inspiration, and I know very few, even among the most distinguished members of our craft, who have not occasionally "put both feet in the trough," as the Americans picturesquely say of a man who makes a hopeless mess of things And owing to the influence which the newspaper exercises over modern thought, both consciously and unconsciously when the journalist goes wrong he is very apt to lead others astray also

Still, whether the drawbacks of the press outweigh its advantages or not, the fact remains that it is one of those things which civilised mankind cannot get along without If it is an evil, it is a necessary evil, and is likely to remain one for a good many years to come We may, therefore, profitably turn to the second question which we have to consider, viz., how far journalism offers a career to the young Indian with a thorough knowledge of English and a desire to instruct and uplift his fellows

As to this I will venture to say in the first place that the Indian displays a remarkable aptitude for journalism He seems, in fact, to take to it as naturally as he does to the law, and that is asking a good deal I have come across a great many Indian journalists of all grades, and I can honestly say that there is not one of them whom I have not found cause to admire Even the humblest and the least efficient of them display qualities of observation and expression of a high order, while the more highly equipped are worthy in many respects to rank with the best exponents of the art in Europe

SOVEREIGN DISTINGUISHED INDIANS

The father of Indian journalism I take to be

the great Ram Mohan Roy whose controversial papers have so vivid a hold on reality that they are as intensely instructive and inspiring to day as when they were written three quarters of a century ago. It may seem impertinent to rope such a man into the journalistic arena, and equally so to claim Keshub Chunder Sen as a journalist. But if Keshub Chunder was not a journalist in the ordinary sense, many of his writings display the fine free "swing"—if I may use a golfing expression—which marks the practised newspaper writer. Among the giants of the past are Sambhu Chunder Mookerjee of *Ras and Rayet* and Kristo Das Pal of the *Hindoo Patriot*. I doubt whether among the many able writers that Bengal has produced, there ever was a man who had so perfect a mastery of English as Sambhu Chunder Mookerjee. He had what Lord Curzon has so finely said of Mr Asquith—"the effortless command of the right word in a measure to which not many Englishmen could lay claim." I should like to note that, apart from their great ability, Dr Sambhu Chunder Mookerjee and Ra Bahadur Kristo Das Pal stood out among their fellows by reason of their strength of character. No man overtook liberties with Sambhu Chunder Mookerjee without regretting it, Mr Humo felt the weight of his hand on at least one occasion. In the same way Kristo Das stood four square to all the winds that blew. He was above everything else a man of stubborn courage, and it is the fine, manly spirit breathing through his writings that gives them half their charm.

Coming nearer to our own time, we have Mr Malabar, of Bombay, and Babu Shishir Kumar Ghose of the *Amrita Bazar Patrika*, two distinguished journalists who have only recently passed away. And coming yet further down the stream, we have, still living and active, Mr Surendranath Banerjee and Babu Moti Lal Ghose. It has of course been acutely said of Mr Surendranath Banerjee that he is more of an orator than a

journalist. I have even heard his articles described as simply unspoken orations! Babu Moti Lal Ghose is more of the journalist pure and simple with a great feeling for happy phrases, and an old-fashioned humour which is quite inimitable. Belonging to the younger school we have a man who seems to combine the qualities both of Surendranath and Moti Lal, I mean Mr Mahomed Ali of the *Comrade*. Mahomed Ali is an agitator *par excellence*. He is equally at home at his desk or on the platform. He has an instinct for the limelight, and is not deterred from doing what he conceives to be his duty by any question of false modesty. Each of these men is unique in his particular way, and suggests the enormous possibilities of Indian journalism.

I would hesitate to advise any young man deliberately to embark upon the sea of journalism. It has many treacherous under currents and uncharted rocks that may spell disaster to the unwary swimmer. It also has brilliant possibilities, and it certainly has a fascination all its own. If, therefore, I am called upon not to advise the young man as to the desirability of journalism as a profession, but simply as to the best method of practising it, I shall feel at liberty to speak out much more freely than if I were taking on myself so great a responsibility as to deliberately influence him into adopting it as a calling.

The first advice I would give to the would-be Indian journalist is to be honest. That is a difficult task in most walks of life, but especially in journalism. Friend and foe combine to tempt the journalist into compromising with the truth. The friend appeals to his friendship to keep out of certain matters which ought to go in, or to put in certain matter which would be very much better left out. The foe threatens him with all manner of penalties if he dares to do what he conceives to be his duty. There is the most insidious temptation to write simply because there is so much space to be filled and only a limited time to

fill it in. At such times the temptation is strong upon us to write things which we don't perhaps really mean. Resist that temptation whenever you encounter it. Be above all things sincere. It is better to write nothing at all than to write anything which you do not really mean.

A journalist is frequently called upon to exercise the function of a critic, and, you cannot be too careful to make your criticism as constructive as possible. Nothing is easier—*experto crede*!—than destructive criticism, but indulgence in it is one of the banes of public life in this country. Remember that no journalist is in a position to measure the full extent of his influence, and that what you say, about an individual, or a cause or a class may sink into the public mind, or even into some solitary mind, and bring forth fruit of a kind you did not bargain for and at a time you do not expect.

DESTRUCTIVE CRITICISM

And here let me diverge to exercise my critical function at the expense of my friends Messrs Surendranath Banerjee and Moti Lal Ghose. Can anyone reasonably get up and affirm that there is much constructive statesmanship in the columns of the *Bengalee* and the *Amrita Bazar Patrika*? I do not say there is none. The *A B Patrika* has hammered at the question of water supply, for example, until it forced the Government to do something. The *Bengalee* kept on at the partition of Bengal until, according to the Government of India, it managed to persuade that Government that Bengal would never be satisfied until the partition was annulled. But what, for the most part, is the criticism to which the *A B Patrika* subjects the Government? Is it helpful? Does it make any allowance for the difficulties of the administration? Is it ever betrayed into a momentary spasm of appreciation of the successes as well as the failures? I am afraid the answer must be—hardly ever. Of course I know that an angel from Heaven could not fulfil the require-

ments of Babu Moti Lal—and as I myself am not an Englishman, I am all the more disposed to agree with him that an Englishman may be very far from being an angel! But let me remind him of what Dr Johnson once said about a dog that had been trained to dance on its hind legs. "The wonder is," he said, "not that the animal does not do it well, but that it does it at all." And when you consider the difficulties that confront the foreigner who comes to this country in the capacity of an administrator, I imagine even the most critical of you will be disposed to admit that there are occasionally things to be put down to his credit as well as to his debit.

I don't say that the Government does not deserve all the criticism it gets, and perhaps a good deal more. But the man who is a statesman as well as a journalist will try and look at public questions not from the point of view of how he can best score off the Government, but rather how far it is expedient for him to do so. A certain amount of criticism is good for everybody, including the critic himself. But criticism morning, noon and night, fault-finding day after day, and never, or hardly ever, a hint as to what ought to be done is bad for the critic, for the Government and for the people. It is bad for the critic, because fault-finding becomes such a habit that he grows in time absolutely unable to take anything, but a prejudiced view of things. It is bad for the Government, because it tends to dishearten it, and because it spreads an unfair picture before the eyes of the public. It is bad for the people because they obtain a lop-sided view of the facts.

Take almost any issue you like of certain news papers. What is the impression which their editorials leave upon you? That India is poor because of the British Government. That Indians are perpetually subject to oppression and insult by individual Europeans—because of the British Government. That European magistrates are harsh and partial where Indians and Europeans are con-

cerned That the railways have brought malaria and European soldiers typhoid That the trade and commerce of the country is practically monopolised by Europeans, leaving for Indians nothing, but clerkships and jute growing You won't find all this in black and white, of course, but that is the impression one can't help carrying away

Now, gentlemen, is this so? You know things are not nearly so bad as that We do not live under a perfect Government I admit—no one is more awake to its shortcomings than I am—but it has got a conscience, it is better than no Government at all, and it is a great deal better, I have no hesitation in saying than any other foreign Government would be

Therefore, gentlemen, so long as India remains under a foreign Government it will certainly not pay her to exchange British rule for any other I believe the two distinguished journalists whom I am now engaged in castigating—most reluctantly I need hardly tell you—are themselves fully persuaded of this Then why should they render the task of the Government more difficult than it need be? As a matter of fact, a great many of the evils from which you suffer are the result of serious faults, in your social system May I say how profoundly I have been moved by the tragic story of which your young countrywoman has recently been the victim and the heroine, and how earnestly I wish you well in the campaign which is now opening against the hideous evil of extortionate marriage dowries?

ACCURACY AND BREVITY

Returning to our subject, with sincere apologies for this long digression, let your criticism be always constructive, wherever possible Do not merely say that a thing is wrong—as it generally is—but show how it can be put right Cultivate a friendly disposition towards the Government and towards everybody else Remember that Governments like individuals, are more easily led than driven,

I have already ventured to urge upon you the supreme necessity for accuracy No consideration should be permitted to weigh against that It is your duty in the first place When you publish a statement over your imprimatur as a journalist, you pledge your word to your readers that you have taken pains to verify it To omit to do this is to break an implied contract Besides, you are playing with your good name It is difficult to establish a reputation for trustworthiness, and it is very easy to lose it And if and when you lose it, you will then begin to realise its supreme value

Another point which may be specially recommended to you is to be brief Many an eloquent man spoils the effect of his speech or his article by neglecting this simple rule Remember that in this hurrying age few people have time to spend in admiring elaborately turned periods Besides, long sentences are generally clumsy and bad sentences The shorter your sentences and the simpler your words, the nearer you will approach to that real eloquence which stirs men and nations

Above all, I would say to the aspiring journalist—never let your work degenerate into mere day work—never get into the habit of doing just what you are told to do, or what you consider it is your duty to do and no more Don't do your work with your eye fixed on the clock Be ready and willing to do a little more than you are paid for Make your paper the first consideration and make it your pleasure and privilege to add to its reputation and character Be keen, be self-sacrificing You will reap a rich reward in an enhanced efficiency and influence in a wider outlook on life, in the glowing consciousness of work well done Try it, those of you who are meditating journalism as a profession or who have already taken the plunge Bengali journalism has a notable and distinguished past It may rest with some of you to uphold this fine tradition in the future, and you admirers, among whom I have long counted myself, will watch your efforts with the keenest interest, and applaud your success with the heartiest good will

Domestic and Social Life of the Hindus : ANCIENT AND MODERN.

BY

MR. K C KANJILAL B A B L.



FOR an exhaustive treatment of such a vast field of enquiry, it is necessary to trace the genesis and give a historical account of the social and domestic customs and practices of the Hindus prevalent in the (1) Vedic, (2) the Epic, (3) the Rationalistic, (4) the Buddhistic, (5) the Puranic and (6) the Modern Period, noticing which of these customs and practices are universal and invariable, and how and when the latter underwent modifications.

(1) THE VEDIC PERIOD (2000-1500 B C)

The history of Aryan Hindu civilisation forms a bright chapter in universal history. Ancient Hindu culture and progress have been pronounced by competent authorities to be unique in the history of the world. No other nation of ancient or modern times can exhibit so brilliant a record of thirty centuries of progress. It contains all the essential features of what is called the philosophy of history through successive ages—the religious, intellectual and political advancement of the Hindus as well as the excellence of social and domestic customs and institutions. It presents, in short, a faithful picture of their successes, failures and struggles in forming and developing a national life. It is not easy for Europeans to form a correct estimate of Hinduism. For instance, Mr C B Clarke regards Hinduism as consisting in the observance of the manners and customs of a particular place at a particular time and necessarily varying from day to-day and from place to place like the hues of a rainbow. Such a slipshod description betrays ignorance of the fact that for upwards of 3000 years Hinduism has lasted, defying the ravages of time, the revolution of empires, the vicissitudes of Government,

the iconoclastic spirit of the Mohammedans and the missionary zeal of the Christians. The true basis of Hinduism as a religious alliance and a social league is solid and strong and not liable to destruction by any changes in the mere outward form of its observance. The ancient Hindus used to worship nature, their modern descendants are image worshippers, but such differences in the mode of worship, or in the social constitution, do not affect the fundamental principles of Hinduism as a great humanising force, a firm basis of religious culture and social unity. Such principles have been enunciated in the Vedas and other Hindu scriptures. The Vedas are four in number—the Rig, the Yajur, the Sama and the Atharva. The first is a collection of poems and hymns of various dates but may be roughly ascribed to the 14th or 15th century B C. The second and the third may be described as prayer books compiled from the Rig. The Atharva, the latest compilation, may be described as a collection of poems mixed with popular sayings, medical advice, magical formulae and the like. The primitive Aryans led a very simple life. They pursued agriculture, possessing large herds of domestic animals. Plain living and high thinking were what they were noted for. The caste system was unknown to them, the only distinction then recognised being between Aryans or Non Aryans or aborigines. "If," says Professor Max Müller, "with all the documents before us, we ask the question, does caste as we find it in India and at the present time, form one of the most ancient religious teachings of the Vedas, we can answer it with a decided No. The Aryans had advanced beyond the rude existence of the hunter to the settled industry of the cultivator of the soil. Their domestic customs and laws of inheritance were nearly the same as those which now prevail in India. In fact, some of the customs have undergone changes for the worse. The women were treated with greater respect and were not

kept in seclusion. They performed religious rites and ceremonies and composed hymns. Hindu matrons were careful and diligent in exercising supervision over domestic affairs. Girls were married at an advanced age and there was no restriction against widow marriage. The inhuman practice of *Sati* or widow burning was unknown.

The religion of the Vedic Hindus was purely theistic. Monotheism is inculcated in the Vedas, as it appears from a certain hymn in the Rig Veda.

(2) THE EPIC PERIOD (1500-1000 B.C.)

In this period the two celebrated epic poems, the Mahabharata and the Ramayana were composed. As the Mahabharata celebrates the Lunar race of Delhi, so the Ramayana forms the epic history of the solar race of Ayodhya, the ancient capital of Oudh. The two poems preserve the legends of the two most ancient Hindu dynasties and the manners and customs of the times. The compiler of the Mahabharata was Vyasa and that of the Ramayana was Valmiki. Both of them are held in universal esteem and admiration for their magnificence of imagery and eloquence of description. They embrace history, geography, genealogy, theology and the nucleus of many a popular myth. Both works are more voluminous than either Homer's *Iliad* or Virgil's *Aeneid*.

The four castes, Brahmins, Kshatriyas, Vysyas and Sudras were formed during this period. The superiority of the Brahmins is founded upon the following legend. It is said that the Brahmins spring from the mouth of Brahma the creator, the Kshatriyas from his arm, the Vysyas from his thighs and the Sudras from his feet. The true import of this mythology is that the Brahmins represented the brain power, and the Kshatriyas the physical power of the nation, the two other classes undertook to supply food and personal service respectively. The system of caste has its advantages as well as disadvantages. 'The system

of caste,' says Dr. Hunter, "exercises a great influence upon the industries of the people. Each caste is in the first place a trade guild. It ensures the proper training of the youth of its own special craft, it makes rules for the conduct of business, and it promotes good feeling by feasts or social gatherings.' The system of caste, however, is not an unmixed blessing. It has divided and disunited the compact body of the Hindus into separate sections, placing the common people under the dominion of the priestly class, and thereby obstructing the growth of popular freedom and progress and national unity. Again, the caste system, based upon the principle of division of labour, has failed to produce good economic results. Division of labour as a term of Political Economy means a division of processes to obtain an ultimate combination of results. Division of labour as predicable of Indian art or manufacture means a division of results (each man being able to do only one thing) effected by combination of processes (each man performing the whole of the processes requisite to produce the single result).

But although the caste system introduced in this age failed to produce good economic results and unite society, the social life of the Hindus was highly civilised. Girls were married at a mature age and child marriage was yet unknown. There was not only no restriction against widow marriage but it was expressly sanctioned, the rites and ceremonies which a widow had to perform being distinctly laid down. The illustrious antiquarian and scholar Dr. Rajendra Lal Mitra gave a clear philological proof as to the sanction of the remarriage of widows both by law and custom in ancient times. According to him, the very existence of such words as *dudhisi*, a man that has married a widow, *parapuriya*, a woman that has married a second husband and *punarbhava*, a son of a woman by her second husband, in Sanscrit from an early age, proves the custom. The practice of *Sati* or widow burning was then unknown,

The system of education was what is now prevalent in our *schools*, the pupils receiving not only intellectual but moral training. They were taught by precept as well as by examples, living during the period of their studentship under the personal superintendence of their *gurus* or teachers. They learnt and practised domestic and religious virtues which, in after life, stood them in good stead in their dealings with mankind. Cheerful obedience to their elders, hospitality to strangers and simplicity of life were the happy results of the Aryan mode of teaching contrasting favourably with the English method, which unfortunately tends to produce a spirit of disobedience and insolence, cold, phlegmatic and unsympathetic treatment of strangers and a high style of living often unsuited to one's condition and circumstances in life.

Charity is the peculiar characteristic of the Hindus. Care should, however, be taken that sloth and idleness may not be encouraged by giving of alms to able bodied paupers. The females enjoyed perfect liberty and obtained equal advantages of education with men. Cultured ladies such as Vesvabara, Lopamudra, Romasa, Atri, Gargi, Maitreyi and others were ranked as Vedic Rishis, having composed parts of the Rig Veda. In their Charans and Panishads—like the grammar schools and universities of Europe—some of the highest chairs were creditably occupied by lady professors. Ladies in those days attended social gatherings at which they took part in religious or literary discussions. The *zenana* system has been the outcome of Mohamedan rule in India and is still prevalent, although Indian society has much improved under the civilising influence of the English Government. The general moral improvement of society and female education must precede female emancipation, or else liberty may degenerate into licence.

The idea of religion underwent some change, being associated with a punctilious performance

of religious rites and ceremonies in all their minute details rather than with earnest and fervent prayer to God. Such rites and ceremonies are simply means to an end. They are intended to purify the heart and improve our morals. Care should be taken that they may not degenerate into mere mechanical works which tend to smother living piety.

(3) THE RATIONALISTIC PERIOD (1000-260 B.C.)

That the Hindus were then a highly civilised people appears clear from the account of the Greek traveller Megasthenes. "They live happily enough being simple in their manners and frugal. They never drink wine except at sacrifices. Their beverage is a liquor extracted from rice instead of barley and their food is principally a rice pottage. The simplicity of their laws and contracts is proved by the fact that they seldom go to law. They have no suits about pledges and deposits, nor do they require either seals or witnesses, but make their deposits and confide in each other. Their houses and property they generally leave unguarded. These things indicate that they possess sober sense. Truth and virtue they hold alike in esteem."

Domestic and religious ceremonies underwent a further modification now. Most of such ceremonies possess an inner or spiritual import. Taken in their outward aspect and from an economic point of view, they may appear to be ugly, superstitious and extravagant acts. But when the inspiring motive, the rationale, the poetry of the thing, is understood, they excite our admiration rather than contempt. For instance, when the Hindu offers cakes and libations of water to his departed forefathers, it is not to be supposed that he superstitiously believes that the deceased is actually able to partake of them. Similar is the case when he offers certain choice things to the gods. The offer in both cases is a sort of dedication, as when we dedicate a book to some respectable and learned person. The Hindu is enjoined

to take *prasad*, or the remnant of the food partaken by his *guru* or spiritual leaders or parents. He considers it an act of disrespect and selfishness to take his meals without a care or thought to see that they have been first satisfied. This deferential act towards the living is also done towards the deceased in order to show that death has not altered in the least the son's respect for his parents, that he would still take their *prasad* and that he cannot rest satisfied without associating the good things he enjoys with the memory of those to whom he owes his existence and welfare. The thought of even imaginary ingratitude is unbearable to a true Hindu.

Again, the Hindu *Poojaks*, notably the Durga *Poojak*, may be undesirable from grounds of economy, but their usefulness in creating a strong and sacred bond of national and social unity cannot be over estimated. There cannot be a Hindu family without its religion religion being closely interwoven with social customs and manners. What is really worshipped is not the image in mud sculpture but the attributes of the Deity conceived through the medium of the image. And this periodical public acknowledgment of the creator by the Hindus appears to contrast favourably with the absorbing secularism and gross materialism of Western civilisation. The happy blending and association of pleasure with religious and charitable acts is perhaps peculiar to the Hindu system alone. The friendly embrace in the *Bejaya* day and a few succeeding days is a great factor of social unity, even enemies forget their old quarrels and are reconciled to one another. If they happen to meet on such days they cannot avoid this ceremony of courtesy. Being associated with the grand *Poojak*, it works as a charm in healing old sores and confirming friendships. This age witnessed the birth of Buddhism which is not essentially different from Hinduism but is rather a rational-

istic view of it. Gautama Buddha proclaimed his Gospel in the year 522 B C. Self-culture is the corner stone of this doctrine. Buddha rejected the Vedic rites and ceremonies as worthless. He denounced penances and religious austerities, on the one hand, and vicious indulgence on the other. He was for a golden mean between these extremes. His religion was essentially a religion of equality and love. He repudiated caste distinctions and was an advocate of universal brotherhood. His mission was to promote equality, fraternity and piety. The ethical value of Buddhism is very great. It breathes a spirit of benevolence and of forgiveness, of charity and love. Buddha's doctrine of *Ariana* can be shown to mean the reunion of the human soul with God, and not its utter annihilation as is erroneously believed by some persons. About 250 B C Asoka, the King of Maghadda or Behar became a zealous convert to Buddhism. He made for Buddhism what the Emperor Constantine did for Christianity—made it a state religion.

The law of *Karma* was brought into prominence by Buddha who preached that our salvation depended, not on the performance of religious rites and ceremonies, but on our *Karma* or conduct. He thus brought spiritual deliverance to the people by doing away with sacrifices and with the priestly claims of the sacerdotal class as mediators between God and man. He showed clearly that redemption from sins or perfection of humanity can only be attained by one's personal exertions and not vicariously.

(4) THE BUDDHISTIC PERIOD (260 B C 500 A D)

A glimpse of the social life of the Hindus during this age can be obtained from the accounts of Chinese travellers to India.

Fa Hien, who came to India about A D 400, thus speaks of the people of Northern India—
‘The people are well off, without poll tax or official restrictions, only those who till the royal lands return a portion of the profit of

the land. The Kings govern without corporal punishment. Criminals are fined lightly or heavily according to circumstances. Even in cases of repeated rebellion, they only cut off the right hand. Throughout the country, the people kill no living creature, nor drink wine.

The Hindus lost their empire mainly on account of their indifference to worldly things. The principal duty of the Hindu kings was to please their subjects and consult their real interest. They were looked up to as the natural rulers and leaders of mankind and their authority was supported more by moral and spiritual than by physical force. Their easy subjugation by plundering and marauding was not due to the discontent of their subjects or to want of social amalgamation or national unity, but to their apathy and indifference to material prosperity and self aggrandisement, their hearts being more bent upon securing a place in Heaven than consolidating an empire on Earth.

The administration of the country was, on the authority of Houen Tsang, conducted on benign principles, various acts of public good being done at the expense of the State by way of assignment of lands belonging to it for the purpose. Those who cultivated the royal estates paid one sixth part of the produce as tribute, the taxes of the people were light and few.

Thus appears to have been a more extensive system of feudal tenure than that which prevailed in medieval Europe. It was calculated to afford great encouragement to agriculture. Ample provision was made for rewarding men of distinguished ability, charity and religion were fostered. Above all, the people were allowed a considerable latitude of self government. They were happy and prosperous, as the incidence of taxation and state demand for a share of the produce of the crown lands were light. "The union of the village communities," says Elphinstone, "each one

forming a separate little state in itself, has, I conceive, contributed more than any other cause to the preservation of the people through all the revolutions and changes which they have suffered, and is in a high degree conducive to their happiness and to the enjoyment of a great portion of their freedom and independence."

The accounts of India given by Chinese travellers are in perfect accord with those of Megasthenes, a Greek ambassador at the court of Chandra Gupta. He observed with admiration the absence of slavery in India, the chastity of the women and the courage of the men. In valour they excelled all other Asiatics, they required no padlocks to their doors, above all, no Indian was ever known to lie. Sober and industrious, good farmers and artisans, they scarcely ever had recourse to a law suit, living peaceably under their native chiefs. The kingly Government is portrayed almost as described in the Code of Manu. The village system is well described, each little rural unit seeming to the Greek an independent republic. It is erroneous to suppose that the Indo Aryans treated the Sudras after the manner of Russian serfs, Greek helots or Roman plebs. They were regarded more as children and dependants than as slaves or conquered people. There was not that feeling of humiliation and debasement under a foreign yoke, on the one hand, or haughty, domineering and insulting deportment on the other.

Social customs, however, underwent a change for the worse. The marriage of girls at a mature age was looked upon with disfavour, and with the frequent invasion of foreigners and the insecurity of the times, the custom of early marriage, i.e., placing little girls under the protection of their husbands, came into vogue. Widow marriages which was freely allowed in ancient times, was also now discouraged, though not prohibited. Inter caste marriages were still allowed under the

constitutes real manhood True religion consists in love of God and love of man The doctrine of the Universal Brotherhood of mankind preached by Buddha appears to be reflected or shadowed forth in Chaitanya's teachings of love and compassion for our fellow creatures But as Buddhism degenerated into Puritanism, so Chaitanya's message of love latterly resulted in *Ihya-jism* or religious asceticism Puritanism or asceticism can secure no useful purpose It cannot be said that pleasures should be altogether avoided as great obstacles to virtue They keep up our spirit and cheerfulness—the best means of preserving health They refresh us after labour and renovate our strength They are perfectly allowable provided they are innocent and enjoyed in moderation It has been said that one cannot serve God and Mammon at the same time This does not mean that a proper and judicious use of wealth is ungodly or that sincere devotion to God is inconsistent with good fortune All that it indicates is that the abuse or pride of wealth may lead to irreligion and vice Wealth is a means to an end When the end is lost sight of and wealth is sought for its own sake, when people die in harness, not knowing what the sweets of retirement are, or hoard up riches stinting themselves or making no use of them for the relief of suffering humanity, it is all the same whether they are rich or poor A truly happy life is the result of two facts, the development of individual prosperity and the progress of humanity These are the two essential elements of civilization

The secret of Indian regeneration lies in reviving what was noble in the past, in retaining what is good in our present state of society and in assimilating what is excellent in Western culture In this view of the case, the Hindu joint family system, which has called forth the admiration of even high placed Englishmen, should be preserved, provided that it does not go to support idle hangers on On the other hand, *dalladols* or party

spirit, which eats into the vitals of happy and harmonious rural life, should be put down with a high hand Another source of evil is the popular belief in fatalism Such a belief is not only philosophically absurd, but a great obstacle to progress making us lead indolent and inactive lives For if one is led to think that his destiny has been fixed unalterably he can hardly have any inducement for self improvement Far from doing any good, it sometimes leads to fatal consequences

Whatever is catholic and rational demands our consideration, whatever is illiberal and irrational ought to be rejected There should be no misconception of the true nature of Hindu religion and social customs Of such customs some are universal and invariable such as Marriage, Upa-nyana, Sradha etc, and others which are local or variable such as Garbadhana, Purnimans etc The former are intimately connected with Hindu religion They form, so to speak, the backbone of the Hindu social and individual life A Hindu by omitting to observe them ceases to be a Hindu But the latter class of rites and practices is of a local or rather festive character and their observance is merely optional

It may not be out of place here to add a word of advice to the promoters of the movement called the Revival of Hinduism If they carry on their work in the spirit of the teachings of the Vedas, the Upanishads and the Geeta, adopting what is morally good and conducive to human happiness and regretting what is morally bad and productive of human misery, their success is certain If on the other hand they try to revive the Hinduism of the Puranic period with all its superstitions and absurd practices and customs, which are not only not adapted to the present state of society, but conflict, on essential points with the religion taught in such original scriptures of the Hindus, as mentioned above, their mission is bound to fail

The Milk Supply of Madras.*

BY

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SOURCES OF SUPPLY

HERE are three main sources of supply. Milk for domestic use is generally derived from cows kept in the city itself. Milk for consumption in Boarding Houses, Restaurants and Coffee Hotels, as well as that used for making butter, sweets and curd, is sent in from the neighbouring villages. This supply is either buffaloes milk or a mixture of buffaloes, goats and sheeps milk, but milk in the form of curd is also supplied to the city from a number of these villages. The third source is tinned milk which is imported in large quantities.

There are 17 so called dairies in the city, but only two of these, viz., The Fort Dairy which retails 70 measures a day, and Mr Bullmore's, Mount Road, which retails 90 measures a day, really deserve the name. The other institutions do not supply whole milk to consumers, but convert all milk received, into butter, selling only the separated milk. Doubtless these establishments produce large quantities of butter of a good quality, and this is of benefit so far as the interests of a small section of the population are concerned, but, on the other hand, they abstract a large quantity of the existing supply of whole milk, and in return put on the market a large quantity of separated milk, very poor in fats and practically useless as a food either to children or adults.

Th so creameries are not likely to develop into regular dairies as the proprietors are not able to find capital to invest in herds of cows,

and, in any case, the butter trade is a more lucrative one and gives a more rapid return on their outlay. However, they are a step in the right direction and ought to be encouraged, although their sanitary condition might be considerably improved if they were brought under effective Corporation control.

Enquiry has shown that the present supply of milk does not depend on proprietors of large herds of cattle but is entirely in the hands of petty owners, according to the returns there are 531 licensed milch cattle keepers in the city. Of these, one keeps 50 and another 33 animals, of the rest, 9 persons maintain 20-30 cattle each, 111 persons 10-20 cattle each, 275 persons 5 to 10 cattle each, and 134 persons less than 5 cattle each. Many of these animals are buffaloes, the numbers of cows and buffaloes for the whole city being 1248 and 2339 respectively. It will be seen, therefore, that the greatest bulk of the visible supply of milk for the city is in the hands of men who have neither the means nor the desire to aim at anything beyond immediate profit.

2 THE HOUSING AND FEEDING OF MILCH CATTLE

The condition of the cattle sheds is generally unsatisfactory in every way, construction, entire space, ventilation and sanitation, leaving much to be desired. Many of the cow houses are indeed simply thatched roofs propped up against the external walls of dwelling houses, or walls of courtyards. Where the structural conditions were better, it has been found that cattle were occupying parts of human dwelling houses, a distinct contravention of the conditions of the license. Over crowding is a feature very commonly met with, and with low roofs and no open court yard, the entire space is very considerably below what it ought to be. A free circulation and a proper supply of fresh air cannot be obtained even although the shed is open on one side, as the cow houses are usually surrounded by high dwelling houses.

* A Memorandum prepared for the Madras Corporation. Captain Russell will be pleased to receive criticisms and comments.

According to the conditions laid down when a licence is granted, all cattle yards should be paved with asphalt or granite or bricks jointed with cement. The floors of many cattle yards are flagged and sloped towards drains, but they are nearly all badly jointed and loosely laid. Liquid lodges in every joint and percolates through, and, as the floors are never properly cleaned, liquid filth oozes out continuously. The drains are kept full of dung, as storage pits are rarely met with, or the dung is heaped up in one corner of the shed. Where there is no paving, the conditions of the floor are still worse. The walls of the sheds and of the cattle yards are in every case plastered with cow dung cakes and under these circumstances the effect of whitewashing disappears in a day or two. Bedding is never provided for the animals, and when they lie down dung and mud stick to their flanks, udders and teats. The cattle are not washed, and udders and teats not cleaned before milking. In a few instances there are water taps in the yards, but in most cases water has to be brought from taps in the houses or from the street. This water supply is rarely put to a legitimate use, most frequently being used to adulterate the milk.

The feeding of milch cattle is more or less uniform. Straw, gingelly cakes, husks of dholl, rice or wheat bran and cotton seeds are the main constituents of diet, while in a few cases linseed oil cakes are given with a view to increase the flow of milk. The animals usually drink rice water or ordinary tap water. While these articles of diet are good enough in themselves, they very frequently are not clean by the time they are given to the cattle. Straw is commonly stored in corners of the yard itself, while other articles are kept in the milkman's own house. Poorer cattle owners frequently allow their animals to wander about the streets at night to feed on the contents of the dustbins or to pick up the refuse of the gutter. The calves are much neglected

and even starved to death, the question of immediate profit from the milk of the mothers obliterating from the owner's mind the question of future profit from the sale of sturdy calves.

3. CONDITIONS OBTAINING IN THE CITY AS REGARDS STORAGE AND DISTRIBUTION OF MILK

Milk is, as a rule, not stored in large quantities for any length of time, as there are no regular milk shops in the city. Most household and hospital supplies are drawn from the cows in the presence of the consumers or their representatives, and handed over forthwith. Other supplies are brought from the cattle sheds by the milkmen soon after the cattle are milked. The milk brought to the dairies or creameries is at once put into the separators and the separated milk either returned to the suppliers or sold to customers. Only in the case of milk used for the manufacture of curd does anything like storage take place. For this purpose it is soured and kept in earthen pots, usually dirty, either in kitchens or living rooms in like condition. The chances of contamination do not be so much in storage as in the kind and condition of vessels used, and in the adulteration to which the milk is subjected during distribution. The milk is drawn from cows with dirty teats and udders by unwashed hands into cans and brass vessels which also add their quota of filth. During distribution these tin and brass vessels may or may not be covered but, if they are, pieces of dirty cloth or some small loosely fitting cover is used. Street hawkers of milk and curd measure out the "fluid" to the purchaser by means of a coconut shell dipped into it along with the fingers of the vendor. The milk vessels are certainly never scalded with hot water, but are scoured with ashes or a handful of earth and water, or simply rinsed with pipe water, and that too at very irregular periods. Earthen pots may be brushed with straw or coconut fibre and washed with water.

4 THE EXTENT TO WHICH THE SUPPLY COMES FROM THE MOFUSSIL AREAS

Enquiry has shown that from 500 700 measures of milk are sent in to the city from the neighbouring villages. From the same villages a large quantity of curd, amounting to about 1,400 measures a day is also supplied. Both these supplies are brought into the city in carts or by hand. If brought in by bullock, the vessels are deposited on the floor of a passenger carriage and not in the van. All the unsatisfactory conditions detailed above with respect to cow houses, milk men etc., in the city are found even more intense in these mofussil villages. Sanitary principles are not even of the most primitive character, and the milk and curd must be grossly contaminated by the time it reaches the consumer.

5 MUNICIPAL CONTROL

The extent to which the Corporation has found it possible to exercise effective control over, and to enforce sanitary principles in regard to, these matters under the provisions of the Municipal Act 1904 has next to be considered.

Under Section 314, places where horses, cattle, goats, and sheep are kept, must be licensed, these licenses being granted on certain conditions which are laid down in by laws 178-181. Under by laws 182-188 conditions are laid down for the regulating of the water supply, lighting, ventilation, cubic space, drainage and sanitation of dairies and cattle sheds in the occupation of persons following the trade of dairymen or milk sellers and licensed under section 314, and these conditions are also printed in detail on the back of all licenses issued by the Corporation.

It has been found impossible in practice to rigidly enforce these by laws and their conditions. Most of the owners of milk cattle are poor, and are unable either to purchase or rent large plots for dairy sites or buildings suitable for dairies or cattle sheds. Nor are they usually in a position to spend comparatively large sums

on extensive structural alterations. Enforcement of the bye laws under these circumstances would have merely rendered the milk cattle owners homeless, and this would eventually have led to their giving up the trade altogether, and a great decrease in the visible supply of milk would have resulted. It has been customary, therefore, for the Corporation to issue to these cattle dealers "provisional" licenses, and under threat of being fined and having their licenses cancelled minor repairs and works are from time to time done. Beyond this, however, it has been impossible to go, and these bye laws have been and are practically a dead letter. To by laws 189-192 (for securing cleanliness of milk stores, milk shops and milk vessels) and by laws 193-201 (for prescribing precautions to be taken for protecting milk cattle and milk against infection and contamination), the same remarks apply with equal force. The effects of white washing are soon nullified if cow dung cakes are daily plastered over the walls, and, where cleanliness of the person is not deemed essential, it is hardly to be expected that clean milk vessels and clean surroundings for storage of milk will be provided, nor can it be expected that ignorant uneducated milk men will carry out the order in by law 197 where it is forbidden to keep or sell milk in any dwelling house, or room or place used for sleeping or cooking—when one finds quite commonly that the cows and buffaloes themselves are housed in these very places.

6 FURTHER MEASURES

Further practical measures could be adopted, having regard to the varying conditions, to ensure a pure and satisfactory supply of milk without rendering it less abundant or more expensive.

(a) The following regulations in force in Scotland are necessary to enforce cleanliness both among milk cattle and milk men and to prevent contamination or infection of milk, and might with advantage be incorporated in the by laws under Sections 409 of the Act.

REGULATIONS AS TO DAIRIES, COW SHEDS, BYRES
AND MILKSHOPS "

19 "The cows in every dairy shall be kept clean, and the flanks, udders and teats of the cows and hands of the milkers shall be properly cleansed before milking is commenced, and the milk shall be at once filtered by passing it through a sieve so as to free it from all foreign matter. All milk shall be removed without delay from every cow shed or byre, and no milk vessels shall be retained, stored or filled within the byre, other than those actually in use for the time being in milking the animals.

20 "Every dairyman purveyor of milk, or persons selling milk by retail shall cause all those employed or engaged in the business to keep their persons and clothing at all times in a thoroughly clean condition and shall adopt every known and reasonable precaution to provide against and prevent infection or contamination of the milk."

22 "No purveyor of milk, or person selling milk by retail shall keep milk for sale in any place where it would be liable to become infected or contaminated by gases or effluvia arising from any sewer, drain, cesspool, or closet, or by any effluvia from putrid or offensive substances by impure air, or by any offensive or deleterious gases or substances."

23 "No purveyor of milk, or person selling milk by retail shall convey or carry or permit to be conveyed or carried through the milk store or milk shop, any extraneous or offensive matter or any soiled bed or body clothing."

25 "A purveyor of milk, or person selling milk by retail shall not allow any milk store, milk shop, dairy or other place, where milk is stored or exposed by him for sale to have internal communication by a door, window, room passage, or otherwise with a dwelling room or sleeping apartment."

26 "No dairy, milkshop, or milk store or any place connected or communicating therewith, shall contain any article or have any operation carried out therein which may tend to contaminate the milk."

27 "No purveyor of milk, or person selling milk by retail shall wash or scald, or keep any milk vessel or utensil in any byre, dwelling room, or sleeping apartment, or in any apartment used for mangling, or washing bed or body cloth, or in any boiler, tub, sink, or other receptacle which is used in such process, and no purveyor or person selling milk by retail shall, in any apartment or adjoining apartment where milk is exposed or where milk vessels are washed or kept mangle or wash or permit any other person to mangle or wash, any bed or body cloth or hang up such clothing to dry therein."

28 "No milkshop or milk store shall be in communication, directly or through any apartment or any enclosed passage with any cow shed, or any place where animals of any kind are kept."

31 "No infected article shall be taken into or through any part of a dairy, milkshop, milk store, or premises used in connection therewith."

33 "No purveyor of milk or person selling milk by retail shall convey or permit to be conveyed by any cart or other vehicle used in the conveyance or distribution of milk either while so engaged or at any other time, any article or thing which is of such a nature as to be likely to contaminate the milk."

(b) All milk vendors, whether cattle keepers or not, should be registered with the Corporation. This will enable the Corporation to supervise by inspection all who are engaged in the trade. To enforce registration, by laws on the lines of the following provisions of "The Dairies, Cow sheds and Milk shops Order of 1885" may be adopted.

THE DAIRIES, COW SHEDS AND MILKSHOPS ORDER OF
1885

6 (1) "Registration of Dairyman and others.—It shall not be lawful for any person to carry on in the district of any local authority the trade of cow keeper, dairyman, or purveyor of milk, unless he is registered as such therein in accordance with this article."

(2) "Every local authority shall keep a register of persons from time to time carrying on in their district the trade of cow keepers, dairyman, or purveyors of milk, and shall from time to time revise and correct the register."

(3) "The local authority shall register every such person, but the fact of such registration shall not be deemed to authorise such person to occupy as a dairy or cow shed any particular building or in any way preclude any proceedings being taken against such person for non-compliance with, or infringement of, any of the provisions of this order or any regulations made thereunder."

(4) "The local authority shall from time to time give public notice by advertisement in a newspaper circulating in their district and, if they think fit, by placards, handbills, or otherwise of registration being required and of the mode of registration."

(c) The terms "Milk," "Dairy," "Dairyman," and "Cattle Shed" should be defined.

The expression "Milk" should be extended to include separated milk, skimmed milk, butter-milk, curd and all milk products, in order that all creameries and the places where curd is manufactured or sold, as well as curd sellers, may be brought under the control of the Corporation.

The following definitions of the terms "Dairy," "Dairyman" and "Cattle shed" given in Section 61 (j) of the Public Health (Scotland) Act of 1897 and Section 1 of the Cattle sheds in Burghs (Scotland) Act of 1866 may be adopted.

"The word 'Dairy' includes any farm, farm house, cow-shed milk store, milk shop or other place from which milk is applied or in which milk is kept for purposes of sale. The word 'Dairyman' includes any cow-keeper, purveyor of milk or occupier of a dairy."

"The word 'Cattle shed' shall mean and include every house, building, shed, yard, other enclosed space or premises in which bulls, cows, heifers, oxen, or calves are kept or intended to be kept."

Note.—Add "buffaloes" after the word "Oxen."

From what has been said however under clause 5, it is obvious that the mere drawing up and passing of additional by laws will be practically useless unless additional and more practical measures are taken to improve the present unsatisfactory state of affairs, and to replace an unwholesome and inefficient supply of milk with a wholesome and adequate one. As milk is one of the staple articles of diet of the people, and, as the Corporation are guardians of public health, it is their paramount duty to see that it is produced under suitable conditions as to abundance and cleanliness. A very recent volume on "The Milk Question" by an American authority points out that both in England and America, the dirty cow sheds, the uncleanly surroundings, the improper water supply and the small farmer who has no capital wherewith to improve the unsatisfactory conditions to which his attention may be drawn, are still extant. These conditions have been combated by no startling innovation, but by initiating the policy of co-operation on the part of the Dairy farmers, and especially of those who have small farms. It is urged that by co-operation the work of sterilizing cans and other utensils, and of cooling, can be carried out much more economically and thoroughly than by a small farmer, who, as a rule, neglects them altogether. Such conditions are just those which have been shown to exist in Madras City and to introduce any such system as co-operation the Corporation must take the first step, and that on the following main lines:—

(a) The establishment of a large Dairy farm outside the precincts of the city where plenty of grazing could be had for, say, 1,000 milch cattle

(b) The establishment of milk shops throughout the city where the milk sent in from the farm could be distributed and sold.

(c) The building of large model cow houses in the city where numbers of milch cattle could be housed, owners of milch cows being able to rent stalls for a small sum per mensem, and in connection with these cow houses, separate buildings where all utensils used for collection and distribution of the milk could be cleansed, and where the milk itself could be stored or cooled, the whole scheme being under the supervision and control of the Corporation.

With reference to (a) and (b) while the dairy farm and the milk shops would have to be initiated by the Corporation, the intention should be, not for the Corporation to continue to act as purveyors of milk, but to gradually induce honest traders and capitalists to invest money and to eventually take over the whole scheme, the Corporation merely exercising control as regards sanitation, etc. The recommendations made by the Sub Committee on the Dairying Industry of India at the recent All India Agricultural Conference, Coimbatore, may be adopted. The dairy farm might very well become a very suitable centre for cattle breeding, and even after the Corporation had handed over the whole concern to private traders a supply of well bred bulls might be kept there, so that the best "milkers" might be obtained.

Mr H C Sampson's Report on Cattle Survey introduces another factor, namely, the drain Madras City makes at present on milch cattle, chiefly heifers with their first calf, which are sold to the butchers immediately they become dry. "If these could be bought up when dry, taken care of and served by a good bull, this drain on the country for milch cows would be checked."

The whole scheme would, as Mr Sampson states, interfere to some extent with private enterprise, but as has been already stated, the Cor

poration would only give the scheme a start and allow private individuals to carry it on

The Sub Committee of the Coimbatore Agricultural Conference also recommended that with a view to the spreading of information as to the best means of handling, storing, transporting and selling of milk, and the manufacture, packing, transit and sale of milk products, the following measures should be adopted —

(a) The dissemination by practical demonstration of the most up to date and profitable method of pasteurizing and sterilizing milk of transporting and distributing milk in suitable vessels of the manufacture, storage, packing and transport of ghee, butter and cheese and the utilisation of separated milk and other by products. It appears that in many of the milk producing districts where separators are used the separated milk is thrown away

(b) The education of public opinion in cities by means of the press as to the importance of a 'clean milk supply

(c) The provision by Government of free information and assistance to any one willing to embark on a dairy enterprise of any sort. This should take the form of free plans and specifications for all classes of dairying buildings, free specifications and advice as to the purchase and erection of plant, advice as to the correct system of keeping dairying accounts and free information generally on all points connected with the establishment and working of a dairy enterprise in any direction so that any one willing to invest money in the industry might be so guided as to ensure this organisation being placed in the best possible manner for profit making

The Corporation Dairy farm and milk shops would supply to all concerned the necessary information suggested above, and would be a model on which private individuals could base their own buildings

The whole scheme would cost the Corporation a very large sum of money, but it is hoped that the Government would subsidise this co-operative effort initiated by the Corporation, as recommended by the Agricultural Conference Committee

With reference to (c) it is suggested that the Corporation might require to build the first of these cow houses in the city as a model, but it is probable that if Co-operative Societies were encouraged by subsidy or otherwise, others would be built on the same lines by private individuals

In time it might be possible to rid the city altogether of small private cow houses, and to insist on all milch cows being kept in these model houses, directly supervised by Corporation Veterinary and Sanitary Inspectors

In any case, the condition of existing cow-houses and dairies in the city is so bad that some thing will have to be done very soon. The rate of infantile mortality is appallingly high and the deaths are in a very large percentage of cases due to intestinal disorders. It is probable that this high infantile mortality is in great part due to bad feeding, and were the milk supply of the city made wholesome, there is little doubt that many young lives now lost would be saved

At present there is no supervision over the dairies in the villages on the outskirts of the city which supply a considerable quantity of milk and curd daily, and before the Corporation could be certain that a wholesome supply of milk was being given to the city, these sources would have to be put under the control of some Sanitary authority. The only feasible way would be the appointment of Government Inspectors and this would necessitate the adoption of additional provisions similar to Sections 60 and 61 of the Public Health (Scotland) Act 1897, which control and prohibit if necessary the importation of the milk supplies from any village to which infection can be traced. Were Co-operative Societies for dairying to spring up in the near future, it might be possible to import milk into the city only from these Societies

7 TINNED MILK AND THE EXTENT OF ITS USAGE

According to the information furnished by the Customs House authorities, 7,20,181 lbs of condensed milk valued at Rs 2,92,920 were landed in the Madras Port during the year 1912-13. This excludes milk foods such as Horlick's Malted Milk, Nestle's Milk, Mellin's Food, etc., which are consigned under the name "Farinaceous Food" along with sage and similar articles

Attempts to discover how much of the above quantity of condensed milk was sold for consumption within the city have failed

Much of the Condensed Milk sold for consumption within the city is used for infant feeding by the middle, and especially by the lower classes. But it is to be noted that the imported Condensed Milk is of two kinds (a) Condensed whole or full cream milk (b) Condensed skimmed or separated milk. The Nestle and Anglo Swiss Condensed Milk Co., in two letters have given approximate estimate of both varieties and it would seem that while the imports of full cream condensed milk are diminishing those of skimmed condensed milk are rapidly rising. The full cream condensed milk contains according to analyses made at the King Institute, Guindy 11.525 per cent of fat, so that this variety may be considered a reliable milk and quite suitable as a food for infants. The condensed skimmed milk, on the other hand is prepared from the waste products of butter and cheese factories and usually contains as little as 0.2 or 0.3 per cent of fat, and consequently is without any value as a food. Attention has also been drawn to the fact that these brands of condensed skimmed milk are put up and exposed for sale in tins of an appearance similar to the tins in which the full cream condensed milk is packed. Although the labels differ, the general "get up" of the package is quite sufficient to deceive the uneducated people. All that the Merchandise Trades Act demands is that the labels on the tins should bear the words "Prepared from skimmed Milk," but this is printed in such small type and is often so cunningly included among the other printed information on the label that the intimation might be easily overlooked. This condensed skimmed milk is usually sold not at a much reduced rate as might be expected but in many places five or six annas is charged for a tin as compared with seven annas for a full cream milk. The difference in price where the difference in

quality is not properly understood is sufficient to explain the increasing sales of this inferior milk especially as the full cream condensed milk has been used for years by the people and is accepted as a good quality of milk for the rearing of infants. The increasing use of this condensed skimmed milk as food for infants constitutes a grave danger, and it is not difficult to conceive that many infantile deaths may be due to children being fed on this valueless article of diet.

In some of the colonies *e.g.*, Hong Kong etc., special ordinances were passed to amend "The Sale of Food and Drugs Ordinance" whereby provision was made to prevent skimmed condensed milk being used for children under one year old. Some such provision in the Madras Act is necessary, *e.g.*, as follows —

Every tin or other receptacle containing condensed, separated, or skimmed milk sold or exposed for sale for consumption in the city shall bear a label, and on every such label and on the wrapper, if any, of every such tin or other receptacle there shall be printed in large and legible type in English, Tamil, Telugu, and Hindustani, the words "This is skimmed milk. Children under one year of age should not be fed on it," and no person shall sell or expose or offer for sale for consumption in the city condensed, separated, or skimmed milk in contravention of this section.

No person shall import into the city of Madras condensed, separated or skimmed milk, except in tins or other receptacles which bear a label whereon the words "This is skimmed milk. Children under one year of age should not be fed on it," are printed in large and legible type in English and in the vernacular languages prevailing in the city.

8 PREVENTIVE FOR ADULTERATION

We proceed to consider the extent to which the practice of having cows brought to the house of the consumer to be milked in the presence of some member of the household as a preventive of adulteration obtains in the city.

A large percentage of the cows in the city are brought to the houses of the consumers to be milked in their presence. Even then, however, the closest supervision is necessary, and it seems to be doubtful whether this custom prevents adulteration to any considerable extent.

The local dealers in milk adulterate it with pipe water, while the dealers from the surrounding villages, where of course no supervision can be made, use tank water, well water, or water from any other convenient source. The hawkers who purchase skimmed or separated milk from the dairies add to it buffaloes' milk, while it is said that some Coffee Hotel keepers add curried water to skimmed milk in order to thicken it. Rice flour and sugar added to a very considerably watered milk will give it the appearance of a good milk to any casual observer.

(9) BOILING AS A SAFE GUARD

The domestic supply of milk is generally heated to a fairly high temperature, but whether it is really brought to the boiling point is somewhat doubtful. Milk consumed in Coffee Hotels and similar institutions, and that hawked on railway station platforms and in the streets is usually sold a little hot, but here also it is difficult to be sure that the milk is ever really boiled.

The Indian National Congress

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Lord Ampthill.—The book seems to me a very complete and well chosen summary and it is one which will be useful to many people besides myself for the purpose of reference.

Sir Herbert Roberts, M.P.—The record of the work of the National Congress is not only of extreme interest but will be most useful in future as a source of information as to the progress of enlightened opinion in India upon many questions deeply affecting the welfare of the people.

G. A. Natarajan & Co., 511, Ram Chetty Street, Madras.

The Tourists' Impressions of India.

BY

MR YAKUB HASAN



Few, heaps of books have been written in Europe and America on India, and the fact that they find a sufficient number of readers to make the production profitable to the publishers speaks for the attention India is attracting in western countries. Let us not, however, flatter ourselves into the belief that this demand for books on India is due to any newly awakened interest in our past history or in the peculiar civilization, philosophy, art and industry of the country. The gorgeous East has a great fascination for the western nations who see here variety and colour in pleasing contrast with their own sombre surroundings and humdrum living, and it is for mere sight seeing that a number of tourists come eastward in the cold season. The attractions of India in this direction were given a world wide advertisement by Lord Curzon who organised the first Coronation Durbar in the true spirit of an eastern potentate. Those who had not the good fortune to revel in the feast of rare sights provided on such magnificent scale for the edification of the admiring world, consoled themselves with the numerous pictures which the journals all over the world published. The cinema carried home to the larger multitudes the more life like impressions of India, with the result that to day an ignorant rustic in Europe has a truer idea of India and the Indians than what his more enlightened stay at home predecessor had in the pre Durbar and pre cinema days. Literature on India has also multiplied in proportion and the number of east bound tourists is increasing year by year. Some of them possess literary gift and the reading world is

richer for their labours in this direction. But the generality of the globe trotters are hardly above the average intelligence and they are remarkable more as possessors of means to gratify their desire than of the brains to appreciate the objects at their true worth and to carry their knowledge to others. Like all other classes of beings that modern civilization has produced, the globe trotter is a species apart by itself, with its own idiosyncrasies that are not shared by common humanity. By virtue of these the globe trotter is a marked person wherever he goes. He is as well known in the ruins of Delhi, the splendours of Agra and the deserted city of Amber as he is among the past glories of Rome, the exhumed city of Pompeii and the pyramids and temples of Egypt. With a kodak slung over his shoulders, a guide book under his arm and a binocular mounted on his nose he poses as a scientific explorer and pretends to discover hidden beauties in commonplace objects. In his general attitude and demeanour he forcibly reminds one of Mr Pickwick on his tour of exploration. If you have time to spare and capacity to enjoy the humorous side of life, there is no treat in the world more entertaining than the company of a tourist. The present writer's lot had recently been cast among various groups of American tourists on the continent of Europe and the objects he has seen are associated in his mind with the funny comments which his companions made on them according to their various temperaments and degrees of knowledge and culture. Like all good things, however, a tourist's company is enjoyable only when taken in small doses. It is apt to pall on you and even become a nuisance where there is an overabundance of it. Such is often your experience when you make his acquaintance on board a ship. At first your patriotic feelings are flattered by the interest he shows in your well-loved country and nothing is more gratifying to you than to

talk to the stranger of the thousand and one things concerning the country he is bound for. You unburden your soul to the sympathetic listener in a manner you never adopt in the chilling company of the Anglo-Indians on the same boat going back to the "land of regrets." But you do not think for a moment that in the tourist you have a more dangerous audience, and that you come to know to your great chagrin only when you find yourself in the globe trotter's hook with ideas and notions attributed to you that had never fertilized in your own brain. Some such chagrin His Highness the Agha Khan must have felt if he had read Mr Shoemaker's recent book '*Indian Pages and Pictures*'* in which the author takes pleasure in tracing the descent of the "Lord, almost God" of the "great Mohammedan sect of Bohras (Khojras?) to the "Old man of the Mountains" to whom the word assassin owes its origin.

Ant yet this Mr Shoemaker is a better informed person than the average globe trotter. We mean no disparagement when we say that he is a "habitual" or a "professional" and not an "amateur" globe trotter. He has "done" India twice at an interval of 20 years, and, therefore, he does not only bring to bear on his present task the accumulated experience of an expert traveller and author of "Islands of the Southern Seas," "Quaint Corners of Ancient Empires," "The Great Siberian Railway from Petersburg to Peking," "The Heart of the Orient," "Winged Wheels in France," "Wanderings in Ireland" and "Islam Lands," but has the satisfaction of referring to his prophetic anticipations of two decades ago.

Mr Shoemaker is nothing if not original, and his originality in this book is in his having gone out of the beaten track for amusement and knowledge, and he studiously avoids even the

* *Indian Pages and Pictures* by Michael Myers Shoemaker, G. P. Putnam's Sons, New York and London 10s 6d net

mention of such hackneyed subjects as the Taj and the Mutiny. He has a facile pen and writes a most graphic account of what he saw. He has enlivened his pages with narration of facts and fiction and the 63 photographs, mostly taken by his wife, must make the book most acceptable to the European and American reader. If he has here and there betrayed himself into expression of opinions that are unpalatable to us Indians he has erred in good company. On the whole an American democratic tourist is more disposed to take a sympathetic view of the Indian aspirations than an Imperialist Briton. The views of both take their colour from the company they are thrown in and this is, for the most part, Anglo Indian. The Indian that the tourist generally knows is either a 'high born' Maharajah who lavishes princely hospitality and places his palace and his elephants at his disposal but is himself seen only at a respectable distance in a durbar and is talked to through an interpreter, or a "low born" native whose services are indispensable to the personal comfort and convenience of the tourist. In all countries there is a special class of people who practically live on tourists. They dog their steps in all directions. Though as hotel keepers, hawkers, carriage drivers, porters, petty railway officials, guides, valets and personal attendants they present different characters to the deluded tourists, they are really but of one class that makes its living for the most part from the perquisites of the tourists and its own ingenuity to earn it. The tourists generally take the measure of a nation from this class of its members with whom they come in the closest contact. The great mass of the people between the "high born" and the "low born" which is the backbone of any nation remains a sealed book to the average globe trotter, and his experience in India in this respect is not an exception to the general rule. But Mr. Shoemaker has gone out of his way to cultivate the acquaintance of some

eminent educated Indians to whom he owes his knowledge of the Indian outlook on life.

Since the above was written, another book—"*A Winter in India*"—was put in our hands. The author in this case is an Englishman who has to his credit a few novels and the "*Half hours in the Levant*." He has adopted the usual method of writing a book of travel in the form of a diary. He is modest enough not to "presume either to criticize or discuss its (India's) manifold and inscrutable customs, problems and aspirations, an intimate knowledge of which requires the constant study of a life time." His publisher's note sums up the book concisely in two short sentences. "The author's winter in India," he writes, "was spent chiefly in visiting the grim fastnesses of the Khyber Pass and in exploring the battle fields of the Mutiny. He saw the scenes of bloodshed at Cawnpur, Lucknow, Meerut and at Delhi—where also he watched the King Emperor's durbar." "Laden with sandwiches, whisky, rugs, coats, pencils and hope," he did much travelling in the new North Western Province "where the standard of wealth is measured not in bearer bonds, but in Lee Metford rifles, in a land where the Sicilian would meet his peer in the intricacies of vendetta, one expects (and it is all you receive) the salutation of an equal, not the obeisance of a slave." He looked in vain there for "the lowly salām of gentle Trichinopoly" and for "the mild and peaceable people of the hot Madras."

A large part of his book consists of the description of the Mutiny scenes and his powerful imagination and forceful pen have raked up in vivid words the sad memories of the past. He has even made a discovery which, if it had been forestalled half a century before, would have saved the lives of a thousand Europeans. Two subterra-

* "*A Winter in India*" by Archibald B. Spens, Stanley, Paul & Co., London, 6s. net.

nean passages exist in Cawnpur "in the very centre of Sepoys bulls' eye "Think of it! What if Moore, the acknowledged leader of the British heroes, had ventured on this journey of exploration through the earth? What if he had placed great mines beneath Nana Sahib's very palace? What if he and his countless engineers had laid the fuse and fired it? What if Nana Sahib and his inhuman lieutenant Tantia Topsee had been blown to atoms by an unknown source? and so on he goes into idle conjectures

Mr Spens is enamoured of the very two subjects which Mr Shoemaker has studiously avoided—the Taj and the Mutiny—and one is inclined to forgive him the inordinate length that he has gone to in the matter of the latter when he reads his glowing description of that 'dream in marble' What scenes these two—the Taj and the Mutiny—conjure up in one's mind—the one emblematical of the power and splendour of the Mughals whose end the other portrays Did Mr Spens realise that the Mutiny sounded the deathknell of a ruling race more effectively than that of the few thousand English victims of Nana Sahib and that in the graves of the latter were buried for ever the remnants of the former? While Phoenix like the English rose from the ashes of the Mutiny and grew into a splendid empire, the then co-sharers of the same fate live only in such glories as the Taj typifies—and the Taj is a beautiful tomb

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The South African Indian Struggle

THE GREAT LESSON FOR INDIA

BY MR. J W GODFREY

[Bar at Law, Dundee, Natal]

DURING my tour in India I had the pleasure of listening to unstinted praise being given to the Passive Resistance and the manner in which it was conducted, but at the same time it was depressing and painful for me to constantly hear my friends say in effect that whilst India is what it is with its castes, religions, languages, so essentially different and apparently antagonistic to each other, we can never hope to become so unified as to become potently active I admit the difficulties but refuse to believe them wholly insurmountable The difficulties here may be more accentuated and may exist on a larger scale but that only signifies that proportionately increased measures and efforts on a systematised larger scale are necessary to meet the requirements and to be productive of results almost similar to those in South Africa if not eclipsing them Again one hears another school of thought pinning its faith to the one principle that without education there can be no salvation political nor social for India Again I partly concede the soundness of this theory but decline to subscribe wholly to it because as I shall show, in South Africa the Indians,—at any rate those mostly responsible for the actual participation in the strike movement—are totally illiterate as a whole Only some of the leaders are educated in their own way and exactly what that education means and what part it has played in the movement I shall endeavour to explain later

In order to satisfactorily understand the situation let me inform the reader first of all that almost the whole of the Indian peoples are in one way or another represented in South Africa

We have firstly the Banyas or Guzeratis from Guzerat and Bombay Presidency, who are engaged principally in the artisan department of life such as carpenters, builders, masons, goldsmiths, shoe makers and tailors whilst a large number of them who are unskilled engage themselves as wholesale fruit exporters. These people, of course, speak the Guzerati language and are Hindus by faith. They preserve their caste distinctions in matters of matrimony but in regard to matters here in South Africa considered in the minor degree, relating to food, methods of living fraternizing and eating with others no strict regard to caste distinctions is observed. The fact of being in a strange land away from home influences engenders a sympathetic feeling in each towards the other. This feeling of comradeship is made the more secure because of the stress of life and the general submission to one identical class of irksome laws equally affecting all. In short affliction has made strange bed fellows of us and we rise or fall one with the other.

Secondly, we have the Mohamedans from Surat and the surrounding Districts. They are almost wholly commercial men. Some are in a large way of business whilst the majority are petty storekeepers distributed throughout the whole countryside. They may be said to be ubiquitous. Go where you will in Natal for instance and there must be something radically wrong if you do not find some Mohammedan storekeeper catering for the District. These people speak Guzerati as a rule and a fair percentage also know and speak Urdu. Professing Islamism of course they know and admit of no caste distinctions whatsoever. But here again the average traveller enquires as to how the Hindus and Mohammedans live amicably side by side, do business with each other and generally so intermix commercially and socially as to become one for all practical protest purposes. The answer is as simple as it is natural. They meet upon equal terms.

The life and success of the one depends upon the life and success of the other. There is a distinct mutual understanding that each is needful to the other. The Hindus must buy and the Mohammedans are out to sell, the balance of relationship must therefore necessarily be preserved in order to save each other. This is the economic side. Then there is also the stronger ground of common grievances which compels combined action. Constant social and political meetings where all meet upon one equal footing, healthy discussions of grievances resulting in formulation of resolutions and protests upon a common and not a sectional basis are some further factors which have considerably assisted in forcing upon us the realization of the utter folly and futility there is in preserving unreasonable distinctions and aloofness of what after all are purely artificial barriers.

Thirdly there are the Parsees. They are a mere handful here, hardly exceeding a dozen but true to their characteristics and instincts they have proved to be a factor in the land. Those of them who have devoted themselves to the passive resistance cause have done so whole heartedly and have in some cases lost their material all.

Fourthly there is still the largest section of the Native Indian population to be referred to and those are the 115,000 who represent those brought into the Province under indenture.

A little statistics may here be useful. On 31st December 1912 there were in Natal 46,812 men and 22,829 women—a total of 69,641 and of these 49,554 came under Act 17 of 1895 which provided for indenture or submission to the annual payment of the £ 3 tax over which there has been so much soreness of heart. Of these 49,554 there were under first indenture, 9,451 men and 3,676 women and under reindenture 14,888 men and 6,244 women and free Indians 10,206 men and 5089 women. Therefore 15,295 men and women were liable to pay this tax as on

31st December 1912 The others will become liable as their indentures expire and they refuse either to re-indenture or return to India

These figures are given in order to show how large a proportion of the whole of the Natal Indian population of 136 329 this section really forms The 115,000 come principally from Madras United Provinces and some from Central India They may be said roughly to be in the following proportions,—about 70 per cent Tamil speaking people, 20 per cent Hindi speaking people and 10 per cent miscellaneous *eg*, Tolu, Canareso, Malayalam and Punjabi speaking people etc

There is fifthly and lastly, so far as Natal is concerned a further distinct class of Indians born and developed in South Africa They may for my purposes be simply termed Colonial born educated Indians By educated, I mean, varying degrees of ability to write and read the English language, adaptability to and actual practice of the western methods of living coupled with keen and earnest desire to be in the fore front in all matters By no stretch of imagination do I mean a school or collegiate career such as Indians here in India are acquainted with This class is practically the offspring of all the classes I have already referred to, namely, the Hindus, Mohammedans, Parsees and Christians These young men know of no distinction whatsoever amongst themselves They belong to the same football clubs and other sporting associations, eat, drink and oftentimes share each other's hospitality just as much as an Englishman today readily shares the love and hospitality of, say, a Scoteliman It is principally this class of young men who comprise the Natal Indian Association In this present passive resistance movement it must be freely admitted that they did most useful work in guiding the movement into right channels But for their efforts, (I know from personal knowledge and acquaintance of the work done) the strike would not have been the peaceful demon

stration it proved to be but would have assumed large and alarming proportions and been conducted on lines so as to leave an unenviable record of loot, riot and even bloodshed on the pages of South African Indian history The greatest praise and unstinted appreciation should be given to these young men who whilst pressing home the objects of the passive resistors were moderate and sensible enough to keep the men to strictly constitutional methods These young Indians are mostly engaged as lawyers' clerks and interpreters, printers, book binders, photographers and such like professions requiring skilled knowledge

These then are the classes of Indians in Natal I have intentionally confined myself to Natal because the recent strike has been wholly confined to that province

For the sake of information however, I may briefly state that, broadly speaking in the Cape Colony there are two classes, one, the Indians from India and two, the Malay This latter is a class entirely South African, speaking the Tsal or local Dutch language, Islamic by faith, and Indian both in sympathy and aspiration

In the Transvaal the classes I referred to in Natal—except the Indian under indenture—are all to be found there, but in lesser proportions The total Indian population of the Transvaal may be said to be 2,000 to 3,000 of which the larger percentage are Mohammedan traders

In the Orange River Colony only Indians serving in a menial capacity are allowed to enter and consequently they number only 100 or 200 and are made up of ex-indentured Indians

The Indians in South Africa are able to act in concert because of their ready adaptability to circumstances and non recognition of those artificial barriers which unfortunately are magnified in India The Indians mentioned in class four, indentured and ex-indentured, are illiterate by approximately 99 per cent They are principally of the labouring classes entirely incapable of conceiving or

appreciating the higher significance of patriotism. How then have they been able to adequately grasp those principles of passive resistance which enabled them to make the united and bold stand they did and electrify the whole of India to united sympathetic action? Simply by a true and genuine realisation that their liberty had been assailed and more than that, the honour and dignity and good name of the motherland stood at stake. How, one may ask, did they know this? Had they not heard of Mr Gandhi and what he was doing? How he himself had suffered how some of the best Indians had already gone to jail how the Hon Mr Gokhale had come to South Africa and the impression he had carried away with him, how the Union Government had failed to give practical expression to the promises which they always believed and still do believe had been made to them through the Hon Mr Gokhale. Had they not themselves experienced the irksomeness of the £3 tax? Had they not been imprisoned for the crime of inability to pay this tax even in instalments? Had they not seen their women folk gradually succumb to a life of shame to procure the money necessary to pay this tax? Was not all this galling enough? These things combined made them perfectly unified and prepared to face the difficulties as best as they were able vowing that come what will, having set their hands to the plough they would see the thing through. The world has had testimony as to how fearlessly they carried out their resolutions. Writing as an Indian of South Africa I intentionally refrain from adding the word successfully, for I feel it would come with more grace from other pens.

Whilst these illiterate men did the actual strike work, the educated Indians did theirs. The other sections assisted by giving money, personal help and placing their property and houses at the disposal of passive resisters. Nothing stood in the way, nothing was allowed to stand in the way. There was a mutual and spontaneous outburst of

fellow feeling that we were brothers in common afflictions, suffering under similar difficulties and our salvation lay in practically realising that "Unity is strength."

Having made but a hurried tour through India I will not presume to express any comparative opinion nor shall I be so foolish as to suggest exactly how concerted action should actually be conducted here in India. I have had the pleasure of meeting some of the best intellects in India and a number of very responsible Indian gentlemen here, men of recognised capabilities, occupying various grades of life and they have unanimously stated it to be their opinion that the Indians in South Africa have taught a lesson to those here. I leave it to those best qualified here to extract any possible means of adaptation of the South African methods of uniting upon common grounds for the purpose of placing their legitimate grievances before the proper authorities and if necessary by the self same force precipitate matters constitutionally by concerted action of so practical and forceful a type the efficacy of which the Indians here already acknowledge.

I only trust that this article has been able to throw some light upon the almost inexplicable manner in which the Indians in South Africa have been able to combine. They have shown to the British Empire that they appreciate their own existence and their honour as well. Shakespeare had said "take honour from me and my life's done." So we Indians have realised that to fight for honour is also to fight for life and who can blame us for our efforts?

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The Rev. Andrews on the Indian Renaissance

BY

MR T RAJAGOPALACHARI M.A., B.L.

THE Rev. Mr Andrews of Delhi, well known for his deep insight into the conditions of Indian society, and abiding interest and sympathy for India generally is the author of this small volume* of over two hundred pages, prepared for the use of the Indian Missionary chiefly, and containing a critical estimate of the influence of the missionary efforts on Hindu religion and society. All Hindus, however who must certainly know how others see them must study this volume for the vast amount of information that it contains on the present aspects of Hindu social and religious life, and the disintegrating forces that have been at work in this land for more than a hundred years past, undermining Hinduism and creating schemes of various kinds. Chapters IV, V, and VI are perhaps the most interesting in the book. The first of these sets out the various reformation movements in the land, the Brahmin Samaj, the Arya Samaj, the Neo-Vedantism of the Ramakrishna School, and the Theosophical movement; the author, while giving credit to the moral courage of the various reformers, thinks there have been many 'dire failures', 'Caste and Idolatry have crept in again where they had been condemned'. The cause according to the author is the fear that Hinduism may be supplanted. 'For they perceive that if Christ does indeed satisfy the longing soul of India, there is much in Hinduism that must perish at His coming'. It is for Hindus to see how far 'caste and idolatry' are inefficient conserving forces, and how they have to be purified and strengthened

* *The Renaissance in India. Its Missionary Aspect* by Rev. C. F. Andrews M.A. Published by The Christian Literature Society, Madras and Colombo, 1913.

ed to suit modern needs. The next chapter, the Challenge of Hinduism is an attempt to set out the objections to Christianity of the best Indian thinkers of recent times, and refute them from the author's point of view. The author denies the spiritual superiority usually claimed for the Hindu religion. He says that Hindu spirituality is not based on morality and instances the conception of Krishna as the highest spiritual being in spite of his amours. The conception of Krishna is a hard nut to crack for all missionaries and usually furnishes them with cheap argument against Hinduism. The answer is that the best minds of India have never taken Krishna's deeds as in any way physical lapses, and the popular conception, strange as it may seem, has done much to restrain sensualism by the very act of directing it into holy channels. To the objection that Hinduism has grown up with the growth of civilization and cannot be uprooted, the author partly assents but thinks that Christianity is itself the fulfilment of those earnings which the defects of Hinduism create, and that the best religious thought of India may be retained even after the acceptance of Christ. In this connection the author points out some latent dangers in Christian organisation and treatment of Indian Christians and pleads for better treatment of the latter. He strongly deprecates colour distinction and toleration of caste distinctions within the Christian fold. The author naturally ascribes to caste, which is the greatest difficulty in the way of conversions, the numerous evils in the Hindu society, and considers those movements alone as representative of pure Hinduism which discard caste and race distinctions like those of Kabir and Nanak. 'The Hindu religion is purer, less idolatrous, less caste ridden in the Upper Indian Provinces, owing mainly to the work of Kabir, Nanak, and Tulsi das'. It is a gratuitous assumption that 'idolatry', i.e., the use of symbols in worship, and 'caste' in some form, as an organization to preserve

purity of blood and resist external forces, are not of the essence of Hinduism

The author's main theme in the book is however the statement that the aspirations of Indian nationality can be realised only by universal adoption of Christianity. He considers that Christ is the only possible fulfilment of National aspirations, and that a great Indian Church is the ideal for the future, and is realisable as the direct outcome of the fruitful seeds that have been sown in this country by the various Christian organisations. Religious unity is certainly a potent integrating factor, but the author must see that unity in theory with interminable diversity in practice, which is the present state of Christianity, is not likely to offer much temptation to the thoughtful portion of India to abandon their indigenous religion consistently with their patriotism. We strongly recommend the work for serious study by all Hindus.

The South African Indian Question

WE understand from the statement made by H. E. the Viceroy in the Council, on March 17, that the Commission appointed by the South African Union Government in November last to investigate the causes of the disturbance in Natal consequent on the strikes and to formulate proposals for dealing with the Indian grievances, has presented a unanimous report with recommendations of a satisfactory character. We are glad to learn that the Commission has recommended the abolition of the obnoxious £3 tax in Natal—one of the main grievances of the Indian community. We learn also that the Commission has recommended judicious legislation to meet the reasonable requirements of Mahomedans and Hindus in regard to marriage laws.

The trouble regarding the Orange River Free State is to be solved by the authorities 1894

ing an executive order of a nature calculated to remove all causes of dissatisfaction on the part of the Asiatics. Further, certain existing restrictions with regard to the issue of certificates enabling Indian residents in South Africa to leave the country and to return within a stated period should be modified in a very favourable manner. Measures are also recommended for increasing the facilities for the issue of permits to those Indians who desire to visit the Union for temporary purposes.

These recommendations are satisfactory so far as they go. It should be remembered however, that among the important points of difference between the Indians and the South African Union Government is the right of Indians to enter the Cape Colony. Neither in Reuter's forecast nor in the Viceroy's speech is there any reference to this point. According to the settlement of 1911, all rights which the Indians possessed at the time were to be preserved to them, and that settlement will not be complied with if a way is not found to restore this right of entry into the Cape to South Africa born Indians.

We gather, that on the whole the recommendations of the Commission are considered to be fair, and it is no small satisfaction to the Indian community in South Africa and to us here that General Smuts has announced in the Union House of Assembly that Government would introduce legislation based on the report of the Commission. Having regard to the bitter experience of the past it will be imprudent on the part of any of us to suppose that the South African Indian question has been solved satisfactorily. How far all the recommendations of the Commission will be literally embodied in legislation and passed into law remains yet to be seen. The outlook however, is hopeful.

Current Events

BY RAJDUARI

HOME RULE FOR IRELAND

THE most absorbing feature of the last four weeks is undoubtedly the lively agitation touching the Irish Home Rule Bill in and out of Parliament. The Prime Minister had declared, at the opening of Parliament, last month that he contemplated making a definite pronouncement on the subject soon after Easter. But it seemed the impatience of the more ardent section of the Unionist men, suffering from the Carsonian contagion, could not tolerate the eight weeks of suspense. They were consumed with a desire to learn at the earliest psychological hour what may be the scheme up the sleeve of the astute Mr. Asquith. So there was the customary conspiracy to force him to commit himself to an earlier pronouncement. With that object in view the Orange party were beginning to create their own barbaric din, unconscious of the intention of the Premier to take the wind out of their sails. So one day he let it be known that he was going to make an important statement in the House. Imagine the commotion of the lobbyists! Calmly and collectedly on the appointed day and hour the statement was made, that though the Bill will not be taken on hand till the estimates were disposed of, he would like to take the House into his confidence and briefly refer to the fixed but important details of the concession he was prepared to announce without abrogating even by a hair's breadth the principle of the Bill. That only sharpened the curiosity, already reaching its climax, of the Carsonites. The expectations raised by the preliminary notice were indeed high. So that when Mr. Asquith redeemed his promise, there was for a time complete wonderment as to what the concessions meant. On the spur of the moment, Sir Edward Carson, blurted out with the

characteristic candour of the Irishman that there was something tangible worth considering. Mr. Bonar Law only played the part of the intransigent. The substance of the concessions limned by the Prime Minister for consideration by Sir Edward and his confreres were, that it would be left optional for Ulster to accept the Home Rule Bill when passed, say, within six years. During that interval two general elections must take place under the new Act which makes the Parliament quinquennial, instead of septennial. These two elections would be in the nature of a Referendum. The people will be allowed the opportunity to pronounce freely their opinion which would definitely inform the House whether Ulster should be differently treated. During those six years the Ulster Government will be carried out in a manner so as to allow the provisions of the Act being worked harmoniously in the rest of Ireland. Only those departments and functions which are necessarily Imperial will remain undisturbed for the purposes of the Exchequer. It was also conceded that three months after the date of the passing of the Bill various districts of Ulster will be allowed by means of a Referendum to say whether they were willing to come within the fold of the new Home Rule or remain outside it. This arrangement would give fair play to every district of Ulster. Those who preferred to accept the new measure at once will then stand apart from those who would still prefer to be outside its pale. Six years' experience will inform the Government of the day whether the contents should or should not be asked to submit to the Act. The solution proposed by the Premier seems to be a happy one and fair to all parties while it gives free hand to the Government to carry out the Home Rule in Ireland in the spirit in which Parliament wishes. Six years is a fair period during which all could allay their party passions and party prejudices and think and act freely and independently for them

selves whether or not the measure has proved beneficial all round. It seems, however, that the intransigency of Mr Bonar Law and his followers will not brook the *via media* so happily conceived by the Prime Minister. Again, Sir Edward Carson leaving behind his original candour, has now denounced the offer made as a hypocritical sham. They all want more details which the Premier flatly refuses to give, and well he may, seeing that all that he bid to concede was made plain. It is for the Ulstermen to reject the principle or accept it. They must soon make up their mind. If wisely advised they would see that the Premier's offer is one worthy of acceptance. It is their last chance and they would incur a blunder of the first magnitude, if following the unstatesmanlike advice of their leaders they reject it. It remains to be seen what turn events will now take in Parliament. Meanwhile, as usual, we are bound to hear a good deal of hollow sound and fury, many angry denunciations, and even a further threat as to the arbitrament of arms. The crisis is fast approaching. Peace or Civil War hangs in the balance.

THE NAVAL FRANKENSTEIN

The agitation touching the Navy was of a most subdued character during the month, no doubt, Irish Home Rule occupying the first place in the popular mind. The estimates are now agreed to despite meetings and deputations. Mr Churchill has made a most comprehensive pronouncement. It is in lead a ticklish subject on which to give a decided opinion. How far additional expenditure is justifiable in view of the activity in naval armaments of the other Great Powers, and how far the hue and cry raised by the Blue Water School is hollow, it is difficult to say. One school deems the present strength of the Navy and its equipment inadequate, while another school thinks it ample for all contingencies. Partisan spirit enters into the controversy of both the broader schools, apart from other differences among minor

groups. One appeals to the patriotism of the race, while another thinks that these appeals to patriotic defence of the country hysterical and point to half a dozen other factors all around to show that the country need never apprehend an external aggression.

THE SUFFRAGETTES

The third feature of the month lies in the greater and greater audacity of the militant suffragists in causing heavy damages to property, public and private, by a variety of devices which women alone are capable of conjuring. The patience of the people is now exhausted. They are greatly exasperated at the latest criminality of the class of women. One of them has seriously damaged a magnificent picture of Venus whereby its value as a painting has been diminished by £10,000. Then the repeated arrest of Mrs Pankhurst and her release a few days after the consequence of hunger strike is deplorable. Surely the law abiding and discipline enforcing Britons ought to find an efficacious remedy to put an end to this kind of release. As it is, it only points to the inexcusable indulgence or colossal imbecility of the Home Secretary to put an end to such downright way of evading the just punishment of the law.

THE POLITICAL TRAGEDY IN PARIS

The world of humanity has been greatly shocked by the shooting of the Editor of the *Figaro* by Madame Caillaux, the wife of the able French Finance Minister. Political animosities are one thing but revenge of such animosities on broad daylight in the fashion adopted by Madame Caillaux is indeed most deplorable. Even duelling, as duelling goes in Paris is tolerable. But this kind of duelling is indeed to be reprobated. It is unprecedented even in French annals, disfigured as they have been in the past by many shocking tragedies and scandals. But, perhaps, there may be extenuating circumstances in the favour of the fair assassin. Her

nerve was no doubt unstrung and in the first impulse of her rage at the repeated attacks of the *Figaro*. French politics are more or less known to be of a turbid character and now and again we have noticed in the past French politicians have washed their dirty linen in the public. Charges of corruption, well founded or ill founded, now and again crop up leading to furious controversy in which intense partisanship plays a dominant part. There was some years ago a near relation of President Grovy who was openly charged with receiving bribes. On the other hand shameless forgery and perjury were indulged in to an inordinate extent during the Dreyfus trial which ended in the cruel wrong inflicted by a far from impartial tribunal on that person of unbending truth and great righteousness. But in that case Nomis dogged the footsteps of those who had inflicted a cruel wrong and grave injustice on an innocent servant of the state, till at last in the person of the intrepid and unflinching General Picquart, *l'innocence* was clearly established and Dreyfus released from duration vile on the God forsaken Isle known by the name of Devil's Isle. But there are certain peculiarities of the Gallic character which defy the evolutionists and anthropologists.

Following this lamentable incident of the shooting of the Editor of the *Figaro* alone, there is nothing important to notice. King George is about to pay a return visit to the President of the Republic in the middle of next month when no doubt the *entente cordiale* which has happily subsisted between the two nations for the last twelve years will be greatly accentuated.

Again, French finances are still somewhat in an unprosperous condition, more or less owing to the stupendous folly of forging ahead the floated armaments.

THE REICHSTAG

In the Reichstag scene had now and again happened between the Ministerialists and the Socialists.

Some angry parleys had been exchanged between the Premier and the Socialists in reference to the indiscreet utterances of the Crown Prince. The power of this great party in the German Parliament is increasing. It is on the cards that one of these days when some grave international imbroglio is embarrassing the Government, angry debates are certain to arise in the German Parliament leading to untoward results not at all favourable to the Imperial autocracy. Emperor William needs in the near future the guidance and advice of a sterling statesman of independence and experience whose counsel may prove invaluable and tend to maintain the peace of Europe. The Balkans are still simmering. Though hard hit financially they have not yet turned their backs into ploughshares and each is vowing vengeance and nursing another opportunity for a great war of supremacy. That contingency is greatly dreaded, seeing now all love between Austria and Russia is lost and now Germany may once more be entangled by a further provocation of the sensitivities of the French in Alsace and Lorraine. The European horizon is cloudy and may soon be darkened by war clouds the drifting of which none can foresee. Meanwhile Germany, too, like France, is suffering financially, chiefly owing to the increased expenditure of an intolerable character on the army and the navy.

OTHER CONTINENTAL STATES

Austria, at present, is in the waiting mood. It is keen on the turn events are likely to take in the new Albania which has arisen from the ashes of the old. The cockpit of Europe is not yet divested of the militant conditions which have characterised it for so many years. And it is a moot question whether the new King, Prince Wald, will be able to steer the helm as Europe wishes. Already he finds himself pulled one way by one Power and another way by another. Austria is watchfully looking forward to the events which may happen in the near future. Italy meanwhile

is still persisting in keeping all the Ægean Islands and unnecessarily vexing the soul of the Ottoman. The Great Powers are so imbecile that they have not yet firmly decided upon taking a course which may put an end to this aggrandisement of Italy. It is recognised on all hands that the islands at the mouth of the Dardanelles can best be guarded by Turkey. No other Power can have any control of those islands. Italy is growing exceedingly chauvinist though suffering so much in Tripoli where the intrepid Arabs of the hinterland are giving them every now and again a defeat, and entailing heavy loss of life and money. The domestic affairs of Italy, too, are far from satisfactory and there is an open war in and out of Parliament in connexion with budgets more or less doctored to bolster deficit. As to Turkey, though pessimists seem to think that a regenerate Turkey is out of the question there are others fully competent and of personal experience who hold a contrary opinion. For instance the British Officer who has been advising the Porte on customs duties and other important branches of revenue is strongly of opinion, and he has not hesitated to express it openly, that Turkey has inner strength within her to economise expenditure and so manage the revenue as to lead to a healthy growth. Already certain branches of revenue have yielded more than before. Again, though the Army and the Civil service have fallen into arrears of pay they have in a most patriotic spirit generously kept patience and in no way pressed hard the Treasury. The Turkish soldier especially is a fine man of inexhaustible patience and moral strength. He knows well that the great Allah will provide for all, and therefore has faith in Him and His goodness. With such a moral spirit and so fervent prevailing among the Ottoman soldiery it is no optimism to say that Turkey can regenerate herself. She has hitherto paid the bond holders their dividends regularly. There is honesty enough there. Such honesty is

a great asset. It improves her credit to borrow from the great lending nations. Under the circumstances there exist good reasons to believe in the moral and material regeneration of Turkey. And for the sake not only of the Ottoman but for the peace of Europe it is much to be wished that Turkey may flourish and that she may have a succession of patriotic, liberal minded and far sighted statesmen who may realise her cherished hopes and ambition.

THE EAST

The East is quiescent. We have said so much about the forlorn condition of Persia and the Persians that it is superfluous to say aught more. Given Persia a chance to put her financial house in order and we may soon see law and order firmly established. But unfortunately that is the one point on which she finds herself obstructed by the northern Colossus by a variety of subterranean intrigues and devices. A financially strong Persia is a thing abhorrent to the grasping land grabber of the North. That is the only obstacle in the path of progress and civilisation in Persia.

As to China, they are still fighting among themselves on domestic affairs but every month sees a diminution of the squabbles. So, it is to be hoped that within a few months more the Chinese President of the Republic will have firmly established his power and rearranged the kingdom on a basis which will not only lead to law and order but also to civilisation and material development. Lastly, there is Japan. She is in the throes of a great financial embarrassment. The heavy estimates have had to be cut down in view of the strong party of retrenchment in the Diet. The Diet itself is gradually shaking off the bonds of centuries of aristocracy. It is growing in the spirit of Republicanism. All will depend on how the Emperor acts and is advised. At present the republican element in the Diet seems to be gaining force and volume. That distinctly forebodes a revolution sooner or later. Let us hope it may be peaceful.

THE WORLD OF BOOKS.

[Short Notices only appear in this section]

When Kings rode to Delhi—*By Gabrielle Festing William Blackwood and Sons, London*

This book is intended only as an easy instructor to the general reader and the traveller and hence presents more the romantic and the picturesque than the historical side of the regime of the Afghan and the Moghul Emperors of Delhi. It is written in the same fascinating and picturesque style which marks the other work of the author 'Irom the Land of Princes' in which he treats of the history of the Rajput princes. The deep and moving tragedy of the Rajput lovers Prithvi Raj and Princess Sangota which brought about the doom of Hindu independence and introduced Muslim rule, is full of pathos. Still more attractive is the portrayal of Akbar the great Moghul and of the invasion of Timur Tamerlane with his locust-like flights of nomads. The romantic life of Babar with the charm of its simple courage and frank bearing is told with vividness and simplicity, while the life of the chivalrous knight errant Humayun is depicted as clearly as if on a canvas. We are again treated to the story of how Akbar's dream of uniting all castes and creeds under the benevolent rule of Delhi faded away during the reign of Aurangzeb into the gathering storms of Moghul exclusiveness and religious fanaticism and persecution. The magnificence of Shah Jehan, the crafty genius of Sivaji who built up the basis of Hindu militant reaction against Moghul rule, the narrowness of the Puritan Emperor Aurangzeb—all these are portrayed with equal clearness. The book closes with a dramatic description of the way in which the paternal and omnipotent British power rose out of the chaos and put an end to the existing disorder.

Legends of Vikramadittya. *By Thakur Rajendra Singh, Tikru Estate, Sitapur, Oudh*
Price Rs 2 8 0

By the publication for the first time in English of the Legends of Vikramadittya, Mr Rajendra has done a valuable service to the literature of the folklore of Northern India. The work is a free English translation from the *Singhasam Battisi* or "the throne with thirty two images" in Hindi which is in itself an admittedly well known version from the Sanskrit work of the same name. Indian pundits and European savants alike have neglected the stories, presumably because they happen to be mere stories and no more. But the work before us vindicates Mr Rajendra's claim to their intrinsic excellence. These stories, says the author, have the same relation to Indian History that the Arthurian legends of Malory or Tennyson bear to the history of England or that the legends of Charlemagne bear to the history of the German Empire. Indeed, the string of 32 stories, alike in the vividness of narration and in the value of their import can be placed not far below the Panchatantra, and the translation into easy, flowing and limpid English will assuredly contribute to their wider recognition and popularity.

Essentials of Hinduism in the Light of
Saiva Siddhanta. *By S. Sabaratna Mudaliar, Deputy Fiscal, Jaffna* Price Rs 3

This is a somewhat elaborate work on the Saiva Siddhanta by an educated official of Jaffna, and evinces great learning and thought on the part of the author. It is an instructive text book on the Saiva Siddhanta and contains also various useful observations on a number of general topics like Astrology, the caste system, and various other social institutions of the Hindus. The author is a bold defender of many of these institutions and his outspoken remarks on the utility of the caste system and kindred topics are worthy of perusal. The book on the whole is a valuable contribution to the exposition of the Agamic philosophy.

Indian Readers. *Longman's & Co, Bombay.*

One of the leading features of recent times is the increased attention that education has received. It has always been a complaint with us that there have been no good text books for school children suitable for India. The text books of earlier times were invariably modelled on English ones and the presentation of an altogether alien and strange atmosphere in English garb had justly been deplored.

Messrs Longmans of Bombay have just issued a number of books suitable for Indian schools and treating mainly of Indian themes. "Rama and Sita," "The Boyhood of Krishna," "Tales from Panchatantra," "Romantic Tales and Legends," and "Heroes from Indian History," etc., all bearing on Indian scenes and characters. They are selected in five grades of difficulty and the charm of the series is enhanced by appropriate illustrations from the paintings of Ravi Varma. Messrs Longmans are to be congratulated on the successful achievement of a work which should have been the patriotic enterprise of an Indian publishing house.

The Writers' and Artists' Year Book 1914

A & C Black, London—1s/

This book is designed to meet the demands of the amateur journalist. It teaches the young writer or artist what kind of work is required by thousands of papers and periodicals and how to find a suitable market for his ware. Young and inexperienced penmen who seldom fail to complain of want of sufficient public appreciation will do well to seek guidance on their business side from this invaluable book of reference.

New Readers *Messrs Macmillan & Co, Bombay,*

Messrs Macmillan's four volumes of "New English Readers," "the High School Grammar," and "First Lessons in the History of England and India" serve a valuable purpose. Both in method and selection these tiny volumes leave nothing to be desired and we commend the series to the notice of Indian High Schools.

Biology by Prof W. D Henderson, M A—*Peoples Books Series—T C and E C Jack, London and Edinburgh*

The book under review gives a clear idea of the elementary principles of the science of biology to the lay reader. It is certainly not easy to compress even the elementary principles into such a small volume as this with any profit to the reader, but the author has accomplished this work with wonderful success. The exposition is perfectly lucid and the author has displayed considerable skill in gradually leading the reader up to the main points of controversy.

A Course of Elementary Practical Physics Parts I and II—*By H V S Shorter Clarendon Press, Oxford*

This is an attempt to combine the two current systems of science teaching, viz, the lecture method and the heuristic method. The course, though comprehensive, is suggestive enough. The wise teacher may make a suitable selection out of it. At various stages of the course, questions and calculations have been set to enable the pupils to apply their knowledge of the scientific principles already learnt. Enough writing space has been left underneath each question and these books might serve as permanent records of the pupils' practical work.

Guide to Bangalore and Mysore Directory *Edited by J H Morris, Bangalore Rs 4.*

We are glad to see the Directory again after the lapse of a couple of years. This is the ninth edition of the book and is thoroughly up to date. The fresh matter incorporated in the present edition includes the New Mysore Treaty with the full Schedule attached thereto and the reader will readily appreciate the few illustrations that are also given in this volume. The companion map of Bangalore appended to the book will be found useful. Altogether the compilation is a valuable guide to Mysore and Bangalore in the literal sense of the word.

The Report of the Eighth Industrial Conference 1912 *The General Secretary of the Industrial Conference, Amroath (G A Natesan & Co, Madras) Ps 28*

Under the editorial supervision of the Hon Rao Bahadur R N Mudholkar, the indefatigable General Secretary of the Indian Industrial Conference, the Report of the proceedings of the eighth sitting has since been presented to the public. The Report comprises some five hundred pages of valuable material for a critical study of Indian Economics in varied aspects. Besides an intelligent summary of the actual proceedings of the Bankipore session and a resume of the industrial progress during the year, more than a score of papers on topics of technical and economic interest from experts on the respective subjects are also appended. Every one interested in the economic well being of India would do well to have a copy of the Report on his shelf for ready reference.

Who's Who 1914 *A & C Black, London 15s*

Every year the now issue of Who's Who is bigger and better than its predecessor and becomes more and more indispensable to one who takes any interest in contemporary affairs. The current issue contains about twenty five thousand biographies and is a marvellous compendium of concise and authoritative information relating to the leading personalities of the time, all the world over.

Who's Who in Japan 1913 *Bj Shunjiro Kurita Who's Who in Japan Office Tokyo*

This is the second annual edition of this work and the Editor has succeeded in compiling a record of contemporary Japanese celebrities much in the manner of the London Who's Who. One important feature of this work is the large number of photos appended to this volume and Mr Kurita has made the book as complete as possible despite the difficulties attendant on a new venture of this kind. We trust that the "Who's Who in Japan" will be a permanent annual feature.

Diary of the Month February-March, 1914.

February 22 A party of eighty Scandinavian Members of the Salvation Army left for India to day from London.

February 23 The Rev C F Andrews sailed for England to day.

February 24 The Indo Ceylon Connection was opened this morning with due ceremony by H E Lord Pentland and Sir Robert Chalmers.

February 25 A Meeting of the Imperial Legislative Council was held this morning with H E the Viceroy presiding.

February 26 Mr Gandhi, in a message to Mr Gokhale, says that the Rev C F Andrews has spread a spirit of sympathy all round, and has contributed much towards a speedy settlement.

February 27 An exhibition in connection with the All India Vedic and Unani Tibbi Conference was opened to day at Amritsar.

February 28 A deputation of the Sikhs waited on Sir O Moore Creagh, the Commander in Chief at Delhi, and presented him with a farewell address.

March 1 The death is announced of the Earl of Minto.

March 2 The meeting of the Imperial Legislative Council was held this morning under a depressing atmosphere and a message of condolence was sent by the Viceroy on behalf of the Council to Lady Minto.

March 3 H E the Viceroy opened the Chiefs' Conference to day at Delhi.

March 4 H E the Commander in Chief and Lady Creagh had a magnificent send-off from the people and Garrison of Delhi this morning.

March 5 The Report of the Finance Commission was published in London to day.

March 6 *A Gazette of India Extraordinary* published to day announces that H E Sir Beau champ Duff has been appointed an extraordinary Member of the Viceroy's Council from the date of his taking charge as Commander in Chief in India

March 7 A Meeting of the Imperial Council was held this morning with the Hon Sir Har court Butler in the Chair

March 8 An animated discussion took place in the Calcutta University Senate in which Sir A Mukerjee's recommendation to appoint 27 Indians carrying Rs 10 000 monthly to Assistant Professorships, was carried, the appointment lasting for 5 years

March 9 The Directors of the *Bombay Gazette* have decided to wind up the concern, both news paper and job press, and there will be no further issue of the paper

March 10 An India Army Order Special states that H E General Sir Beuchamp Duff, генерал-майор, assumed Command of the Forces in the East Indies on the 7th instant

March 11 The Indian Congress of Mombasa passed a Resolution "adopting the fundamental principle of the right of Indians now and henceforth settled here to complete and full equality of treatment"

March 12 The Bombay Municipality entertained the Governor at a dinner in the Corporation Hall to night

March 13 At to day's Meeting of the Punjab Legislative Council, the Hon Mr Mant presented the Financial statement of the Province

March 14 The *Times* announces a forecast of the Report of the South African Commission and urges a peaceful settlement

March 15 The Government of Bombay have issued a pamphlet entitled "Mahomedan Education—Recent Developments in the Bombay Presidency," in which the special arrangements made in the past few years to meet Mahomedan educational needs are detailed

March 16 H E Lady Hardinge laid the foundation stone of the Women's Medical College this evening at Raising in new Delhi

March 17 H E the Viceroy announced in the Council the publication of the Report of the South African Commission and expressed his gratification at a satisfactory settlement

March 18 H E Lord Wellington addressed a meeting of the citizens of Bombay on the formation of a society in aid of the released prisoners in the Presidency

March 19 The *Daily Telegraph's* correspondent from Johannesburg reports that a Mahomedan deputation waited upon Sir Benjamin Robertson and requested that the Government would recognise the religious aspect of the marriage, divorce and succession laws according to the Koran Sir Benjamin Robertson said that he would lay their request before the Viceroy

March 20 Their Excellencies the Viceroy and Lady Hardinge arrived in Bombay and were presented with an address of welcome by the Corporation, in the Town Hall Lord Hardinge made a suitable reply

March 21 This morning His Excellency opened the new Alexandra Docks, the foundation stone of which was laid nine years ago when His Majesty visited India as Prince of Wales

Her Excellency Lady Hardinge left for Europe in the P & O *Macedonia*

March 22 Thirteen of the Indians charged with public violence at Esperanza have been sentenced to six months' hard labour

TOPICS FROM PERIODICALS.

The British Question in South Africa

Mr J H Polak, J P, the father of that well known and self sacrificing advocate of the South African Indian cause, Mr H S L Polak, has contributed to the January issue of *The Asiatic Review*, (formerly the *Asiatic Quarterly Review*) a brief but spirited criticism of the British Indian question in South Africa. After quoting the famous pronouncements of Lord Selborne and Lord Lansdowne regarding the South African Indian question Mr Polak indignantly points out —

All this tall talk about the rights of British Dominions to manage their own affairs, whilst excellent in theory, is ridiculous in practice especially in view of the fact that all British subjects, without regard to colour or race should receive equal treatment within the British Empire. Where is the advantage of being a British subject if one does not receive this equal treatment?

The chief reason urged by the South African whites is that the Indians work for next to nothing, that they are content with a very low standard of living, and that they do not add to the wealth of the community amongst which they reside. Mr Polak dismisses this argument in one short sentence "This is all nonsense." Mr Polak adds —

We are dealing with South Africa. South Africa's mercantile population consists largely of a horde of cosmopolitan European adventurers—Russian, Polish, Italian, Galician, Hungarian, Spanish, and Portuguese. These people are engaged in trade and commerce—some as merchants, some as importers and many of them as hawkers and traders. Being whites no question is asked of this class no standard of morality is fixed, and upon their mode of living and of acquiring property no restrictions are placed.

Upon the hard working, sober, and industrious, British Indians, all sorts of conditions are imposed. They may not acquire property with the Union of South Africa, they are not allowed to ride on the railways except in carriages labelled 'for coloured people', in hotels restaurants, and places of amusement they are not tolerated except as servants, ordinary citizens rights are denied them, and in the face of all these disabilities, it is urged against them that their standard of living is an inferior one.

The writer very justly points out that other colonies can point to a longer and wider experience

of the Indian cooly, and in their case the Indian has proved not a difficult problem, but an exceedingly valuable asset. He cites for instance the case of British Guiana —

Take British Guiana. For more than sixty years the imported Indian coolie has been found in Demerara a source of strength—physical, moral, and financial. The colony owes a debt to him which it is ever ready to admit, and although at the end of his five years' residence he is entitled there to a back passage to India, he is, in many instances, resolved to settle in that colony, and to day he represents 40 per cent of the population, which comprises Europeans, Negroes, and even Chinese.

Unlike his fellow countrymen in Natal the immigrant in British Guiana suffers from no disabilities. Every profession is open to him, he can exercise the franchise, he can sit in the Legislature. In no case are the demands of the Constitution excessive. He is a British subject, with all the rights of a British subject. His English trade competitors are content to regard him as a business rival, and to meet his rivalry as they would that of a fellow countryman.

A just tribute is given to Lord Hardinge, the Viceroy of India, for his spirited protest against the treatment of Indians in South Africa. The writer sincerely hopes

that now that the matter has been brought home, the Government there will use its best endeavours to remove this, the greatest of all stigmas, against the British name in South Africa seeing that the whole plame for this treatment rests with the Home Government.

The Future of Asia Minor

Mr Philip Price writes hopefully, in *The Contemporary Review*, of the future of Asiatic Turkey.

Speaking of the Bagdad Railway, Mr Price thinks that this will in itself prevent any artificially organised reprisals—otherwise, massacres—between Mohammedans and Christians, he also pays a compliment to the good influence of the Germans, and foresees that future peace can only be secured by the introduction of European officials. Mr Price suggests that the choice should be made from Sweden, Holland, and Belgium in order to avoid the rivalries of the Great Powers. The writer concludes —

Previous attempts to introduce foreign officials into Turkey have failed because of the lack of sympathy between Turk and European. Mutual hostility, based on religion, has created a barrier which up to now has been insurmountable. But the days are at hand when Europe will realise that Islam and Christianity, so far from being enemies, are but different aspects of the same great fundamental truth.

The Importance of Archæology

Mr Gauranganath Bindjopadhyaya M.A., in a very learned and interesting article in a recent number of the *Modern Review*, traces the relation between history and its most valuable handmaid Archæology and sets forth the importance of Archæological Research in India.

The historian's function was originally to seek after knowledge (*historia*) and it is only later that the historian has become (*historikos*) the reciter of stories. From the days of Aristotle to modern times, history has been a form of literature and it is only in the scientific environment of to-day that we have come to recognise the two distinct operations of history—scientific investigation and literary presentation.

The advance in the scientific branch of history in the 19th and 20th centuries was one of its greatest achievements and the scientific explorer can now read history from the dust heaps of Zol-el-Amarna or Abydis or Nimrod. The earliest prose origins of history are the inscriptions. Their permanence however depends upon the durability of the substance on which they are inscribed. They are again sealed to all but to those who know how to decipher it.

Next to the inscriptions are the early chronicles—

These are of various kinds. Family chronicles preserve the memory of heroic ancestors whose deeds in the earliest ages would have passed into the keeping of the bards. Such family archives are perhaps the main source for Roman historians.

The ultimate interest of Archæology rests not on the study of ancient documents so much as on the human story to which this bears witness and the phases of culture and civilisation through which mankind has passed.

The function of Archæology is thus described.

To know a people thoroughly well to sound its soul's very depths the hidden sources from which springs creative force it must be surveyed and narrowly examined in the several phases that went in the making up of its complex existence all the wealth and variety of those peculiar features which determine its personal being. To do this is the work of Archæology. The

Archæology of a historic period is capable of illustrating and supplementing the records of contemporary historians by disclosing a multiplicity of unchronicled details relating to the common life of the people of which we should have been otherwise left in ignorance.

The author next traces the origins of Archæology. It originated first in the 18th century. General Archæology is however the creation solely of the 19th century. On one side it springs from the decipherment of the Egyptian hieroglyphs unveiling a remote history. Then we have the systematic excavations in the Delta of the Nile and in the valleys of Mesopotamia.

The materials of the science of Archæology are the relics of human life of all former ages. Let us now turn to the subject of Archæological Research in India.

The Archæology of India must ever be a subject of abiding interest to Orientalists as forming the basis of research in connection with Sanskrit literature in its bearings on Indian History. And that literature containing so very little of a properly historical character greatly enhances its relative importance as compared with the investigation of the monumental remains in any other country in the world. There was no Herodotus or Strabo or Pausanias, and we learn more of history and ancient geography of India from the accounts of the Greek ambassadors at the court of Pataliputra and the two Chinese travellers than from the whole vast field of Sanskrit literature. But the building up of inscriptions and caves are numerous and ancient and their evidence is perhaps as full and explicit when rightly interpreted for its history as almost those of every other nation except Assyria. Hence it is that a scientific survey and delineation of them is indispensable to the proper study of national history as well as to the tracing of the development of its Art and Architecture.

The writer gives a brief sketch of the history of Archæological Research in India.

A succinct account of the Archæological Research in India will not be here out of place. The foundation of the Asiatic Society of Bengal in 1784, by the illustrious Sir William Jones with such able coadjutors as Charles Wilkins, Henry Thomas Colebrooke, William Chambers, Francis Gladwin and others marked a new epoch in the systematic study of the History of India. Its noble example was followed at Bombay by Sir James Mackintosh in 1804 and in Madras by Sir John Newbold the Chief Justice in establishing Asiatic Societies. Among the more notable contributors to our knowledge of Indian Archæology must be mentioned Dr Francis Buchanan Hamilton, the Superintendent of the Statistical Survey of Bengal Presidency in 1807, Colonel Colin Mackenzie C.B. Surveyor General of India in 1817, M. Jaquet the first author of the *Corpus Inscriptionum* and Mr James Prinsep the indefatigable labourer in the domain of Indian antiquities.

The great exponent however of Scientific Archaeology as applied to Indian monuments was the late Dr James Fergusson, D.C.L., LL.D., Ph.D., F.R.S., 1843. His surveys embraced nearly all the rock cut temples of India then known and all his journeys were undertaken for the sole purpose of antiquarian research and this mode of treatment was on new and scientific lines. His "History of Architecture" has taken a pre-eminent position and importance in the estimation of oriental archaeologists.

The ideal that the devoted student of Archaeology should keep steadily before him is sketched with keen historic insight.

The salient fact to be gathered from the foregoing brief historical sketch is that Archaeological activities in India were originally turned into too narrow a path. They primarily aimed at research, instead of at conservation, as if oblivious of the fact that research is a work that can be taken up equally well at any period by any qualified person or organization, with or without official aid, whereas conservation in these quick moving times is a duty of urgency devolving upon the Government of the day with the certain knowledge that no future solicitude will be able to repair the consequences of past neglect. Further it appears that even the research work, brilliant though it was in scholarship was begun without system and continued in a desultory manner, entirely omitting large and important parts of the country. Usually we may see how after many years opinion has at last swung round bringing conservation uppermost for the time being and until the task has been discharged, but still allowing to exploration, excavation and epigraphy.

Social Legislation in India.

Mr. H. Narain Rao has a thoughtful and suggestive article on the above subject in the February number of *East and West*. The time is particularly opportune for a consideration of this question, for more measures than one of social legislation are occupying the attention of the Madras Legislative Council and social conferences have been year after year clamouring for legislation on some social questions.

Social Legislation may be prohibitory, permissive, and merely declaratory. In the case of an Act like the Anund Marriage Act, all that is asked of the Legislature is the declaration of what the true law is and the removal of all doubt regarding it —

The most competent opinion on post puberty marriages of girls among the higher castes of Hindus is that they are not contrary to the Shastras. But if legislation to remove doubts should be demanded, though it would be mischievous at the present stage to raise any doubts at all, it would be by a declaratory Act.

Prohibitory legislation requires to be handled with great care and caution, for the interference of the Legislature 'may inflame the minds of the ignorant' or the law may prove ineffective when a large number of persons conspire to circumvent it.

The Hon'ble Sir Reginald Craddock has displayed rare and commendable caution in regard to his bill for the better protection of minor girls. But such excessive caution is perhaps superfluous. The mere prevalence of an evil does not necessarily argue the approval of it by the community. Very often the passive toleration of an evil by a community has to be carefully distinguished from active assent. Let us boldly follow up the task so successfully achieved by the Penal Code. The Code indirectly prohibits the dedication of minor girls to temples or Gods. The evils that Government now undertakes to remove are in no way connected with religion and may be combated without fear.

When the Non Conformist declares his dissent, neither the Government nor orthodoxy can quarrel with his reasons unless perhaps he gives some fanciful reason with intent to ridicule orthodoxy. It is, however, desirable that the declarant should not be at the mercy of the Registrar, and that the Legislature or the Government should formally authorise the addition of an explanation. If a concession of this nature is asked, there is no reason to believe that it will be refused.

The Non Conformists' Marriage Act of 1872 is an excellent example of a permissive piece of Legislation. No person professing a religion can look to Government to free him from the obligations which that religion imposes. The Government is pledged to religious neutrality and cannot well defy orthodoxy while the protestant individual is free to make his compromise with religion and effect a reconciliation with orthodoxy.

As the late Sir John Jenkins said, the right of stating what those obligations are, pertains to the orthodox interpreters. If the dissenter can manage to effect a compromise with them, he may do so, but the Government cannot interfere and dictate a compromise. This view of religious neutrality was explained by Stephen more than forty years ago, and has recently been made still clearer.

If legal monogamy is introduced among orthodox Hindus by permissive Legislation, the prejudice against divorce will have to be given up.

Labby on Gladstone.

A recent number of the *Truth* republishes an old character sketch of the great English statesman from the pen of the late Mr Henry Labouchere. "Labby" begins by comparing Gladstone with Disraeli and says that the personality of the former was so all pervading that the void created in the House of Commons by his retirement from public life was surprisingly tremendous. Disraeli was indeed a Parliamentary tactician of singular command but Gladstone "was a better Parliamentary leader than Disraeli. He never failed to raise the tone of a debate, Mr Disraeli never succeeded. No one felt certain that the Tory Leader was in earnest, no one ever doubted that Mr. Gladstone was."

"Labby" then pays a tribute to Gladstone's patience and diligence, his knowledge and memory, the subtlety of his mind and the amazing resources of his rhetoric. He continues—

Mr Gladstone rather gave voice and expression to the aspirations for the reforms with which his name was connected than was the source of these aspirations. The natural tendency of his mind was conservative but when he had convinced himself that the demand for a Liberal reform was legitimate, duty got the better of inclination, and he became its exponent. Thus he kept pace with the development of the Liberal Party into a Radical Party.

As impractical statesman he was called. Never was there a more practical one. No one can imagine him with a Parliamentary majority at his back ploughing the sands of the seashore. Ambitious he was. But it was not the ambition for office. Office was with him but the means to give effect to his convictions, and place, power, and popularity he was always ready to risk for the attainment of his high aims.

"Labby" concludes characteristically enough. Was Gladstone a man of genius? The distinction between genius and ability of the highest order is rather subtle, and the dividing line is too delusive though marked enough. Says Labby—

Although many have sought to define genius, no one has succeeded. I can only explain where the distinction comes in by citing two men—Lord Chatham was a genius, Sir Robert Peel was not. In this sense Mr Gladstone was rather a man of the greatest mental capacity than a genius. This probably will be the verdict of history. It will be impossible to convey to future generations this personality that raised him above all his contemporaries and invested him with a royalty, by the side of which kings and such like accidents of birth were mere pigmees.

The good that he did was accomplished by persistent effort, and covered a world wide field. Such effort does not so much appeal to the popular imagination of posterity, as does some one great and heroic action, or a devotion to one single aim to the exclusion of all others.

But what is the value of posthumous fame? This planet is but an insignificant spot in the universe—so small, indeed, that it cannot even be seen by the inhabitants of the millions on millions of globes that surround it. Its very existence counts but a second in the eternity of time. We know that, as it had a beginning, it is destined to have an end, and then the human race will be a thing of the past. What the French preacher said when pronouncing an oration over the dead "Grand Monarque" is applicable to the greatest and the noblest of all that ever have lived or ever will live "God alone is great, my brothers."

Education, in Germany

In the January number of the *Fergusson College Magazine*, Dr P D Gune has an interesting sketch of education in Germany, especially regarding the condition of students and examinations. Those accustomed to the ways of Indian universities may expect an elaborate examination to cumber the German educational system.

To begin with, there is no University entrance examination. The University is satisfied with a school leaving certificate after the completion of the nine years' secondary course. It has rightly entrusted that part of the business to the secondary schools or *Gymnasiums* and has implicit faith in their able management and the high character of the standard maintained in them.

At the University, the student is free to choose his own subjects and lectures. The German student is justly proud of his "Lernfreiheit," even as the Professor's pride is 'Lehrfreiheit' (1 e.), freedom to teach. The student has no ordeal of grinding and soul killing examinations to face nor is he hampered by an ambitious and ill assorted course of studies, such as is the monopoly of some Indian Universities. From out of the vast field of subjects before him, the student has to take neither more nor less than three. The German student is not aware of the grim terrors and the dull monotony of the roll call. The Professor testifies on the student's notebook that he has taken the course of lectures delivered by him. The question might well be asked—Do German students abuse the freedom given to them?

The learned Doctor answers the question thus

To the question, the answer is in the negative. They do not turn liberty into license because they have learnt to value it during their rigid school course. Again they enter the University when they are quite ripe for it. During the nine years' secondary course which they complete at the age of nineteen—they have got a general grounding in knowledge which a Graduate of our University cannot boast of.

The student has generally to put in three years' work in the University Institute Library, and lecture room, at the end of this period, the student may present his thesis to any two Professors of his faculty and on its acceptance by them, he has to take three orals—the written thesis and the three orals constituting all that is connoted by the term examination.

The intellectual discipline promoted by and involved in the preparation for the Ph.D., is thus described:

It is in the Institute or seminar—the birth place of all research work—that the student works patiently for his Doctor's degree. Here are held the weekly or bi-weekly tutorial classes, where various subjects are discussed by students in the presence of their Professors. Here is done the work of the thesis to be presented to the University for the attainment of the degree.

This work which sometimes assumes the form of intellectual labour simply, is in itself a strict discipline, if such were wanted.

This being the only degree and its attainment rather difficult, it enjoys high esteem in Germany, so that the recipient of it is called 'Herr Doktor.' Herr Doktor every time he is addressed. It is not every one who goes in for the degree, though vast numbers attend the University.

Education of Girls in India

Eleanor McDougall, in the *International Review of Missions* for January writes—

The whole social system of India tells against any education of women which goes beyond the mere rudiments. The intellect of a woman has hardly been recognised as having any rights or claims, and the domestic ideal which is all prevalent in India has been held to exclude the development of any part of her nature other than the emotional and the practical. The custom of early marriage removes the child from school just at the age when an independent intellectual life is awaking.

The Government and Indian Students

Mr H. J. Laskis' article in a recent issue of the *Oxford Fortnightly* strikes a note of sympathy and offers a much needed lesson alike in statesmanship and in common humanity. The writer has no personal objection to the Protector than whom, he is assured, no more admirable official could have been chosen. But where is the necessity for the interference of the India Office? Are not the university regulations sufficiently stringent? The spirit of freedom and independence long characteristic of Oxford life is at stake. The writer suspects a political motive and he says with emphasis—

It is the fact that the institution is an insult to the self respect of the Indian community in Oxford which makes it objectionable. Since a personal friend can be appointed what need has the Government to interfere? If it is for political reasons then there is surely some less irritating method by which they can gain a knowledge of the opinions these undergraduates hold. It is hardly fair to make use of a method of this kind. Is it not a fact that an Indian student, a man of undoubted ability, and reputation, had his allowance withdrawn by his people under pressure of the India Office, and that on his return to India though he had never spoken on any political question he was yet deprived of his University lectureship? It is a case of this kind which makes one suspect political motives in the institution of a protector. Is not 'detector' a more adequate title?

The writer gives a few examples of the absurdity of the tutelage. A fellow of an Indian University, a head master of an Indian Educational institution and the guardian of his own school going children—such are some of the men who have to undergo the ordeal of the new machinery. He concludes with the following pertinent remarks—

And if the university authorities can deal with Japanese, Chinese, Americans, Germans and Frenchmen, they are capable of dealing with Indians without the unnecessary intervention of the India Office.

I repeat that the whole institution suggests an unworthy political motive. We in Oxford are accustomed to feel proud of the free traditions our university has long possessed, it is not necessary to stain tradition by methods of this kind. If the parents can find their own guardians for their children—however generous the institution of an official may be—it is at the same time entirely gratuitous. When Indian students are legally their own masters, often men of distinction in their own country sometimes the fathers of children the discipline to which this rule subjects them is patently absurd.

Moghul Magnificence

In the course of an interesting article under the general title "Captain Hawkins, the first Official Englishman in the Moghul Court," Mr V Rangachariar, M.A., L.T., contributes to the pages of *The Modern World*, a few vivid chapters on the life and court of the Imperial Moghul. That the great Moghul excelled all other monarchs in pomp and pageantry is a matter of common knowledge. Indeed the first thing that should strike any foreigner who had the privilege of close access to the Imperial court was the extraordinary grandeur and the phenomenal magnificence of both the Empire and the Emperor. The Emperor was of course, the richest man of the time and Jehangir was the richest monarch in the East that Hawkins had seen.

The income from his crown lands amounted to fifty crores. His stables contained 12,000 horses of which 4,000 were Persian, 6,000 Turkish and 2,000 Kashmiri. He had also at his disposal 3,000 elephants, 2,000 camels, 10,000 oxen, 1,000 mules, 3,000 deer, 400 hunting dogs, 100 tamed lions, 500 buffaloes, 4,500 hawks, 10,000 pigeons for flying sports and 4,000 singing birds. For his personal use alone Jehangir had 300 elephants. These huge beasts, with their gorgeous trappings in gold and velvet, their eight or nine pages and their young ones, provided a magnificent sight to behold. His daily personal expenditure amounted to Rs. 50,000 while that of his extensive harem amounted to Rs. 30,000. The finest gems and jewels of the world were in his treasury. Hawkins gives an interesting description of the rubies and chains of pearls, the corals and chains of emerald, the gems and ornaments of the Emperor and his 300 ladies, of whose four were chief queens. The collection of precious stones was a menial with the Emperors of Hindustan, and thousands of pounds were sometimes spent on a single diamond. The ornaments of one day were different from those of the next day. The work of magnificent art was sometimes incongruously combined with the instrument of destruction. Hawkins says there were in the possession of the Emperor, 2,200 swords of Almasia blades with trills and scabbards set with divers rich stones, 500 golden saddle drums, 1,000 gold and silver saddles, 20 state umbrellas, five chairs of state, two of gold and three of silver, 200 rich mirrors, 100 wine-cups, 500 drinking cups inlaid with precious stones, etc.

The writer continues that the Emperor took a personal interest in his enormous wealth and was proud to inspect all these magnificent riches from time to time. He had even a systematic way of doing things. There was a method yet in his

mania. Hawkins tells us that the animals, jewels and other belongings were divided into 360 parts and each day of the year was devoted in turn to the examination of one particular section. Nor was the magnificent household the only concern. The camp shared the personal supervision and vigilant interest of the Emperor.

The Emperor's camp was like a city. The compass of his tents, Hawkins compares to the compass of London. This vast moving city consisted of 200,000 imperial followers. There were 40,000 elephants belonging to him and his nobles of which 20,000 were used in battles. The imperial dresseries were infinite in number and excellent in quality and rapidly and used to go from Agra to Ahmadnagar in nine days. There were 30,000 court and camp officers, including the postmen, gunners, watermen, lackies, horse-keepers, gardeners, boat-keepers, etc. These were paid a monthly salary ranging from Rs. 10 to 31. At a week's parading 300,000 horses were available in the Empire.

A Private University in Japan.

Mr G. Masudar gives in the charmingly got up *Japan Magazine* for January a sketch of the rise and progress of the Waseda University—a movement of the energy and self sacrifice of Count Okuma, its glorious Founder. The increasing influx of students into the universities and the rapidly expanding needs of the Japanese people had led to the inauguration of private universities. In response to the aspirations of the people,—

It was thus that the private universities were launched. Vigorous, original and independent minds like the late Mr. Fukuzawa, who founded the Keiojuku University and Count Okuma the father of Waseda, began their great and lasting work for the education of the nation's neglected youth, and the magnificent success of the great institutions they founded, is the best testimonial to the wisdom and foresight of the founders and efficiency of the institutions themselves.

One of the greatest obstacles to the progress of the University was the suspicion of officialdom that looked upon institutions like this as a menace to the rising generation.

But the noble Count, with his invincible faith in the freedom and catholicity of learning set his face against such views—

He took his stand for the independence of learning, untrammelled by narrow convention and antiquated notions of nationality. He regarded education in Japan

as laboring under the same restrictions that it suffered under the Church of the Middle Ages, he was intent on separating education from feudalism and from clanism."

Convinced of the need for a more thorough and liberal education, he determined to found a university open to all the youth of the land. The institution had to struggle against the inertia of centuries; harrier after harrier was broken down and its prosperity was secured by the services of Prince Ito and by the visit of the Emperor himself—a signal proof of imperial support.

In 1882, the University had 80 students and some seven professors.

"In ten years it had over 80 professors and more than one thousand students. Today the university has one hundred and eighty professors and instructors with more than seven thousand students. Beginning with the two departments of Politics and Law, it has now departments of Economics, Commerce, Science, Engineering, and Literature, in fact every faculty except Medicine, and the establishment of that department is under contemplation."

The success achieved by Waseda, Count Okuma would be the last to ascribe all to himself. Dr. Takatsu, the President, is a power in himself, while some of the Professors who could have commanded a far higher position and income, gladly devoted themselves to the cause of independence in learning.

But behind all and upholding all is the founder himself and his life partner whose presence has been an inspiration to her illustrious husband.

What should be the ideal of the private universities? Not to turn out officials first in an official mould but to turn out *Men* of whom Japan hath most need.

"It is not sufficient for the private universities to be different in policy from the state colleges; they must display even a greater efficiency than the government universities, in general instruction and the moulding of human character. Freedom of learning does not mean absence of direction to the youthful mind, it means, in the truest sense, *education*, the development of the natural powers of youth, and their direction in the wisest and most useful courses. The private universities of Japan are filling a great want; but by even greater efficiency they can fill a still greater want of the nation."

The Unimportance of Politics.

"The Unimportance of Politics" is the arresting title of an interesting essay in a recent issue of *The British Review*, from the pen of Mr. T. M. Kettle who exposes quite cheerily and with abundant wit and humour, all the foibles of the party politician. Mr. Kettle evidently believes that politics is not a serious game at bottom, ruled at best by garrulity and illusion. As he rightly says

The youngest of us has lived through such a succession of "tremendous crises" and "turning points in the march of progress," he has seen the "final ruin of the Empire" accomplished, "civilisation outraged" and "purity of administration poisoned at its very source" so often, and on the other hand, has participated in so many of the "greatest steps forward in our time and generation" that he has become, or ought to have become, somewhat critical and even callous.

Nor is Mr. Kettle disposed to permit sentimental objections against the time-honoured system. The advocates of clean Government with the aid of parties, says the writer, are attempting the impossible.

Nobody knows better than the authors of the League for Clean Government that there never existed, and never will exist in this world an absolutely clean government. There runs through the whole of the material a certain obvious flaw which inhibits any such ideal sculpture—that flaw which is known to the highest science as Original Sin. The devil is not dead, and he does not neglect his business. Wherever you look, whether in the State or in the human organisation of the Church, you are bound to find a leaven of corruption. To suggest that in our time, and not before it, this leaven has become more noticeable and more dangerous is a flat denial of facts of which neither Mr. Belling nor the Messrs. Chesterton would be guilty.

Mr. Kettle recognises, with Lord Morley, that politics is "eminently the province of the second best," and that must serve to satisfy the hyper-critical. Meantime:—

The community at large is amply protected, protected above all by that very palladium of liberty, the Right to Yawn. Freezing, which is merely the yawn of water, will erumbe any rock. Gulliver, in the fable, delivers Lalpupians by the simple process of stretching himself. The national organism best repels outrage not by its spasmodic twitches, but by long, receptive, silent accumulations of force duly discharging themselves in the end in that muscular avalanche of a yawn which is styled a General Election.

The Anti-Bengali Crusade.

In No 6061 of the *Hindustan Review*, an ardent lover of Bengal discusses its present position and answers the criticisms that are oft a hurled against the Bengalis.

"The European mercantile and Government officers have more or less openly started a crusade of exclusion against the Bengalis, which has not been successful merely because the Bengalis are indispensable." What is the head and front of the Bengali's offence?

'That every 'native must be respectful' docile and all that is the gospel of the Europeans and this is what they should unlearn on their part before they can be really respected or loved. The other cause of the anti-Bengali attitude is of more recent origin—political agitation. The Bengalis have been the most forward of Indians in asking for political privileges, and the first year of the National Congress may be taken to mark more definitely than the Vernacular Press Act or the Ilbert Bill agitation their fall in the estimation of their European fellow subjects. Every change in the policy of the administration every concession made to Indian Public opinion every liberal measure granted by the Government is, broadly speaking, traceable to the agitation of the Bengalis, and the people gain roughly repays the European a loss.

The recent phases of political agitation have come as a god send to the deniers of Bengal. Every bomb that bursts or every plot that is suspected is made a pretext for holding the Bengali up to ridicule. Does the existence of one or a few Pankhursts prove that every woman in England is a militant suffragette waiting to set fire to the Chancellor's house or blow up a portion of London?

It is amusing to learn how the Bengali is repressed. He has a keen intellect and intellect is depreciated, "he can defy competition in examinations, and success at examinations is discounted. He can adapt himself to his surroundings, so adaptability is no qualification, he is getting educated, so education is a curse. On the contrary virility in which he is somewhat wanting is in demand.

The taunt that the Bengali makes a good public servant or a pleader but is good for little else is unjust, for, given opportunities, he can show his adaptability for everything.

England's Neglect of India

In a recent issue of the *Graphic* appears an article on "Our Interest in the East," which is stated to be written by a "Young Man in India." We subjoin a number of remarkable passages which it contains.

No one can deny that the Englishman at home is as bee-mingly ignorant of his Empire in the East, and as fully wanting in a sense of imperial responsibility. Gradual realisation of the fact is one of the most depressing features of a return to the homeland after long sojourn in the East.

Throughout our Eastern possessions we take the "native" naked from the mud of his rice field, we teach him to read and write, we tell him to eat, clothe himself at table and converse like ourselves, to imitate and emulate us in every way. We let him adopt our manners and customs, we speak to him of justice and freedom of Christianity and equality in the sight of God and when the product of this forced civilisation turns to us and says 'I have done all you have told me to do. I am now a civilised being. I know political economy and I have taken the same degrees as you, I let me dine with you and let me have a share in the Government of my country,' we cannot satisfy him. It is well for the East that we cannot, but the murmur rises against us, and ill feeling grows and descends to the masses of the people and in the end the sum of their acquirements is hatred and scorn of their benefactors.

Not only in India but in every one of our Eastern Dependencies, hatred of the white man is becoming synonymous with education, and yet we have to govern not by the sword, but by making the ruled rule. It is folly to suggest solutions for problems such as confront us with regard to education is the East. There is too thing left for the Englishman to do. At home and in the East he must allow himself to see and understand the point of view and the outlook of the educated "native," and teach him to understand the problems that confront his rulers. Although East and West may never meet, there is much unnecessary misunderstanding in what divides them. How often have a few words of confidential talk and a little friendly interest in the careers of young 'natives' saved them from the ranks of the reactionaries? And how often has thoughtless arrogance at a critical moment originated life-long bitterness and hostility? The secret of British power is individual personality, and on it is alone depends the weathering of the storm and the secure laying of a foundation to the future happiness of millions.

QUESTIONS OF IMPORTANCE.

Government and the Schools *

BY

THE REV G MILBURN

In such a country as India there should be two heads under which Government should classify all political and semi political cases with which it has to deal. The first head would be 'Normal'. In normal cases the primary aim of Government tends to determine the policy to be adopted. Now what is the aim of all Governments? Surely it is that a worthy, happy, and honoured life may be shared by as many as possible in the land. If we commence with the principle that the primary aim of Government is to control the people, we commence with doing the latter a wrong. If we commence with the principle that it is sufficient if the people are given the material benefits of civilization, we do them a wrong. A wrong is done so long as it is the aim of Government to do less than to promote a worthy and honoured life in the community. What makes life worthy, what makes it deserving of honour, it is for Government itself to consider.

In pursuing this end the rule must be. Respect the self respect of others, and especially those in subordinate positions. This is above all necessary when a whole race is for a time politically subordinate to another, for some kind of freedom is necessary to self respect and to all manliness of character. If a nation is educated to be terrible and abject, it will never either be honoured or worthy of honour. There are people who have developed a state for controlling everything by order of Government. With them it is always a little more control by Government here and a little more control by Government there. When ever anything is not quite as it should be they straightway wish to apply their one stock remedy—more control by Government. But this pro-

pensity cannot legitimately be indulged in normal cases. The harm it does in demoralizing a race more than counterbalances the possible advantage of more business like methods. This holds good to a certain extent even in non political matters even, that is to say, when it is a mere question of method and efficiency. But when circumstances are such that people feel that it is not a mere question of efficiency but an attempt on the part of Government to debase their manhood in order the more easily to rule over them, it is far worse. In 'Normal' cases the rule must be to avoid any methods which would be likely to lead to such a result, even though they might in other respects be convenient.

The second head is 'Special and Urgent'. In such cases despotic methods, so long as they are the outcome of a despotic spirit, are perfectly justified. The question as to the influence of the press a few years ago was such an instance. It was a question of either Yuganterism (I am referring to the popular reputation of that paper, I confess I do not know how far it was deserved) or a stringent Press Act. Yuganterism was far the deadlier evil of the Press Act deportations, and the other of the two, and personally I approve exceptional means for dealing with special occasions which really had become urgent and dangerous. I am aware that by saying this I am blackening my character in the eyes of many Indian friends. Even apart from the inconvenience caused by sedition to Government, sedition is a vice that can only do harm to the national spirit, and even constant 'criticism and complaint not amounting to sedition is a form of self indulgence that is nationally enervating and weakening. But to apply the methods suited only to special and urgent cases to normal cases is tyrannical. Government ought to feel morally bound to treat a case as normal, and therefore on Liberal lines (unless they are prepared to openly and consciously classify it as special and urgent).

* From the *Statesman*, Calcutta

Above all is this true in the sphere of education. Fear of inspectors and magistrates on the part of head masters, lest their pupils should not be allowed to appear at the examination, attempts to propitiate these dangerous magnates by flattery and self abasement, insincere exhortations to loyalty and an excessive display of English flags, royal pictures and the like, indiscriminate and disproportionate punishment whenever there may be cause to fear that some Government officer may have been offended by some petty schoolboy misdeed—to bring up boys or girls in such an atmosphere as this is to poison the springs of national life.

I have been a head master myself. I tried to teach my boys to love their country but to love it consistently with the wider love to all mankind, and to bear no malice nor hatred in their hearts towards other races, but rather to make allowance for their faults. I tried to show them that sedition was bad, that it only led to restriction of freedom, that it occasioned an enormous outlay of money at the expense of the people in unproductive ways which might otherwise have been spent on national benefits, and that it leads to further secondary evils of various kinds. But I did not make any use of Union Jacks, for I was ashamed to flourish the symbol of Imperial fellow citizenship before people who participate so little in it themselves. In their eyes it might appear rather as the symbol of the subjugation of their nation by a foreign race and to flaunt the symbol of subjection before the subjugated and make 'shout hurrah' thereto (some of them might look at it in this way) is at least detestably bad taste. Indians will be spontaneously loyal enough when fellow citizenship with ourselves is felt by them to be a reality.

The Indian Press Act, 1910

The following appeal, signed influentially is published in a recent issue of *India*

The news which is continually arriving from India of the confiscation of newspapers and printing presses affords evidence of a serious state of things which is not receiving the attention it requires in this country. While recognising that all proper steps must be taken to deal with incitements to violence and disorder, it seems clear to us that the provisions of the Indian Press Act of 1910 are being used on a scale and in directions which were not contemplated when that Act was passed. The publication of criticism of the action of local authorities, and even the expression of sympathy with the misfortunes of such Moslem States as Turkey, Persia, Tripoli, and Morocco, have been made the excuse for the most drastic repression.

It is stated that since the introduction of the Press Act there have been twenty eight cases dealt with of which twenty two represent Moslem organs, and in twenty one instances newspapers have ceased to exist either because the presses have been confiscated or because the good conduct security demanded has been too onerous. In the other cases, the securities demanded have been paid sometimes by public subscription. More than a dozen forfeitures, either of money or of presses, have occurred during the last few months.

The Press Act authorises action without judicial proceedings, and should an appeal against the orders of the Executive be lodged we have the authority of the Chief Justice of Bengal for saying that "his powers are of the narrowest that even if an illegality has been committed he has not the power to rectify it, that his "ability to pronounce on the wisdom of the executive order is withheld," and that any chance of redress is 'almost hopeless'. These opinions are extracted from his judgment in the case of the confiscation of the pamphlet "Come over Into Mace

donia and Help Us, and in the same judgment it is definitely stated that the Press Act is being used for purposes for which it was never intended, that its drastic penalties are inflicted upon men of position and repute, that conviction under it implies no stain upon the character of the accused and that its operation "would certainly extend to writing that may even command approval."

The sting of these judicial comments is intensified by the fact that when the Press Bill was under the consideration of the Government of India, the Hon. Mr. Sinha who was in charge of the Bill, speaking on behalf of that Government, emphatically declared that an appeal to the Civil Courts had been introduced into the Bill in order to afford an effective safeguard to the independence of the Press.

We wish further to draw attention to the fact that both the Indian National Congress and the All India Moslem League have passed strong resolutions calling for the repeal of this particular Act, though not, of course, of any measures under which incitements to violence may be dealt with, and that influential public meetings of protest have been held all over India.

We therefore make an earnest appeal to the public of this country, in whose name and by whose authority the Indian Press Act is administered, to demand such an immediate alteration of the law, whether by amendment or repeal, as will put an end to the abuses which have accompanied its operation.

Edward Lincoln (Bishop)

Courtney of Penwith

Percy Alden (M.P.)

W. C. Anderson (late Chairman I.L.P.)

E. S. Bessly (Professor)

E. N. Bennet (ex-M.P.)

M. M. Bhownaggee (K.C.I.E., ex-M.P.)

Wilfrid Scawen Blunt

Hypatia Bradlaugh Bonner

Herbert Burrows,

W. P. Byles (M.P.)

Edward Carpenter,

J. Latin Carpenter (Litt. D. Principal, Manchester College, Oxford)

H. G. Chubb (M.P.)

G. B. Clark (ex-M.P.)

John Clifford (D.D.)

J. R. Clynes (M.P.)

Henry Cotton (K.C.S.I., ex-M.P.)

H. E. A. Cotton, L.C.C.

Edward Dalgado,

Bhugwandin Dube

Sophia Duleep Singh (Princess)

G. J. H. Evans (Surg. Gen., C.B.)

A. G. Gardiner ("Daily News and Leader")

J. Fredk. Green (Sec., International Arbitration and Peace Society)

G. G. Greenwood (M.P.)

W. Douglas Hall

H. B. Hanna (Colonel)

J. Ken Harrie (M.P.)

Frederic Harrison (D.C.L.)

L. T. Hobhouse (Professor, University of London)

J. A. Hobson

Bernard Houghton (I.C.S., retired)

Harry Jones ("Daily Chronicle")

C. E. Maurice

William Markby (K.C.I.E.)

H. W. Nevins

J. M. Parkes

Ernest Parke ("Daily News and Leader")

G. H. Perris

Herbert J. Reynolds (C.S.I.C.S., retired)

V. H. Rutherford (ex-M.P.)

A. MacCullum Scott (M.P.)

W. H. Seed

G. Bernard Shaw

N. P. Sinha (Major, I.M.S., retired)

Francis H. Skrine (I.C.S. retired)

Herbert Snell (Secular Education League)

Philip Snowden (M.P.)

S. H. Swamy (President, Positivist Society)

T. Fisher Unwin

Jane Cobden Unwin,

A. J. Wilson ("Investors' Review")

Sidney Webb

W. Wedderburn (Bart., ex-M.P.)

H. G. Wells

UTTERANCES OF THE DAY.

Lord Morley on Books

Lord Morley of Blackburn, Chancellor of Manchester University, was presented in the Whitworth Hall of the University with his portrait, which has been subscribed for by the members of the Convocation.

Lord Morley, in his address, after acknowledging the kind expressions which had been used of him, said that the time had come to him if he was not too bold in assuming that he had the choice, when a man cared far more for being liked than for being admired. He continued —

It has been a long tradition with the old English Universities to choose for their Chancellor men associated with responsible public service and responsible civil duty. Oxford has been especially political. In her list she has had two figures so conspicuous in national history as Oliver Cromwell and the Duke of Wellington, though I fear the first of the pair was the very reverse of free choice. And there is no harm in recalling that the present Oxford Chancellor, who accepted our honorary degree on the day of my installation, stands in the front rank of Parliamentary orators, and has held with high distinction one of the most exalted posts in the administrative service of the Crown. I have only had two predecessors in this chair, the Duke of Devonshire and Lord Spencer, and I make bold to say that you could have found no two public men of their time—I care not how plain or how exalted their station—not even Cobden and Bright, whose standard of civil duty was higher, more single-minded, more unselfish, nor with an ampler share of those sterling qualities denoted by our brave Lancashire word “jannock.”

I know few more gratifying signs in public and practical life than the readiness and generosity with which municipal bodies and wealthy mer-

chants and manufacturers all over England have thrown themselves into the erection and maintenance of Universities and collegiate institutions. The names of merchant princes, so to call them, who have given indispensable material aid and zealous social support to your University are well known to you. This afternoon it is my duty formally to open more extensive and convenient quarters for the Christie Library. To ascribe the wonderful growth and development of the University to outside munificence and energy, as if that were all, would be to do a great injustice to the devotion, skill, and perseverance with which a long series of distinguished teachers in every walk of knowledge have spread the light, kindled and satisfied love of knowledge, and raised Manchester to its eminence among the younger Universities. The teachers are the soul of a college

CHRISTIE AND WHITWORTH

I like to think of the joint share of men like Christie on the one hand and Sir Joseph Whitworth on the other in rearing this great fabric of which Manchester has such good reason to pride herself. In this place at least you have specially good reason to note that the bookman and the mechanical inventor were alike in their splendid public spirit. Christie must certainly have well known what Bacon wrote to a famous scholar of the 16th century. Let me quote it to you. “To write at one’s ease,” Bacon said to Cysaion, “what other people may read at their ease comes to little. What I want is the wholesome and well-bottomed contemplations that bring a better order into actual life and men’s business, with all the turmoil of it.” Of course I am talking of grave prose, for I count those critics not wrong who say that Goldsmith with his Vicar does more for what is best and kindest in human nature than 100 preachers and 100 sermons. Christie was a Baconian. He was a man of business and affairs. His public interests were wide and they were incessant. Yet Christie was overflowing

with the spirit of the working scholar. He thought nothing of taking a journey from Manchester to Toulouse to verify a reference, or to Lyons to acquire a new fact in the history of 16th century printing. He brought, and all scholars worthy of the name bring, to the acquisition of book learning the self-same qualities as the inventive mind of Sir Joseph Whitworth, his friend and your benefactor, brought with such wonderful results to the planes and rifle barrels and all the rest of his devices of mechanical construction—the same habits of inexorable accuracy, relentless painstaking, close and fixed attention, which, along with good memory and devoted concentration of faculties, are the making of an effective man.

LIBRARIES

Of all provincial cities Manchester is the most amply provided with libraries. You have the Chetham Library, delightfully housed in its old buildings, and one of the first libraries in the kingdom to be thrown open to the public. You have the Rylands Library, which is, I think, beyond dispute the finest library in England, after the British Museum in London, the Bodleian at Oxford, and the University Library at Cambridge. Your city may well be proud of a collection so rich in rare literary treasures, so beautifully housed, so amply endowed, and so actively managed. Then you have in this University the Christie Library, which we are to day extending. It may well be a matter of one of the best sorts of local pride that you in Manchester, possess facilities of access to literary treasure almost equal to such facilities in the metropolis on the Thames. You have not the spires and grey towers and enchanted gardens of Oxford and Cambridge. No body is more alive to the glories than I am. But may I say, without offence to more antiquarian places, that you in Lancashire have something to make up. You have an atmosphere of mother wit—a very keen and active mother wit—and

mother wit is rather bracing compensation for the magic of venerable association.

DIFFERENT SORTS OF READERS

So much for your libraries. How many species are there of the genus reader? Perhaps a short half-dozen.

There is the professional reader, who either seeks fresh knowledge and the fruits of fresh research, or else, at the lower end of the scale, seeks in old books to find material for the rather mechanical manufacture of new ones. Then there is the student arming himself for his coming duel with the examiner. There is the listless, idle reader, who takes a book as a pleasant and respectable sedative, like the smoking of tobacco. Then there are those—I hope the most numerous—who read, if you go to the root of them, on the principle, as it has been put, that your own mind is theatre enough for yourself—who read because books stimulate curiosity, feed, multiply, and enlarge the whole range and compass of your interests and raise a man or a woman to a high level in the general cultivation of their age. The necessities of geography, for instance, are more and more pressing. It is one of the most remarkable features of our day. Six months ago, who of us ever heard of Kikuyu? Not I for one. Yet who knows that this remote spot of most cacophonous name will not take a place in ecclesiastical history as notable as the Synod of Dort, the Westminster Assembly, or the very Council of Trent itself?

UNLEARNING AND THINKING

A great library is a warning, a lesson, a rebuke, to the unlucky people whose minds are constitutionally unable ever to hold more than one idea at a time. It is, or ought to be, a check on the frightful impulse to rush to take angry sides at five minutes' notice on every question, no matter how complex or how delicate, that rises in the morning paper. It is a place for learning, but believe me it is also a grand place for unlearning.

and says a few wisely said that our difficulty in life lies in learning that in understanding.

One main point. The mere presence of one of these great collections of books, scrolls, manuscripts, seems in itself to give a new and almost overpowering significance to them. It was Lord Acton who said that the gifts of historyed thinking were better than historical learning, and I cannot have been wrong when I said that the very sight of one of these vast and treasured arrays, in all departments, tongues, and times of the history of civilized governments, the growth of faiths and institutions, the diverse types of great civil and ecclesiastical governors, the diverse interests of State—is not only in itself a powerful stimulus to the ardent scholar. It amazes, excites, over whelms, like youth's first vision of the waters of the sea. But this is no opportunity for trying to take you on an academic voyage. So with my cordial thanks and much refreshed by an agreeable visit, I will find my way back to Brown's "wholesome and well bottomed content-plumbers" on Navy Estimates.

Morley's Indian Speeches

An Encyclopaedia to date Collection

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INDIANS OUTSIDE INDIA

Indians in Crown Colonies

The Memorandum of Instructions for the guidance of Messrs. McNell and Clominal deposited to the Colonies reporting Indian Labour was as follows:—

The general object of the enquiry is to report upon the conditions of life of the Indian immigrants in the Colonies. The officers should also submit recommendations as to any arrangement which may be considered desirable to promote their welfare.

This general object will involve an enquiry into the following matters *inter alia*,—

(1) The housing of the labourers and the sanitary conditions in which they live.

(2) The adequacy of medical arrangements. In this connection the birth and death rates should be examined.

(3) Whether wages are moderate, hours of work suitable and wages adequate. A comparison should be made between the earnings of indentured labourers and those of free labourers, taking into account the advantages derived by the former in the matter of free quarters, medical attendance, etc.

(4) Whether the administration of justice is fairly conducted and whether labourers meet with any difficulties in prosecuting employers or defending themselves. Whether the penalties imposed by the labour laws are in any case excessive or unsuitable.

(5) Whether the labourers are subjected to undue restrictions, outside working hours, in visiting their friends or places outside their estates, and whether they enjoy sufficient facilities for proceeding to the Protector of Immigrants or to the Magistrate to lodge complaints.

(6) The relations generally between employers and labourers.

(7) Whether facilities are afforded to Indian labourers in the performance of marriage or other ceremonies and in the observance of their religious rites and festivals

(8) Whether repatriations are promptly made and whether immigrants experience any difficulty in obtaining repatriation

II In addition to the general questions enumerated above special consideration should be given to the following subjects —

(a) The excessive number of prosecutions of labourers by employers. It should in particular be considered whether the special measures that are being taken in the different colonies to reduce the number of prosecutions are adequate or what further measures can be suggested

In this connection the desirability of repealing the laws in Trinidad and British Guiana which make the prosecution of deserters obligatory should also be considered

(b) The position of the Protector of Immigrants. Enquiry should be made whether this officer performs his duties satisfactorily and whether the inspectorial staff is sufficient

(c) The terms of agreement which the emigrant is required to sign. It should be ascertained whether the labourers sufficiently understand the conditions of service before they leave India

(d) The use or abuse of the power conferred on employers and police officers by the labour laws to arrest labourers found away from the estates

(e) The position of free Indians. It should in particular be considered whether they receive equal treatment with the rest of the population of the Colony and whether there is sufficient employment open to them. In this connection attention should be paid to the question of the grant of land to Indians on the expiration of their period of indenture. It should be ascertained whether land is generally available for all labourers who wish to settle in the Colony and what extra facilities in this direction can be recommended. And

then matter which should be considered is whether in Jamaica the employment of free Indians is checked by section 13 of the Immigration Act of 1891 which requires the payment by employers of 1s a week to the Protector for every free labourer employed by him who has not completed a continuous residence of ten years in the Colony

(f) Are adequate facilities afforded to emigrants to carry on correspondence with their friends and relatives in India?

(g) Are sufficient facilities afforded for the education of Indian children?

(h) Female indenture. Enquiry should be made as to the working of the system in force in Trinidad and British Guiana under which women are in indenture for 5 years but are required to work for 3 years only. If the system is found to be unsatisfactory, it should be considered whether the best solution would be to return the same period for both sexes, but to relieve women from the obligation to labour for any part of the period

(i) Suicides and immorality on the estates. The allegations made to the effect that the large number of suicides and the prevalence of immorality on the estates are due to the indentured system should be enquired into

(j) Proposed insertion in the terms of service of penal liabilities imposed upon indentured emigrants by the special labour law

Indentured Labour

The *Indian Opinion* reports that Mr Jackson a local plotter at Verulam, prosecuted a boy—the son of indentured parents—for insisting on attending school. The case was brought before the Magistrate and Mr Bitter appeared for the boy when the hearing was adjourned so as to allow Mr Jackson to produce proof of indenture. It appears that Mr Jackson was relying upon the enforcement of the boy's name on the back of the parents' indenture, which he found to be worthless, and so, when the case was again brought forward, Mr Jackson did not appear, thus admitting that he had no right to compel the boy to work or to prevent him from attending school.

Grievances of Indians in Canada

The Hon ble Mr. Clerk, replying to the Hon ble Sir Fazulbhoj Currimbhoy's question in a meeting at the Imperial Legislative Council in February 1, regarding the grievances of Indians in Canada, said—Correspondence is still in progress between His Majesty's Government, the Dominion Government and the Government of India, and the papers cannot be laid on the table. As regards (c) the Canadian Law requires that the immigrant should arrive upon a continuous journey, as well as upon a through ticket. As there is no direct line of steamships running from India to Canada, the first condition cannot be fulfilled, and it does not appear that any advantage would accrue to Indian emigrants from the issue of through tickets. As regards (d) the Government of India have as yet received no information beyond that already published in the Press and referred to by H. E. the Viceroy in his reply to the Sikh Deputation, as to the likelihood of legislation being undertaken by the Dominion Legislature in the direction indicated by the Hon ble Member. He may, however, rest assured that should any such legislation be introduced, the Government of India will use their best endeavours as they have always done, to protect the interests of Indians.

Indians in the Philippines

A memorial has been submitted by the Indian residents of Manila in the Philippines to the British Consul General for the United States of America. The Indian residents are about three hundred strong from different parts of India, doing business in the city, some selling goods in the Provinces some farmers, watchmen, and the rest belonging to various callings. In the course of this memorial which is requested to be presented through the British Consul to the various authorities concerned, they say that they have been insulted by the refusal of the requisite permits to the U. S. A. and that even the steamships

demand exorbitant charges for their journey. They allude to the remarks of President Wilson that the British Government would not object to any restrictive measures as they are countenanced in the British Colonies themselves and conclude—

'We may openly and frankly say that the matter between the British Government and the Colonial Governments is already being discussed and the Indian Government is taking strong stand in favour of the Indians. In the mean time, we, as loyal subjects of H. M. King George V., do not want to be insulted in this way, as we are being treated by the Immigration Department of the U. S. A. and Philippine Islands and the Crys running ships between Manila, and U. S. A.

Here we further add that we do not want the whole of India to be allowed to go to U. S. A. as laborers, but those who are already in the Philippine Islands and some of them are businessmen, merchants, some students and some farm laborers, of course, may be allowed with *out any difficulty under the present existing laws* as the laws now proposed should not affect us as we are already in the way to U. S. A.

Further more, we have to say that even under the Chinese Exclusion and Admission laws, (Pages 5 & 6 Article 111 Sec 6 of April 18, 1910 Edition of February 21, 1913) the students, businessmen, merchants, teachers, and even the laborers those who have already been in U. S. A. are allowed freely to come to their country and go again without any restrictions, and we see no reasons why the same treatment should not be rendered to our students, teachers and men of business and professions as we are fully aware of the facts that many of our countrymen who have gone to U. S. A. as students, are being debarred from entering into U. S. A. Thus we strongly protest.

India and South Africa

The Rev. C. F. Andrews lectured before a distinguished audience in the City Hall in Cape Town on February 17, on Dr. Rabindranath Tagore. The Mayor presided. Mr. Merriman, in moving a vote of thanks to the lecturer, emphasised the necessity for a better understanding of Indians, particularly of Indian intellectual life.

Lord Gladstone, in seconding the motion, said that he had listened with great pleasure to the lecture, which was one to make them think and realise in a fuller degree what India was, and what their duties were to a people who were members of the British Empire. Lord Gladstone said that the subject had interested him when at Oxford. He had made a special study of Indian history, and had later visited India.

FEUDATORY INDIA.

The Feudatory States of India

Sir Loper Lethbridge makes a valuable contribution to the pages of the *Asiatic Review* on "The Future Development of the Feudatory States of the Indian Empire" and offers interesting suggestions. He traces the early beginnings of the British policy towards the Native States and remarks that Lord Lytton desired the creation of an Imperial Council of Magnates and intended to aggrandise the position of the ruling Chiefs on the model of that of the Kings of Bavaria and Saxony in the German Empire. Now practically all the great Feudatory Chiefs are showing themselves keenly alive to the urgent necessity of encouraging industrial expansion. The magnificent expansion of the planting and gold mining industries in Mysore, the subsidising of the match and sugar industries in Travancore and the generous encouragement that is given to industrial enterprises of all kinds, mining textile and other, by the Nizam and the rulers of Baroda, Indore, Gwalior etc.—these show the eagerness with which the Feudatory Chiefs are reviving native industrial prosperity. They are met in the initial stages by powerful organised foreign competition. Fiscal protection is necessary to stimulate the home manufactures and the Free Trade Policy of the Imperial Government amounts to giving protection to foreign manufacturers. The case has become worse since the chief imports are from Germany and other protected nations. The consequence is that the Indian Mills cannot compete successfully with the German, and India, with all her wealth of cheap and docile labour and plenty of raw material has to go to the wall before the foreign dumping from Protectionist countries.

"Starting with the initial advantages of Indian helplessness under Free Trade, with the Indian

industry already nearly ruined by the bounty fed beet sugar of Germany and Austria, with free silver against Indian taxed silver and closed mints, India could not naturally do anything to revive."

Sir William Lee Warner in a powerful article in the *Fortnightly Review* pointed out some of the dangers that would threaten India under a system of sheer full blooded protection viz, the enormous increase of smuggling that would follow, and the increased cost of the necessaries of life to the poorer classes which would result from the taxation of imports. But under a system of *modified Protection with Imperial Preference*, the Feudatory States would be benefited equally with the provinces of British India, while no part of the British Empire will be injured. The Feudatory states would naturally form an integral part of the Indian customs union, there would be one Imperial Tariff with no customs line dividing British India and the Feudatory States and from the proceeds each state would derive a substantial revenue, distributed perhaps in proportion to its population. Under Imperial Preference the existing taxation on Indian cotton goods and Lancashire cotton goods will be altogether remitted, and as India and Lancashire between them provide 90 per cent of this cotton clothing, the cost of this first necessary will be substantially diminished.

The Feudatory states which have been hitherto retarded by our fiscal policy, currency policy and recent opium policy, would expand their industries and income under Imperial preference, secured from alien industrial invasions and from competition of the *Protectionist countries*.

Patiala.

Speaking at a State Banquet in Patiala, the Lieutenant-Governor of the Punjab paid a high tribute to the increasing efficiency of the administration under the present Chief, and said that the Government set a high value on their connection with the Phulkian States.

The Chiefs' Conference

The Second Annual Conference of the Chiefs of Feudatory India came off on the 3rd instant at Delhi when H. E. the Viceroy opened the proceedings with a telling speech on the working of the King George College which has been in contemplation for some time past. In complimenting the Chiefs on their laudable enterprise His Excellency observed that the gathering was a clear indication of their Highnesses' interest in the higher education of their sons and Sirdars and their desire to share with him and the Indian Government the burden of Imperial rule. His Excellency continued —

"The object with which you are gathered is one which, I need hardly say, is as close to the hearts of the Government of India as to your own. For it is on the education and enlightenment of Ruling Chiefs and their Sirdars that the moral and material progress of India in no small measure depends."

The Viceroy then propounded the questions which remained for discussion. He said —

"It will be within the knowledge of most of you that an opportunity was recently given to the general Councils of the Chiefs Colleges to consider an alternative plan to that adopted by the Conference last year for attaining the object which we all have in view. Briefly, the alternative suggested by the Government of India was that in place of a single institution, providing instruction for all classes now educated at the Chiefs Colleges, there should be two separate institutions, one for Ruling Chiefs and their near relatives and the larger estate holders who would not require the hall mark of a University degree and another for Sirdars and others requiring a degree. The former class might, it was suggested, be served by the Imperial Cadet Corps developed on new lines, and the latter by a separate Sirdar College, or hostels at selected colleges."

This alternative remains to be settled. It is to be decided by the Chiefs themselves at an early date. The financial position of the scheme as the Viceroy remarked is very assuring. The Government of India have promised to recommend to the Secretary of State for an annual subvention of Rs. 50,000. The amount required for the establishment of the proposed College is estimated at Rs. 64 lakhs or 75 lakhs if a Science course is provided. The subscriptions and donations already promised including the Government's annual subvention amount to a capital sum of about Rs. 28 lakhs. It only remains to collect a balance of Rs. 36 lakhs which is not altogether very difficult considering the importance of the scheme and the rank of the magnates in whose interest the proposal is fructifying.

Before leaving the Conference H. E. the Viceroy gave an indication of his desire to treat their Highnesses as his trusted colleagues, and to seek their collective opinion, whenever possible, on matters affecting the interests of their order.

At the end the Maharajas of Bikanir and Indore thanked the Viceroy for his sympathetic remarks.

Baroda Co-operative Conference

H. H. the Gaekwar opened the first Co-operative Conference of Baroda State on February 22nd. Over three thousand people attended. In the inaugural address the Gaekwar said Co-operative Societies were most beneficial in encouraging business habits amongst the people, in bringing in the improvement of industries and the consequent raising of their standards of life. To him co-operation appeared a splendid means towards the solution of the problems of town and country life. The principles of co-operation should permit village activities. The outstanding remedy for all economic troubles was co-operation. In conclusion, he paid a well-merited tribute of praise to Mr. Manilal Nanavati on his successful organisation of the Co-operative Societies in Baroda.

Mysore Village Improvement

The Mysore Government have for some time past been busy devising measures for the improvement of their rural population and the "Village Improvement Scheme" which has recently been issued by the State is a step in the right direction. One of the greatest needs of the village people in times of scarcity is the creation of facilities for industries other than agriculture, so that when crop fails the people shall have other means of subsistence. The new scheme purports to do this. The second object is the improvement of the villages themselves, by the co-operative efforts of the inhabitants, who are to be encouraged to look after sanitation, water supply and drainage, etc., wherever these can be done without expert agency. The Government order also deals with an appointment of a special village agency which in addition to preparing the statistics of the respective localities will also draw up the programme of the special measures of improvement necessary. Organizations for rural industries and trade, co-operative societies, and the institution of new Panchayet or small committees for educational, administrative or legislative functions relating to rural occupations are also in contemplation.

Another important part of the scheme is the suggestion that, where there is sufficient enterprise in a village or group, an endeavour should be made to induce the people to give one half day a week for work connected with the improvement of the village, Government's proposal being that each family should be induced to contribute an adult worker, or a hired labourer, or a cash contribution.

The scheme cannot indeed be expected to be perfect and the working of it into practical details will entail much difficulty. But in spite of the obvious difficulties of the methods and the defects of its provisions, the scheme is certainly calculated to advance the prosperity of the state and specially the well being of the rural area.

The Ex-Dewan of Cochin

H H the Rajah of Cochin has placed on record his high appreciation of the valuable services rendered to the State by Mr A R Banerji, M A, C I E, I C S, during the tenure of his office as Dewan. His Highness says—"In every branch of the administration his influence is manifest, and the present prosperous financial condition of the State is greatly due to his policy. His versatile genius, untiring energy and indomitable courage in the introduction of reforms were only equalled by his sincere love of the people and devotion to the best interests of the State, and in recording his appreciation of his work His Highness desires to thank Mr Banerji for his great services to the State."

Prisoners in Travancore

The Travancore Durbar have passed orders regarding the clothing and diet of prisoners in jails. They are of opinion that, in regard to the prisoners coming from the sub jails, improvement should be possible in the matter of their clothing, feeding and general hygiene. The feeding of these prisoners at present is left more or less, entirely to the warders attached to the several courts. The district magistrates have now been requested to see that adequate attention is paid to the feeding of the prisoners confined in the sub jails and lock ups and also to the general cleanliness of the prisoners.

The Late Maharajah of Sikkim.

The late Maharajah Thutub Namgyal, of Sikkim, was born in 1860 and succeeded to the *gadai*, as a minor, in 1874. In the Nepal War the Sikkim Rajah rendered good service to the British, and at the close of the War he was rewarded with a considerable grant of territory ceded by Nepal, as well as by a guarantee of protection by the Paramount Power. Darjeeling, which was Sikkim territory before 1835, was ceded in that year by the Rajah to the Bengal Government in return for an annual payment.

INDUSTRIAL AND COMMERCIAL SECTION

Indian Mining Industry.

In the course of an article on the "Indian Mining Industry, Mr P G Shali observes in the current issue of the *Health of India* —

"It might be said of mineral production in India, in general, that though it has undergone a huge expansion during recent years, the progress is only one sided, being unattended with the rise of the metallurgical and chemical industries, and that the minerals being generally exported in the raw condition, their production does not confer the maximum advantages on the people. Again, the majority of the mining concerns are under European management and so do not show any progress on the part of Indians. Moreover, the production and export of Indian minerals dwindle into insignificance when compared to the Indian consumption of the articles manufactured from minerals

Two reasons are given to explain the low stage of development of Indian metallurgical industries (1) the absence of subsidiary industries which are necessary for the utilisation of the bye products, and (2) the free importation of these commodities manufactured on a very large scale in Europe and America

'However, continues the writer, "it cannot be denied that in many cases, the use of costly machinery for boring, lifting and extracting (e.g., in the gold mines of Mysore, and some of the coal mines in Bengal, and in the colossal factory of the Tata Iron and Steel Works), has marked an epoch in the history of Indian manufactures. A visit to any of these mines would show at once the contrast between the orthodox methods of manufacture prevalent in the rest of the country and these centres of the latest methods of Engineering and Chemistry'

Swadeshi Bank Failures

In the course of his speech at the annual meeting of the recent Punjab Chamber of Commerce the chairman Mr James Currie said —

The failure of so many Indian banks has been an unfortunate feature in the year. The Swadeshi sentiment that stirred the people to an effort of self help pushed things too rapidly. Men with necessary practical experience to manage banks and industries, to guide and protect and utilize with a full measure of safety, the facilities these banks created, were not available and the result was failure. The lesson will not be lost in the Punjab and Swadeshi Banks will come again to play an important part in financing trade but they will first have to satisfy the public that the security they offer is good. In the meantime the failure of so many of them has spread distrust and contracted credit and the hoarding up of money is taking place. Hoarding is entirely the product of distrust—establish confidence and there will be no hoarding. The villager knows quite well the use of money and that it can be made productive by investment the money lender has taught him. What he does not know is where to invest with security. Show him where he can get security. Gentlemen, the wonderful success that is attending the village Co-operative Banking movement in the Punjab clearly shows that even the measure of guarantee which the Government Official imparts by his supervision and scrutiny of accounts is sufficient to bring out the spare cash of the village. It is showing the way,—it is paving the way—for the State Bank which will one day be established and will become the safe deposit for the profits from agriculture and the savings of the people—the Government being the Trustee. I am not a prophet but I think I can safely venture to opine that as soon as Government takes this responsibility, hoarding of coin will be a thing of the past.

Indo Ceylon Railway

The formal inauguration of the Indo Ceylon connection took place on the 24th ultimo with considerable ceremony. Their Excellencies the Governors of Madras, Ceylon and Pondicherry, the Rajs of Pudukkotta and Ramnad, and other notabilities, European and Indian, attended. In the course of an eloquent address Mr Priestly, Managing Director of the South Indian Railway Company, gave a succinct account of the origin, development, and completion of the huge project. He referred to the mythological fact of the building of Adam's bridge by Rama's army of apes. In conclusion he thanked the Governors of Ceylon and Madras for their presence on this historic occasion, and requested the latter to declare the railway open. The Governor in reply congratulated the South Indian Railway Company on their splendid achievement, and referred to the absence on this occasion of Sir Henry Kimber, Director of the Company. He referred to the sympathetic support which the project had received from successive Governors of Ceylon. Mr Priestly then proposed the health of the Governors, to which Their Excellencies made suitable replies, individually. The Governor of Pondicherry also made an impressive speech in French. Later in the afternoon the opening of Paumotu Viaduct took place in the presence of the three Governors, after which they bade farewell to each other.

The Cochinada Technical Institute

Last year the Madras Government approved proposals for providing in the Madras Technical Institute instruction in mechanical engineering of an elementary grade, for the benefit of intelligent artisans. The Governor in Council now considers that a similar school should be established for the northern part of the Presidency, preferably at Cochinada, in connection with the Local Fund workshop situated there. Mr Tresselt will accordingly be requested to prepare detailed proposals for the establishment of the proposed school.

Commercial Education

Mr B S Ramaswami Aiyar writes to us from Tuticorin — Many are the branches of study followed here to the neglect of commerce. In European countries persons with University degrees specialise in it and help others by their knowledge. Here, on the other hand, it is some times taken up by those who, by some special circumstances, are not allowed to have a full course in a University. The main reason, perhaps, is the want of recognition on the part of the education Board by the creation of a new Faculty. It is only a question of time when Commerce also will claim to be of equal importance with other subjects. The outlook is not gloomy at any rate. An impetus has been given by the introduction of commercial subjects in Secondary Schools in this Presidency. It need hardly be urged that a scheme of study should also be drawn up for the Collegiate course. Time only can do it and the result is awaited with anxious expectation. Commercial education can reach its high water mark only when cultured persons devote their time to it and guide others properly. It opens up a vast field like other branches of study wherein one can reach the top. It requires persons of more than average intelligence to solve many complex problems arising in the Commercial world, leaving, of course, the ordinary routine of every day business to those of less than average merit. But still, the ambition to rise high and grasp the technique of a particular "business" may make even persons of ordinary calibre exert their best and come to the front. They may, for instance, not rest content with the profession of clerks which they chose at the outset, but by learning all details are fit to be the heads or managers. The future then, seems to be full of promise and hope. Much can be done if the control of study is vested in the hands of the University and a place of honour given to it by the creation of a new Faculty.

Free Trade and Protection

The Hon ble Mr Clark, replying to the Hon ble Sir Ibrahim Rahimtullah's question in the Imperial Legislative Council on Feb 25, regarding countries where the principle of free trade or of protection is observed, said —The terms "Protection" and "Free Trade" are often very loosely employed, and an entirely free trade country would be one where, as in the United Kingdom, import duties are levied for revenue purposes only, and where, in the event of the country itself producing article of like character to those imported, an equivalent excise is also levied. An entirely protectionist country would be one where the Customs tariff was framed throughout with the intention of encouraging local industries to the detriment of foreign imports by the levy of specially large duties on the latter while the former were left free or might even receive bounties.

Manufacture of Leather

The Hon ble Mr Clark, in the course of the reply to the Hon ble Mr Dutt's question in the Viceroy's Council in February 27 regarding barium sulphate in the manufacture of leather in India, said —The attention of the Government of India has been drawn to the fact that the Australian Government have prohibited the importation for human wear of leather so adulterated on the ground that it is injurious. The Government of India have not, however, received any further evidence to show that such leather is injurious, nor have any instances come to their notice of its causing blood poisoning to those who wear it. The results of the enquiry indicate that there is no necessity for the imposition in India of statutory restrictions on the use of barium sulphate or compounds in the manufacture of leather. The principal tanners of the Madras Presidency have however, been warned that the use of barium salts is objected to by English manufacturers and that any tanner who may persist in the practice runs the risk of losing his export trade.

An Indian Economist

Mr N M Mazumdar, a BSc in economics, is an Indian student who has achieved distinction in England. A farewell dinner was held in his honour recently in London on the eve of his return to India, and Sir Munckjee Bhownagree lent distinction to the gathering by presiding over it. Sir Munckjee predicted a bright future for Mr Mazumdar, who is a Barrister at Law.

He (Mr Mazumdar) had been elected to the chair of the Union of the London School of Economics, which was composed of about two thousand English and European students. This was a remarkable achievement, in view of the prejudice against Indians, which was admitted to be on the increase. He had also taken an active part in the general election of 1910. As the first Indian graduate in Economics at the London University, he had opened up a new field for Indian students. It was the wish of his many friends that he might have a prosperous and useful career at the bar in India.

Pins and Needles

What becomes of the millions and millions of pins that are turned out annually by the factories, asks the *Popular Science Digest*. If they merely "got lost" our floors and streets would be littered by them. They not only "get lost", but they vanish by rusting away to dust. Dr Xavier, a Paris scientist, has been keeping observation on individual specimens. He finds that an ordinary hairpin took only 154 days to blow away in dust. A steel pen nib lasted just under fifteen months. A common pin took eighteen months, while a polished steel needle took two and a half years to disappear.

Indian Railway Earnings

The total approximate gross earnings of the State and Guaranteed Railways from the 1st April 1913 to the 31st January, 1914, show a gain of Rs 68,34,631 as compared with the figures for the corresponding period of 1912-13.

AGRICULTURAL SECTION.

Horticultural Department in New Delhi

A communication has recently been issued from the above newly established institution asking for assistance in the matter of aiding the development of the horticultural department by means of the presentation of interesting trees, shrubs, and palm seeds. The Gardens of the Department, it is understood, are to form the embryo of the horticultural collections of the new capital of British India and the department is responsible for the creation of all parks, gardens and open spaces in the capital. It is understood that spacious nurseries are in course of erection and a general call is being made to stock them with interesting and useful species.

Making Monsters of Plants

Plant monsters are developed by Prof J A Urban, of the Sorbonne, by removing the albumen from seeds. The experiments prove that this food reserve is not absolutely essential to the existence of the young plant, but without it growth is greatly changed. Without their albumen, seeds of the poppy and other plants germinated normally. The plants, however, developed only into dwarfed and stunted forms with modified leaves, and flowers freshly deformed.

Studies in Indian Tobacco

We have received from the Agricultural Research Institute, Pusa a volume of the Memoirs of the Department of Agriculture in India containing detailed studies in Indian tobaccos from the pen of Gabrielle L C Howard, M A Associate of Newbourn College Cambridge and Personal Assistant to the Imperial Economic Botanist. This is the third number of the sixth volume of the Botanical Series published by the institute and the exhaustive study of the plant is accompanied by general plates illustrating the subject.

The Tropical College of Agriculture

According to Professor Wyndham Dunstan, Director of the Imperial Institute, London, who has recently been staying in Ceylon, that island is to be the site of the proposed College of Tropical Agriculture for students of all nationalities within the Empire. It is not proposed to give elementary teaching in the sciences relating to agriculture in the College, but all the candidates for admission will be required to produce the diploma or certificate of a recognised Agricultural College or school, showing that they are already qualified in these subjects and in the general principles of agriculture. It is understood that without this knowledge no student will be able to profit by the advanced special courses in Tropical Agriculture to which the curriculum of the College will be restricted. This curriculum will occupy twelve months and at its close an examination will be held. On the results of this and the student's record of work, a diploma of Tropical Agriculture will be given. It is expected that this diploma will be accepted by estate companies as well as by Governments as a qualification for holding posts and appointments. It is estimated that £50,000 will be required for the building, equipment and endowment of the College, and that thirty one students from Great Britain will seek admission each year. It is proposed to house these students in hostels suited to the needs of members of different nationalities, and it is stated that the charge for the year's board and instruction will be £150 each. — *Madras Mail*

The Cotton Crop of Bombay

The final memorandum on the cotton crop in the Bombay Presidency, including Sind and the Native States, for the season 1913-14, states that the total area under early and late varieties of cotton is 7,392,700 acres, which is 4.4 per cent over the area of last year. The total revised estimated outturn now stands at a total of 1,704,500 bales, or 32 per cent over last year's crop.

The Congress of Agriculture

The International Association for Tropical Agriculture (Association scientifique internationale d'Agronomie coloniale et tropicale) has decided to hold in London, in June next, an International Congress, in which all countries interested in Tropical Agriculture and Forestry are invited to participate.

The Congress will be held at the Imperial Institute, South Kensington, London, S.W. It will open on Tuesday, June 23rd and close on Tuesday, June 30th, 1914.

Communications intended for the Congress may be made in English, French, German or Italian, but the general language of the Congress will be English.

The following subjects are suggested for papers and discussion at the morning meetings. Contributions on these and similar subjects are invited—

- I Technical Education and Research in Tropical Agriculture
- II Labour Organisation and Supply in Tropical Countries
- III Scientific Problems of Rubber Production
- IV Methods of developing Cotton Cultivation in New Countries
- V Problems of Fibre Production
- VI Agricultural Credit Banks
- VII Agriculture in Arid Regions
- VIII Problems in Tropical Hygiene and Preventive Medicine

Papers for the afternoon meetings are invited on the following subjects—

- I Problems relating to Tropical Agriculture and Forestry
- II The Cultivation and Production of—Rubber, Cotton and Fibres, Cereals and other Food stuffs, Tobacco, Tea, Coconuts, Other Agriculture Products, Forest Products
- III Plant diseases and pests affecting Tropical Agriculture

Mechanical Cultivation of Rice

An abstract appears in a recent *Monthly Bulletin of Agricultural Intelligence and Plant Diseases* which seems to show that the mechanical cultivation of rice yields positive results of considerable importance. The experiments on which the information is based were conducted by the Indo-Chinese Rice Growing Association among the following lines. The seed was sown by a small hand sower which proved to be a superior method to the transplanting system of the native cultivator. By means of the hand sower 0.6 acre can be sown in one day and the rice is distributed in small holes in rows 12 to 16 inches apart and 14 inches apart in the rows. The superiority of the machine sown grain was soon demonstrated, though the necessity for sowing on clean land became evident, as hoeing was a difficult process on the submerged soil. The sown crop came into ear earlier and gave a better promise of yield than that planted in the native style.

The crop was harvested in two different ways in order to compare the results obtained by transplanting and direct sowing. (1) A reaper and binder was used to collect the crops sown or transplanted on 1 hectare (2.47 acres) of ploughed land which was harvested by hand. The largest yield, namely 1 ton 16½ cwt per acre was obtained in the case of the rice sown on ploughed land, as against 1 ton 3½ cwt of rice transplanted on ploughed land.

Trials were made with a mechanical reaper, but it is believed that really satisfactory results will not be obtained before botanical selection has established a variety with a rigid straw.

THE IMPROVEMENT OF INDIAN AGRICULTURE—Some Lessons from America. By Catheline Singh. Price Re. 1. To Subscribers 7 R. As 12.

AGRICULTURAL INDUSTRIES IN INDIA—By Beedek R. Sanyal. With an introduction by Sir Vitaldas Damodar Thackersey. Price Re. 1. To Subscribers 7 R. As 12.

G. A. Natesan & Co., Sunkurama Chetty Street, Madras.

Departmental Reviews and Notes.

LITERARY.

THE AUTHOR TO HIS BOOK

Mr Logan Pearsall Smith prefixes this modest poem to his book in ushering it into the world —

Now my book of verses go,
Wait with others in a row,
If unsold thou must be cast
In the penny box at last,
Yet one reader thou shalt find
Fond and gracious to thy mind
Music no one else can hear
Thou shalt murmur in his ear
Moons and stars for him shall rise
Suns will dazzle in his eyes,
All the golden past will shine,
On that printed page of thine
All enchantment, all delight,
All he tried in vain to write

FUTURISM IN POETRY

Professor Henry Newbolt is a poet of no common merit and is the owner of a vein of poetry peculiarly his own. The freshness, the humour and the vivacity of his poetical performances have endeared him to all lovers of good poetry. His opinions on "Futurism and Form in Poetry" expressed before the Royal Society of Literature will be read with interest. Now that Mr Marinetti's influence is keenly felt since his visit to England, Mr Newbolt's views are very opportune. The Professor summarizes the Futurist position thus:—Recent scientific discoveries had so developed human sensibility as to cause an actual renewal or displacement of old feelings by new ones. That new feelings demanded new expression would be generally agreed but the error of Mr Marinetti and the Futurists was the confusion of sensibility and experience. Human sensibility had not changed, though experience had been enlarged.

The danger of the future in poetry, continued

the Professor, lay not with the poets, or the subject matter or the technique, but in the old erroneous belief that form is a decoration. The Futurists had helped us to independence and freedom of expression, and, in seeking poetry without form, that is, without the breath of life—by urging us to the impossible they had helped to save us from the fear of it.

THE BOMBAY GAZETTE

The *Bombay Gazette* which has now ceased to exist began in 1791, and was the oldest Indian news paper. Mr Fair, Editor in 1821, was deported for an outspoken article, and a later Editor fought a duel with the opposition Editor of the *Courier*, which later became the *Times of India*. It is one of the oldest of Anglo Indian papers.

MR FILSON YOUNG

A good many people will be sorry, says the *Malras Mail*, to learn that with the beginning of this year Mr Filson Young has ceased to write his weekly article for the *Saturday Review*. The great days of that periodical are no doubt in the remoter past, but it has had several periods of great brilliance on the literary side in recent years. At one fortunate time Mr D S MacCol was its masterly art critic, Mr Arthur Symonds a frequent contributor and Mr Max Beerbohm its dramatic critic. Mr MacCol was lost to journalism, Mr Symonds has unhappily had to give up all work of his, Mr Beerbohm has ceased to write dramatic criticism or for the *Saturday Review*. The periodical has made two excellent discoveries, Mr Collins Baker and Mr John Palmer, and may find another writer to fill Mr Young's place. But Mr Young will be missed. He is at the present moment perhaps the best equipped of non political journalists, and every book of his has had real justification, a thing which can be said of very few authors who have acquired a dangerous fluency in journalism. If journalism's loss is literature's gain, withdrawal from the *Saturday Review* need not be regretted so much.

EDUCATIONAL.

SIR HOPKINSON ON INDIAN UNIVERSITIES

Sir Alfred Hopkinson the expert adviser of the Bombay University recently delivered an interesting address to the Fellows of the University. The following extract will be of interest to all —

It must never be forgotten that the first and paramount duty of a true University is the training of those who are able to procure more advanced study after the time of leaving school. It has to train up a supply of persons fitted to serve in Church and the State using those terms in the widest sense—including servants of the State, those who will contribute to the material welfare of the State, its orderly government and sound administration, and the administrators of the law and the members of the learned profession and also those who take part in managing and promoting its industries, its agriculture and manufacture, its constructive works and its commerce—and as servants of the church all those whose duty will be after the University to the purely intellectual and spiritual side of life. At present the main work of imparting knowledge and of training mind and character is carried on in various colleges and this will continue to be the case. Objection is sometimes raised to the system of federation and affiliation, but it is the existing system here and has some advantages in the varied types of colleges and in the direct personal influence of the sympathetic teacher and the close relationship of student and instructor in the light of a residential college. Some of the present Universities have a collegiate system. Oxford and Cambridge for example would lose much of their best influence, if the collegiate systems were non-existent. Balliol and Magdalen and Mansfield are different in type but all contribute to a true University life. In this connection I may notice that the question has been raised whether the time has not yet come for the establishment of separate teach-

ing Universities in two or three centres in the Presidency outside Bombay. I am clearly of opinion that the time has not yet come for any such radical change to be adopted. I believe the true policy is that on which the University has already embarked of making a real University centre in Bombay, with the proper University library, suitable rooms for conducting University work and a centre of meeting for its members and providing here really for advanced post graduate study and research. This will set an example in the standard of what the true University ideal should be.

Secondly, a University must devote its attention to research making additions to human knowledge. Associated work of those who can help each other in all the branches of work where the experiment can guide the younger and the young can stimulate the older men, is likely to be most productive. It is this which will prevent a University and its colleges from stagnation, save them from merely teaching stereotyped phrases and becoming a deadening instead of a vitalising influence on the progress of thought. This branch of the University work will, I trust, under the new proposal be fully recognised in Bombay. The colleges are not to be discouraged from undertaking research. Teaching, at least advanced teaching and research go together. One aids the other.

Thirdly, the University should exercise an influence on the whole community in which it is placed, on those who are not actually members of it as well as those who are. It must help to inspire a more genuine interest in intellectual pursuits in learning and in science, avail itself of the knowledge of those outside its teaching staff and even its graduate body who can contribute to the advancement of learning and science. It should also exercise its influence on schools promoting a feeling of solidarity among teachers remembering that the early stages of education are of at least equal importance with the later

LEGAL.

A NEW D L OF THE CALCUTTA UNIVERSITY

Babu Naresh Chandra Sen Gupta, of the Calcutta High Court, has been awarded the Degree of Doctor of Laws of the University of Calcutta. There are not many D L's of the Calcutta University, living or dead, and Dr Sen Gupta is to be congratulated on obtaining the honour at a comparatively early age.

THE INDIAN COMPANIES ACT³

Mr Harris, Sessions Judge of Multan, has upheld the conviction of the Directors and General Manager of the Posbwar Bank, Ltd, now in liquidation, under Section 74 of the Indian Companies Act for the non issue of the balance sheet, but reduced the penalty from Rs 2,000 to Rs 1,000 each. Mr Kitchen, the District Magistrate, had sentenced them to a penalty of Rs 2,000 each.

THE CIRCUIT SYSTEM OF COURTS

The *Indian World* writes —

The establishment of a circuit system in the High Court of Behar and Orissa is hardly a matter for congratulation. Some of the junior counsels and pleaders may be benefited by it, but it is a doubtful point if it will be at all a gain to the public. Judges will be placed in a peculiar position when they will be separated from their judicial environment. The High Courts of India work under different conditions from those of England, and the success of the system in England should be no warrant for its success in this country. A divisional town is overrun by official influence and very few peripatetic Judges will be able to resist and overcome it. A good deal of inspiration flows from living contact with the brother Judges and this will be lost to the Judges on circuit. This is an aspect of the question to which the people of the new province should not be entirely indifferent.

RELIGIOUS ENDOWMENTS IN INDIA

The following *communiqué* has been issued by the Home Department — "The Government of India have recently had occasion to reconsider the policy underlying the Religious Endowments Act of 1863 (Act XX of 1863), which broadly speaking, was one of non intervention on the part of the officers of Government with the management of religious trusts. This attitude has not escaped challenge in subsequent years, on the ground, generally, that the control exercised over the proper administration of the funds was inadequate, but proposals for the amendment of the law have not hitherto met with a favourable reception. Mr Ananda Charlu in 1897, Mr Srinivasa Rao in 1903 and Dr Rishi Bihari Ghose in 1908—to cite more fully the proposals of non official gentlemen—have at different times promoted Bills designed to enforce a stricter degree of supervision, but none of these measures has so far passed into law. More recently, the Hon'ble Messrs Seshagiri Iyer and Govindaraghava Iyer in Madras, and the Hon'ble Sir Ibrahim Rahimtoola in Bombay have proposed private measures towards the same end, though differing in form, particularly as regards their applicability to religious trusts, which the Bombay Bill purports to exclude from its provisions. However, the outstanding feature of both Bills is the insistence upon the regular publication of audited accounts which come within their scope."

To a greater or less degree both Bills raise the issue whether the hitherto accepted policy of non intervention should be reconsidered and in order to assist in the examination of the subject the Government of India have invited a small conference of representative gentlemen from the different major provinces which is now meeting at Delhi. Steps have been taken to consult Local Governments, in the selection of members qualified to speak on the different aspects of the problem.

MEDICAL.

TOBACCO KILLS MICROBES

Tobacco is exceedingly efficacious in the killing of microbes, according to Messrs Langlais and Sartory, of Paris, who state their experiments have shown that in five minutes tobacco smoke will kill almost all the microbes in the saliva, thus nearly completely sterilising the mouth. One of the experiments carried out by MM Langlais and Sartory was to place several cigars in water containing many million cholera microbes to the square inch. The tobacco sterilised and destroyed the microbes in twenty four hours.

BEET SUGAR.

A bacteriological examination of many samples of commercial beet sugar has shown that in no case were pathogenic bacteria present. Used in the treatment of wounds, it has been found that in tuberculous processes such a sugar effects a distant cleansing of the surfaces of the wounds, and so the results of wound treatment by sugar are encouraging. The sugar acts as a disinfectant and antiseptic. It dissolves fibrin and stimulates secretion by vigorous osmotic processes, which are comparable to a flushing of the wound with serum from within outwards.

AT INDIGENOUS MEDICAL COLLEGE

At a meeting in aid of the Ayurvedic and Unani Tibbi College, Delhi on 2nd February presided over by the Lieutenant Governor, it was announced by Hazrat ul Mulk Ajmal Khan that the Government had promised a site for the College in New Delhi. The immediate sum required for buildings was rupees six lakhs, and of this Rs 1,65,000 was in hand, including a donation of Rs 50,000 and Rs 100 monthly from the Nawab of Rampur. A committee was appointed to collect subscriptions in the Province, and it was decided that the College Hostel be named after Sir James Meeson.

RADIUM FOR RHEUMATISM

In the radium mines of Colorado a remarkable confirmation of the beneficial effect of radium upon rheumatism has just been noted. The radium is there extracted from ores known as curiotite. A local authority describes it thus: "One peculiar effect of the presence of uranium oxide is observed in the men who work on the ground. The very air appears to be radio active to a great degree. No man working on the ground has been known to have had rheumatism, even though he had been previously subject to it in greater or less degree. The ore and atmosphere combined seem also to have a beneficial effect on the stomach and associated organs. Evidently there is so much of radio active content in the sandstone and petrified streak that its force is projected above the surface. The effect has been noted by all the men who have worked on the ground."

SUB ASSISTANT SURGEONS IN BURMA

At the concluding sitting of the Sub Assistant Surgeons' Conference at the General Hospital, Rangoon, several resolutions were unanimously passed affecting the status of the men. It was resolved that representations be made to the Government asking that the pay of the men be increased in proportion to the cost of living in Burma, and that they be given the same privileges as sub assistant surgeons in India. It was decided to hold the next conference at Nagpur.

BAACTERIOLOGICAL EXAMINATION

The Government of India have decided to allot Rs 1,500 out of the Research Fund towards the cost of the bacteriological examination of the water of Poona. Captain J. Morrison, I.M.S., will undertake the duty.

THE SHILLONG PASTEUR INSTITUTE

The scheme for the establishment of a Pasteur's Institute at Shillong is now before the Government of India, and it is understood that it will be sent Home only for the sanction of the Secretary of State.

SCIENCE.

AURORA AND THE MAGNETIC POLE

Mr James Jolly writes in the *Popular Science Siftings*—"I am convinced after 30 years' study of the subject, that during the day there is a continuous flow of magnetic currents from the sun which are diminished during the night. On reaching the pole these currents form a sort of focus at a point near the earth caused by the turning of the globe, and then spread out again in fan like shape. This point or focus travels in a circle round the geographical pole once in 300 years. As long as the sun is quiet the flow is steady, and no aurora can be seen except in the Polar region, where they are very common, almost nightly. When a storm occurs on the sun (not a spot, but that mighty upheaval which causes the spot) it sends out waves through space which, on reaching the earth, deflect the needles of the telegraph instruments, and which are seen at night in the sky as the beautiful aurora, the height of the streamers being regulated by the intensity of the storm on the sun. Should the moon or any of the minor planets be between us and the sun at the time the influence may be much modified. A new moon, he concludes, "especially has the effect of diminishing the disturbances."

SILENCER FOR THE NOISY TYPEWRITER

The noisy clicking of the typewriter will soon be no more than a disagreeable memory, if the typewriter silencer which a foreign mechanic has just invented proves a success. It does not make the typewriter absolutely silent, but it reduces the sharp click to a soft, dull thud, which is not so hard on the nerves. The noise is so much reduced that an operator can receive dictation given in a natural tone of voice while the machine is running. The silencer consists of a core for the platen which eliminates the greater part of the noise made by the type striking the paper.

DIAMONDS FROM CHARCOAL

Professor Lummer, the well known physicist of Breslau, has recently discovered a secret of Nature disputed for seventy years, by successfully liquefying carbon. Simultaneously he has brought science near to the actual natural process which has resulted in the production of diamonds. Professor Lummer has liquefied a carbon pencil in an arc lamp by superheating in a practical vacuum. He hopes now to construct a vessel capable of resisting 300 atmospheres, wherein he will be able to superheat carbon to liquefaction point (4,000 to 6,000 degrees), and then allow it slowly to cool off. The liquid droppings, crystallising as they fall, will, if the experiment succeeds, be natural diamonds.

MESSAGES THROUGH THE AIR

We can communicate through the air, says the *Popular Science Siftings*, by sound waves, light waves and hertzian waves. Wireless telegraphy is done by means of the last. Its range is to day so much further than that of any telegraphic system based upon light or sound that it has been asked if this superiority might not be due to the fact that wireless telegraphic systems are operated by a mechanical power far greater than any that has hitherto been applied to light or to sound. An engineer, Dr Duddell, has been trying to solve this question taking as a basis of his calculations a distance of 100 miles. To send hertzian waves this distance the antenna must radiate about 300 watts of electricity. A light of 110 candle power is visible 62 of a mile, to be visible 100 miles away the light must be 2,560 candle power. To produce such a light 250 watts are necessary. To produce a sound that can be heard 100 miles away a mechanical force of 143 watts is necessary. While these figures, 300, 250 and 143 watts, are sensibly apart, they are not so far apart as to preclude their being classed in the same order. So it would seem that our eyes, our ears and the radio telegraphic receivers are approximately alike in sensitiveness.

PERSONAL.

A MATHEMATICAL SCHOLAR

The award is made by the Government of Madras of a University Research Scholarship in Mathematics valued at £250 a year and tenable for two years to Mr S Ramanujam, in order that he might continue the Mathematical research work at Trinity College, Cambridge. Educated at the High School, Kumbakonam he showed an early aptitude for Mathematics. About 10 years ago Mr Ramanujam after sitting for the F A examination in which he was not successful, came to Madras to find employment in order to enable him to maintain himself and help his poor parents. He soon found employment as a clerk in the Port Trust Office on a salary of Rs 20 per mensem. After office hours he devoted himself to the study of mathematics, and soon attained so great a proficiency that he was able to solve some of the most intricate problems appearing in the Trinity College Magazine which had baffled many of the mathematicians of Cambridge.

The authorities of the Madras University have done well in awarding the scholarship to this mathematical prodigy and it is hoped that Mr Ramanujam who is only twenty six will yet achieve more fruitful results in his chosen field.

THE NEW UNDER SECRETARY FOR INDIA

Regarding the appointment of Mr C H Roberts M P, to succeed Mr E S Montagu at the India Office, the London Correspondent of the *Madras Mail* writes,—

Though Mr Roberts has never himself been to India, he has a very fair knowledge of the subject so far as it can be gathered from study and associations, and he is enthusiastic about the country. He is, too, a man of great common sense, discretion, tact, and an unusual amount of quiet humour for a politician. What is more, he is willing to learn and is approachable—both excellent qualities in an official. He is, therefore, likely

to go far, and be a success, while he is quite a fair speaker, though not so good as Mr Montagu. It seems rather a curious commentary on our administrative methods that directly Mr Montagu has returned from India after a prolonged study of Indian matters on the spot, we shift him to some other sphere where his acquired information will not be of the least use to him or to the nation. But then we are always doing things of the kind.

MR WACHA AND THE CONGRESS

The following letter has been addressed by Sir William Wedderburn on behalf of the British Committee of the Indian National Congress, to Mr D E Wachu, who has recently resigned the General Secretaryship of the Congress —.

I am desired by the British Committee to convey to you our most cordial appreciation of your long and faithful services to India as Joint General Secretary of the Indian National Congress. For over eighteen years you have fulfilled the arduous duties of that office with unwearied devotion while at the same time you have shown an example of industry and public spirit by a careful study of the facts and figures bearing on Indian interests, both political and economic, and by placing those views before the public, both in the periodical press and in standard works dealing with such questions as military expenditure, railway administration, and municipal self government.

We look back with pleasure to your visit to England in 1897, when as a representative witness you gave valuable evidence before Lord Welby's Commission, and we trust that we shall again have your presence in this country, to give your friends here the benefit of your experience and advice.

It is a source of satisfaction to us to know that though resigning office, you will continue unabated your active interest in all matters affecting the welfare of India.

Will you kindly communicate our sentiments of appreciation to your colleague, Mr Khare who has so ably supported you for many years?

POLITICAL.

ARE INDIAN FOREIGNERS ?

In a letter to the *Daily Despatch* (Manchester), protesting against the use of the term "foreigner" as applied to Indians, Mr A N Cumming, Secretary of the Indian Cotton Bureau, says "Similar examples of this improper attitude are to be found in the legislation of the Dominions excluding Indians from their respective countries, and, to quote a special example, in the drastic regulations about Indians entering the Union of South Africa. Do the men who assume this attitude desire to drive the Indian peoples into rebellion, or, at all events, disaffection with British rule ? Surely we can only expect them to be loyal if they enjoy the privileges which are the birthright of every citizen of the British Empire

MILITARY OFFICERS IN INDIA

In the House of Commons on Feb 13, Colonel Yate asked whether there was any reason why the right to combine privilege leave with general leave by officers of the Indian Army and certain Officers of the British Service holding Staff appointments should not be extended to all Officers of the British Service in India. Mr Montagu replied that the question was now under the consideration of the Government of India.

Colonel Yate also referred to the new rule in India debarring Officers of the age of 48 in the Cavalry and 50 in the Infantry from promotion to the command of their Regiments. He pointed out that there was a financial loss to these Officers and asked that compensation would be given.

Mr Montagu replied that the rule might in certain cases inflict hardship, but they were threatened with a serious block in promotion in Indian Regiments, which was detrimental both to personal efficiency and to the interests of all Regimental British Officers, and necessitated some drastic change of the old Rules. A commanding Officer vacating his appointment under the new Rule was

entitled to serve on full pension under the old forms.

Referring to Colonel Yate's question regarding the pay of British Service Officers in India, the *Englishman* says that the position has been created by the refusal of the Government of India to find the money which would permit Officers of British Units in India enjoying the increase of pay lately sanctioned for similar Officers at Home.

INDIAN CIVIL SERVICES

The *Review of Reviews* writes on the subject as follows — If a calm always precedes a storm, we devoutly hope and trust that the reverse holds good, for there is raging at this moment a veritable tornado of criticism of British administration in India which must shake our belief in the sacred sanctity of the Indian Civil Service. From native sources warning after warning, entreaty upon entreaty, has long suggested that investigation is at least desirable, and now writers of eminent authority, who have served Britain as well as India, are moved to the same note of apprehension—in some cases even of alarm—at the unthinking optimism which regards the powers and privileges of the I C S as the last word of wisdom. Lack of sympathy and want of understanding in dealing with native affairs seem to be the outstanding causes of troubles and a reform of the judiciary is urgently needed to remove the growing feeling that justice is not administered with impartiality in our great Indian dependency. Lord Moiley, presumably continues in charge of Indian affairs, and his friends assume that he retains his Liberal principles undiminished, and yet the real grievances continue unchecked under his regime, as in the days when the Services held supreme sway. The situation is one demanding statesmanship of the highest order. Inaction spells disaster both to India and the Empire, and our politicians must not deceive themselves into thinking that an occasional Royal Progress is a substitute for good government.

GENERAL

TAGORE'S SCHOOL AT BOLPUR

In the course of a short but vivid description of the School at Bolpur in the columns of the *Daily Chronicle*, Mr J Ramsay Macdonald, writes —

It was mid afternoon when I started the 40 miles journey on the loop line, but night had fallen and fires were gleaming from the grasshuts before Bolpur was reached. Out for over a mile through the village and into the plain I was driven and found my night abode in the home of Rabindranath Tagore.

Some half century ago Mahanishi Devendranath the poet's father, finding that an unbroken attention to the affairs of the world was not good for the soul sought some secluded spot where he might occasionally retire for solitary meditation and under two chatim trees which grew on the plain he found it. There he could sit under the shade with nothing but the vast flat of untilled land green after the rains but a brick dust desert under the sun in front of him and think of him who accorded to the carving on the marble seat and tablet which now mark the spot, 'is indeed the rest of my heart the poet of my mind and the joy of my soul. There he built an 'ashram,' where for about 40 years prayers were said daily.

The site as it is now is then described. Since 1901, the voices of children have broken the solitude of the waste.

It is difficult to explain the feelings which possess one who goes to such institutions. They have nothing to do with Government: their staff is not official, their system is not an enforced mechanical routine. At the Santiniketan they complained that when their boys reached the University matriculation standard, educational methods had to be adopted which the teachers regretted. These schools are native to the soil like the trees which grow out of it. They are therefore not incongruous and a lack of lucubrity must surely be a test imposed upon every national system of education. Here India leans upon herself and issues from herself. There is no attempt made to impose something foreign to uproot or to force, no necessity to guard alien methods by alien instructors. The teachers are Indian Indians in their thoughts, in their habits, in their sympathies, in their dress. Government aid has been refused, because the conditions under which it would be given could not be acceptable. "They would have made my boys sit on benches," said Mr Tagore with a quiet smile, "whereas I think it far better that they should sit on mats under the trees." Hence as with the Gurukula at Hardwar, as with the school it has been frowned upon, it has been put on the police black list, attempts have been made to suppress it. It has been the subject of threatening official circulars issued to parents. The persecution has only endeared it to its founder. It has been kept going at the cost of much sacrifice. Into its ashogheer Mr Tagore has put not only the Nobel Prize but the royalties on his books.

Then follows a vivid picture of the boys moving, chatting, playing, singing, "and the School choir went round the gardens chanting hymns." And then —

For a quarter of an hour in the morning and the evening the boys sit in meditation. Twice a week they assemble in the chapel for common worship and Rabindranath speaks to them and exhorts them to good living. They do all their own housework even to their washing and their clothes are spotless. There used to be a manager, but they have recently dispensed with his services and elect from themselves a committee to do his work. One of the results is that in the purchase of rice alone a saving of hundred rupees a month is being made. This practice of self government runs throughout the school. The masters elect from amongst themselves a head who acts for a year, but who may be re-elected. The present principal, Mr Roy, has been chosen three times. Discipline is enforced and punishments meted out by captains and courts of school justice elected every month by the boys. There are small causes and appeals courts created in this way, and they decide at least once a fortnight all cases which arise in the life of the classes and the play ground. "There were many difficulties at first," I was told, "but they have been overcome and the advantages of self government are worth purchasing at the price of initial failures."

Moreover, the Santiniketan is no mere seminary for the education of boys. It is alive with the life of India. It is aware of what is going on outside. It shares in the larger Indian life. The particular interest of the school at the moment is the enlightenment of the masses.

They asked me to speak to the boys and I inquired as to the subject. "Tell us," they said, "how the masses may be instructed." They had really been answering me that question themselves and showing me in practice how to do it. For under the trees I had seen an interesting sight. The villagers are indeed inhabited by the aboriginal Santals and the boys of the school go out sometimes with football or bat and begin a game. When a crowd has gathered the game is stopped and the players talk of knowledge to the villagers. From this an evening class is formed and the Santiniketan boys go out and teach in it. The day I was there about a dozen of these children had come in and were being taught under a tree. They were lively lads with wide interested eyes and so full of life that they could not keep still. They were being shown the details of the stereoscope and were being taught to draw by acconterately what they saw.

I left them a thing class by class on their little mats under the "chatim" trees the r hooks by their side and their teachers in the r midst. They smiled and chatted as I passed. Everything was peaceful, natural, happy. And I went away into another world where worthy and well meaning graduates from Oxford and Cambridge are toiling and perspiring like blacksmiths with heavy hammers to heat and bend the Indian mind into strange forms on strange anvils, and where there is unhappiness and sadness of heart—timorous whispers instead of laughter, doubt instead of hope.



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India was no more than a name to Europe when Raja Birbal lived at the court of Akbar the Great, thrived and jested and discomfited his opponents, and died valiantly in the severest defeat the Emperors army ever suffered. The medieval monarch of the East had his privileged jester just as the European rulers of the middle ages and although in the Tudor period the office of the royal mirth maker was approaching its end in India the custom still prevailed.

One of the most extraordinary facts about Raja Birbal was that he was a Brahmin while Akbar, his ministers and his court were Moslems. The Emperor indeed was one of the most pious of his faith and that he should have permitted one of an opposite religion to such close access to his person and his throne proves the cleverness and wit of Birbal more than any of the numerous examples of his adroitness that have been treasured through out the century. What is more, Birbal's life at court was one long contest with the Moslem courtiers but he seems to have come out successfully in all his trials of wit.

Birbal, a scion of a pious Brahmin family of the Surber sect* was born in 1541. At an early age he was left an orphan and friendless. But already his great qualities must have shewn for the chief pandit of the State of Kalinjara gave his daughter in marriage to the young jester and he thenceforward lived in affluence. But this version of his life hardly fits in with the story of his introduction to Akbar. It is related by an erudite Moslem that one day an attendant of Akbar served him 'pansupari' (pan) with a little too much chunam. As a result the Emperor's mouth smarted. Angered, he ordered the attendant to purchase from the bazaar a quarter of a measure of chunam. Fortunately for the servant when he went to the bazaar he met Pirbal who, inquisitive

by nature, asked him why he required so much chunam. The servant narrated what had happened. Whereon Pirbal warned him that the chunam which he was buying was to be used by the angry monarch to compass his destruction. Accordingly he advised the servant to buy with it an equal quantity of ghee and instructed him to drink the ghee after having been made to consume the chunam. Accordingly when the servant was told to pound up the chunam in water and drink the mixture he obeyed. But he afterwards drank the ghee. He appeared again before the Padsha uninjured, and was asked to explain how he managed to survive the draught. Thereon he related how he acted up to the advice of a stranger. Akbar wondered at the device adopted and sent for Birbal. The future jester came and the Padsha received him very kindly and ordered that he should henceforth be attached to his court.

Other authorities deny this story as it is against Akbar's nature (he abhorring cruelty) and holding that Birbal entered the courts because of

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* These and other stories of Raja Birbal are told in a little book (No. 4) by R. Kulasekharam B.A., published by G. A. Natesan & Co., Madras.

his gifts of music and wit, which were renowned far and wide

Indian folklore is full of stories of the jester. For instance when the Padsha drew a line on the floor and asked his courtiers (who were hotly discussing as to who was the wisest among them) to make it shorter without rubbing off a portion of it the courtiers stood nonplussed. Birbal drew a longer line by its side. The king and the courtiers agreed that the original line was now made shorter by comparison with the longer one. On another occasion he proved his fearlessness of Akbar by a remarkably impudent saying. The Emperor and he looked from the Imperial terrace towards a tobacco field in which an ass stood. Now Birbal was an enthusiastic smoker and chewer of the weed and the Padsha, thinking to score off him, directed his attention towards the field saying "See, tobacco is such a bad thing that even an ass does not like to eat it." Birbal smiling rejoined "Only people who are like the ass

discard the fragrant leaf

Akbar's courtiers were always bent on Birbal's downfall and accordingly Khaja Sara once induced the king to ask him the following three questions

(1) Which is the centre of the earth?

(2) How many stars are there in the firmament?

(3) What is the exact number of men and women in the world?

The Padsha sent for Birbal and asked him to answer the questions. Birbal planted a stick in ground and said that the spot where it stood was the centre of the earth, but if Khaja Sara was not sure he might measure the earth and satisfy himself. Then he sent for a ram, and when it was brought exclaimed, "There are as many stars in the sky as there are hairs on the body of this beast, which Khaja Sara might count for himself at his leisure. As to the third question he observed that it was not possible to give an exact answer, but that if all the men and women were

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murdered, it would be easy to know their entire number

Birbal was many times in danger of death but never more than when he was sent to Burma at the instance of his enemies on a dangerous mission. At that time a Moslem musician named Tansen held up by the courtiers as the witliest and best musician of the day. Akbar comparing him with Birbal likened him to a mosquito beside an elephant but determined to prove to the Court the intellectual superiority of his favourite. So he sent both to Burma bearing letters asking the King to put the bearer to death. When they were brought to the place of execution they began, on Birbal's suggestion, to quarrel as to precedence. This occasioned delay and on the matter being referred to the King Birbal told him that Akbar desired to possess Burma and he had hit upon this plan to forward his schemes. For, said the jester, 'he who is killed first is destined to displace you from the throne on being reborn and he who dies next will similarly become the

numister. We are both his favourites and he expects us to hand over the kingdom to him."

Perhaps it is needless to say that the King of Burma thought differently of the matter and sent both of them home with presents. And Akbar was able to point out to his courtiers how they had one and all buckled in "also run." But Birbal's time was at hand. When Khan Kokab marched against the Yusufzais in Bijor and Sawad Birbal was sent with Hilim Abul Fath and reinforcements, it is said that Akbar determined by lot whether Abul Fazl or Birbal should go and the lot fell on the latter much against Akbar's wish. Nearly 8,000 imperialists were killed during the retreat and among them was Akbar's brilliant jester. One likes to think of him fighting as valiantly as he had jested brilliantly and ending a merry life by a brave death. Probably he is the only jester—Oriental or Occidental—who led his master's army to war and paid with his life for his loyalty.—E. H. T. in *The Empire*, Calcutta

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R. J. Mervend Traffic Overseer, Madras Harbour Trusts, writes—I have already tried Prof. James' Electro Tonic Pearls and find them very efficacious. Please send three bottles more by V. P. P.

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MUNICIPAL GOVERNMENT IN BOMBAY

No better historian of the rise and growth of municipal government in Bombay can be found throughout the whole of the Western Presidency than Mr D E Wacha. He is one of the veterans of the corporation, and an ex president, and has for close on thirty years taken an active and influential part in its deliberations. Nor could there be a more appropriate dedication of his work than the one which he makes to Sir Pherozeshah Mehta, who has an uninterrupted record of forty three years' municipal service to show, has four times served the office of President, and has for twenty one years represented his colleagues on the Bombay Legislative Council.

Mr Wacha tells with minute care the story of the various Acts under which municipal administration in Bombay has been developed and in the course of his narrative he introduces many an interesting remembrance of the great men of the past. He takes us through the early municipal government of Bombay from 1792 to 1865, Act II of 1865 which furnished the groundwork of the present municipal constitution, the agitation of 1872 and the Act that followed it in the same year, and the Act passed by Lord Reay's Government sixteen years later. As we read of the beneficently extravagant career of Mr Arthur Crawford, who was municipal despot in days before the Corporation was established, and of his grand manner and contempt for control, we are reminded of Lord Curzon's longing to have "a free hand to deal with Calcutta as he pleased. We wish Mr Wacha had given us more glimpses of this vigorous Municipal Commissioner, to whom Bombay owes so much and against whom the citizens rose in almost unanimous revolt. Our old friend, Mr Martin Wood, who edited the *Times of India* in the seventies, was one of the leaders in the campaign, he sat over in the corporation, unlike Mr Macleay, who passed

The Rise and Growth of Bombay Municipal Government by Mr D E Wacha, G A Natesan & Co., Madras, Price Rs 2.

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from the *Bombay Gazette* to control great newspaper enterprises in South Wales, and to sit for Cardiff in the House of Commons. Many an Indian worthy also receives his meed of commendation. Mr Wacha is a "bonny fighter." The story goes that he was introduced by Sir Charles (then Mr.) Oliphant, at the time Municipal Commissioner to Lord Reay, the Governor, as 'my severest critic in Bombay.' But if he is a critic, he is also an acknowledged expert, and his character drawing is never affected by his likes and dislikes.

The Act of 1888 under which the present Corporation is constituted, in claim an enthusiastic supporter in Mr Wacha. This 'stately structure beautiful to behold for the symmetry of its design and the elegance of its proportion' was, he writes, the child of the liberal statesmanship of Sir Bartle Frere and Lord Reay, the two most brilliant administrators after Mountstuart Elphinstone, and conspicuous among the members of the Legislative Council who assisted in giving it body and form were Sir Pherozeshah Mehta, Sir Frank

Forbes Adam and Mr Justice Telang. It was the outcome of the famous Resolution on local self government which marked Lord Ripon's vicereignty, and, of the members of the original Committee which reported upon it, Sir Pherozeshah alone survives.

The corporate body which was thus created has long been recognised, says Mr Wacha, as a model for all India to copy. This was, indeed, the view of the Decentralisation Commission, and their advice has already been taken in Madras, while, if report speaks true, the Corporation of Calcutta will also speedily be remodelled on similar lines. In those cities it presents the official charm in its executive authority. Far happier results have been obtained by the Bombay method which places executive power in the hands of a Municipal Commissioner appointed by Government, and bestows upon the Corporation the right of electing its own President. There is civic pride in Bombay and a lofty tone. Anglo-Indian merchants and journalists have loyally co-operated with her Indian citizens in winning the rights and privileges which she enjoys, and time after time, as Mr Wacha's book shows, they have proved the value of united effort by the victories they have achieved over the narrow official reactionaries who have from their seats on the Executive Council tried to put back the clock.—*India*

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E. Ap. 14.

THE RIGHT HON SYED AMIR ALI

In the life sketch of the Right Hon Syed Amir Ali, published by Messrs G A Natesan & Co of Madras one more addition has been made to their cheap and splendid biographical works about eminent Indians. Within a small compass the book let furnishes sufficient materials to justify Mr Amir Ali's place in the series, dedicated as it is to really great men of modern India whose lives are worth reading and whose work an enduring incentive to noble aspirations in others. Mr Amir Ali's biography comes at an opportune time at present when his recent severance with the London Branch of the Moslem League has converged to him the undivided attention of the Moslem world in India. For the younger generation of Mahomedans the few pages of this small book carry a great meaning. It will show them that a great edifice has to be raised by the man

who aspires to be acclaimed a leader by popular consent, and certainly Mr Amir Ali's reputation as such was not built by platform oratory and much less it is one that could be shaken by noisy philippics. "He has all the attributes," says the book, "that go to make up a leader—education, position, earnestness, self-sacrifice, moral backbone, clear foresight into results and, above all, conviction,"—qualifications that have been ably set forth in the book by a reference to the life work of Mr Amir Ali. His unflinching advocacy of separate rights for Mahomedans has earned for Mr Amir Ali an unfavourable impression in India as to the selflessness of his aims. In spite of this, which seemingly argues a separatist attitude of mind, the book contends that he is "an Indian first and a Moslem afterwards." For while he holds strong reasons to vindicate his policy,—which to sum up in a nutshell is a policy that advocates the preservation of the rights of minorities against the dead weight of overwhelming

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SIR ASHUTOSH MUKERJEE

The retired Vice-Chancellor of the Calcutta University, whose remarks on the "Independence of the University" in the course of his recent address to the Convocation, is published on page 331

THE INDIAN REVIEW

A MONTHLY PERIODICAL DEVOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST,

PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH

EDITED BY G A NATESAN

Vol XV

APRIL, 1914

No 4

LAND CESS IN ITALY AND INDIA

BY

MR A GALLETTI, ICS



IN commenting recently on certain proposals made to enhance local cess in the Madras Presidency, an Indian journalist referred to the greater advantages of the French system of *centimes additionels*. On reading the article in question it occurred to me it might perhaps be worth while to explain, and incidentally, without any controversial purpose, but merely for the enlightenment of the Indian public in general, to compare the taxes and cesses on land in some European country with those in this Presidency.

The countries that have adopted the decimal system for their coinage express any enhancement of taxation in terms of additional *decimes* (tenth) or *centimes* (hundredths). Centesimal coinage simplifies all calculations administrative and private, when taxation is enhanced (I comment the point to the Weights and Measures Committee).

For instance, a country goes to war and wishes to levy enhanced taxation to cover the expenses. The Finance Minister simply adds two or three war *decimes* to the land tax and all the other chief taxes and everyone can calculate at a glance how much the yield will be, and the tax payer can also calculate at once how much more he will have

to pay. A one franc stamp paper costs 1.22 francs in Italy at the present time. It was surcharged 20 (two *decimes*) for the penultimate war and the Government found it convenient not to remove the surcharge at the end of the war. It was surcharged the remaining 02 (two *centimes*) to pay part of the cost of rebuilding Messina after the earthquake. The two surcharges are both printed over the one franc stamp so that the tax payer knows that the one franc stamp now costs 1.22. Similarly the land tax used to be 7 per cent plus 3 war *decimes* put on for I forget what war. The government found it convenient not to remove the *decimes* for a long time after the war was over. Eventually they compromised, removed the *decimes*, and made the tax 8 per cent instead of $(1 + \frac{3}{10})$ 7 per cent = 91 per cent.

It is commonly assumed here that all foreign countries have more permanent settlements of the land tax than this province, which varies them at intervals of 30 years. This simply is not true. Most European countries vary the rate of the land tax, like that of other taxes, whenever it suits the Government. They enhance it even to pay the cost of re survey and settlement. This is in progress in Italy now and the land tax is surcharged a few centimes to cover the cost.

The Local Fund additional centimes are exactly of the same nature. Local bodies in France and Italy have several sources of revenue, but one of them, as with us, is a cess levied on the ^{than} ~~area~~ _{area}.

ment and tax. If the normal amount is not sufficient the local bodies have power to levy additional centimes thereon for a particular purpose, as to pay interest on a loan, or, in general, because they cannot otherwise make both ends meet. This is the "system" of additional centimes which the Indian newspaper referred to has recommended to the public. It is not properly a "system" at all, but a mere method of calculating enhancements.

The most important Local Fund bodies and those which incur the largest share of expenditure in France and Italy are the village panchayets of which there is one for every revenue village. In France the total revenue of the 36,000 panchayets is the enormous sum of 6,000 lakhs and of the District Boards 1,000 lakhs. The 137 lakhs raised by District Boards and Municipalities in this Presidency is a very insignificant sum in comparison.

However there are so many disturbing factors in these large comparisons that they lead to no very definite conclusion. I know for instance that the Government land revenue in Italy, a country with a smaller cultivated area and a smaller population than the Madras Province, is 10 per cent more than that of our province, but I would not conclude that the burden of the Government taxation of the land is there greater. For one thing the land is probably made to yield more. For another thing the taxation is evenly distributed: the privileges of the nobility (roughly *ndars*) and clergy (roughly *Inamudars*) having been abolished, while in this province the privileged classes still take from the cultivator a tribute equal or nearly equal to that taken by the State.

It is better to leave these generalities and large comparisons. It is only when we take small similar local units and eliminate disturbing factors as far as possible and apply practical detailed knowledge and experience that comparisons between taxation in such distant and different countries can be really illuminating. I will compare the taxation in a single village in the Krishna Dis-

trict with that in a single village in Italy which I know well and I promise striking results. My figures are official in each case.

Konatalapalli is a typical upland village in a backward portion of the Krishna District. It has a population of 1,300 and an area of 2,700 acres of which 2000 are comprised in holdings. It grows millet on about 1000 acres, cotton on about 400, pulses on 200 or 300. There are also a few paddy fields. Castor oil and chillies are grown on small areas. There are some fruit and liquor trees. The population comprises besides the agriculturists only the usual village artisans, a few weavers and a few persons connected with the liquor trade.

Torre San Patrizio is a typical upland village in a backward portion of Italy. It has the same population as Konatalapalli, 1300. The area comprised in holdings is somewhat less, 2000 acres against 2500. It grows maize and wheat. Konatalapalli eats its millet and sells its cotton. Torre S. Patrizio eats its maize and sells its wheat. Konatalapalli has its oil seeds, Torre S. Patrizio its oil fruit on the olive trees. Konatalapalli has a few liquor trees, but not many, Torre S. Patrizio has a few liquor shrubs (*vine*), but not many. Pulses are grown as secondary crops in both villages. The population of Torre S. Patrizio is all agricultural. There are the usual village artisans. There are no rich proprietors. There are not even weavers as a class apart but in a few spots & houses the women work at the loom in the winter. The people of Torre S. Patrizio are vegetarians, not from choice but from necessity. They cannot afford to eat meat, nor even eggs. They sell their eggs and their fowls. They cannot afford to eat wheat bread, but eat maize porridge and maize bread, vegetables and fruit and what the cow produces.

The soil of Konatalapalli is black regur clay, which grows good crops of millet and cotton. The soil of Torre S. Patrizio is light coloured clay.

which grows fair maize and good fodder crops but very poor wheat and vines

I shall now draw a comparison between the taxation paid by the peasants of Torre San Patrizio and the ryots of Konatalapalli

The Government land revenue is nearly the same in the two villages. It is just over Rs. 3,000 at Konatalapalli and 4,568 francs—Rs. 2,741 at Torre S. Patrizio

But when we come to local taxation on land the difference is enormous. It is law in Italy that village panchayets shall not add cesses for their own purposes to government direct taxes until they have exhausted every other source of taxation. But Torre San Patrizio has only, apart from abkari, land, houses and cattle to tax. It therefore taxes these, what corresponds with abkari being entirely insufficient.

Konatalapalli pays Rs. 250 local cess. Torre S. Patrizio pays 1,707 francs = Rs. 1,024 to the Taluk Board and besides this 6337 francs = Rs. 3803 to the village panchayet, or a total of nearly Rs. 5,000 cess on the Government land revenue of Rs. 2,741.

Not is this all. For the cess is only one of the taxes extracted by the Torre San Patrizio village panchayet from the ryot. The total revenue of the panchayet is Rs. 9,000 or more than three times the Government land revenue of the village.

The revenue of the Torre San Patrizio panchayet is made up as follows—

CESSES		Rs
Cess on Govt. land tax		3,803
Cess on Govt. house tax		329
TAXES		
Cattle tax		2,671
Family or hearth tax		831
Octroi (chiefly on wine)		706
PROFITS		
Profits on communal land, houses, oil press, cemetery, oven, license-tax		429
CONTRIBUTIONS		
From Govt. for schools		159
From Taluk Board for schools		79
	Rs.	9,007

The cesses, the cattle tax and the hearth tax, amounting to Rs. 7,634 come straight out of the pockets of the ryots and are a burden on the land the ryots till, the cattle with which they till it and the houses they live in. Besides this Rs. 7,634, they have to pay Rs. 2,741 land revenue and Rs. 237 house tax to Government and Rs. 1,024 land cess and Rs. 106 house cess to the Taluk Board. The land, cattle and village site of Torre S. Patrizio thus bear a burden of Rs. 11,854, while the land, cattle and village site of Konatalapalli bear a burden of little over Rs. 3,000. Nothing is levied on Konatalapalli cattle, there being no government forest reserve in the neighbourhood.

I reckon the gross agricultural income of Torre San Patrizio at Rs. 90,000. This figure is based upon researches extending over 20 years and is very accurate. For Konatalapalli I cannot make so accurate an estimate. But the village officers tell me the crop on an acre of cotton is sold at about Rs. 40 and that on an acre of cholam at about Rs. 30. These two products alone, grown on about 400 and 1000 acres respectively, yield Rs. 46,000 a year gross. Then there are hundreds of acres of pulses and other products including 50 of wet paddy and I must also reckon in the milk and other products of the cows and buffaloes and the profit on cattle rearing (for I have included these and many other items in my estimate for Torre S. Patrizio) and I do not think a lower estimate than Rs. 70,000 could be made for the total gross agricultural income of Konatalapalli.

The land at Konatalapalli is selling at Rs. 150 to 200 an acre. The average at Torre S. Patrizio is about Rs. 350 an acre. There are about 2500 acres at Konatalapalli, 2000 at Torre S. Patrizio. The market value of the land at Torre S. Patrizio may therefore be put at 7 lakhs against about Rs. 4,37,500 at Konatalapalli. But it must be remembered that the rate of interest is lower in Europe and land at Torre San Patrizio is sold at a higher number of years' purchase than in the

backward Nandigama Taluk of the Krishna District

The number of years purchase reckoned at Torre S Patrizio is about 25, the sum reckoned as nett income being taken to be what is derived by a resident owner who is not the actual cultivator, but gives the land out on the half sharing system to actual cultivators. The nett income corresponding with Rs 350 per acre market value is Rs 14 per acre. The taxation is Rs 6 per acre. Therefore public bodies take Rs 6 out of every (Rs 14 + 6) or Rs 20 nett income.

This estimate of Rs 14 per acre is strikingly confirmed by an examination of private accounts of 30 years. The figures worked out to almost exactly Rs 14 per acre.

Accordingly the nett agricultural income of the 2000 acres at Torre S Patrizio may be put at Rs 40,000, of which Rs 12,000 is taken by public bodies and Rs 28,000 or about Rs 22 per head of population left to the ryots: the figure for gross income being Rs 70 per head.

At Konatalapalli 20 years is the limit of the number of years purchase that can be taken. On the same principle the nett income of Konatalapalli is Rs 8.12 per acre against Rs 14 per acre at Torre S Patrizio: the total for the 2,500 acres is just under Rs 22,000 against Rs 28,000, taxation takes Rs 3,000 out of Rs 25,000 against Rs 12,000 out of 40,000, the nett income per head of population after paying taxes is Rs 17 against Rs 22, the gross income per head is Rs 55 against Rs 70.

The nett income is something of a fiction in the case of populations composed chiefly of peasant proprietors. The gross income is perhaps a better test of relative taxable capacity. But it must be pointed out that neither gross nor nett income per head is a fair test until allowance is made for difference in cost of living. I should say this difference would cover the whole excess of Rs 15 gross income which the Torre S Patrizio peasant

apparently enjoys. For I should say that the more costly dwellings and cloths and cattle shelters necessitated by the European climate cost the Italian peasant at least the difference of Rs 15 per head per annum. The Konatalapalli ryot probably has more to spend on luxuries after providing for food, clothing and shelter. He certainly does spend more on marriages, jewelry etc. The Torre S Patrizio population has scarcely any money at all for such indulgences as jewelry. I should say there was at least Rs 25 worth of jewelry at Konatalapalli for every rupee's worth at Torre S Patrizio. On the other hand the population there is ever so much better housed, there is a protected water supply, the streets are paved and are kept clean and lighted, there are metalled roads to the neighbouring villages, there are a doctor and midwife paid from the village fund who have to attend all cases gratuitously, all the boys and all the female children are taught the elements of learning gratuitously at the village school, there is hardly any disease and the mortality is just half what it is at Konatalapalli. Torre S Patrizio also shares the services of a veterinary, of an agricultural expert and of an engineer with neighbouring villages.

Some details of expenditure may be of interest. The payment of debt accounts for Rs 1,200 per annum, sanitary expenditure for Rs 2,200, education Rs 1,500, public works Rs 630, office and menial establishment Rs 2,100. For luxuries—maintenance of a rifle range (Rs 300), maintenance of a brass band (Rs 180)—only small sums are provided. Richer villages in Italy maintain opera houses, allot funds for the celebration of festivals, make the chairman an entertaining allowance, and so on.

The doctor at Torre S Patrizio gets Rs 100 a month plus vaccination and other small allowances, the boys' teacher Rs 55 a month and the school mistress Rs 40.

The public works allotment is only for maintenance. The original construction of buildings and roads was defrayed from loans, which have not yet been completely paid off. There is a special state bank in Italy which makes loans to local bodies. For objects, such as water supply and school buildings, which the Government has much at heart, the interest on the loans is reduced to 3 per cent, the state paying the difference between this and the market rate of interest. A particular amount of the village land and house cess has to be earmarked and set apart for the service of any loan that may have been taken.

Another fact which may be of interest is that Torre S. Patrino is not peculiar in raising cesses at such high rates. The total land revenue of Italy was 96 million francs last year. The cesses on this raised by District Boards and Village Panchayats amounted to no less than 175 million francs. The land cess in Italy is accordingly 29 annas in the rupee. Here it is one anna in most districts.

Another difference that may be noted is that here the land cess increases automatically if the land revenue is increased at a re-settlement. In Italy it would not be so increased. The local body determines each year what amount it requires and fixes the number of additional *centimes* accordingly. In practice however variations are seldom made because the panchayat's expenses vary very little. In Torre S. Patrino exactly the same amount of land and house cesses have been levied for the last 34 years.

What are the conclusions to be drawn from all the above facts? I leave that to the reader. I will only observe that all great advances in civilization cost immense sums of money and that village sanitation and free universal education are quite new things even in Europe, but that no European nation regrets the enormous sacrifices they have involved.

Indian Economics and Indian Psychology

BY

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OUR actions are governed by our mind and so also the actions of a country are governed by the sentiments and ideas that prevail therein. On this account, the sentiments, intellectual traditions, and tendencies, and the education of senses are important to an economist. In independent countries, that is, in countries where the ruler (either a single individual or a class) is representative of the people, the operations of the psychic peculiarities of the people are of greater importance, they being more effective on the social and economic conditions. The government action is guided by them. They are not quite so important in countries where the ruling class and the people differ in their intellectual and emotional traditions. Although politically the psychic conditions of such peoples may not be of any great value, economically their interest is great. The collective result of individual actions arising out of the previous education of intellect and senses is too potent a factor to be negligible to a student of economics.

The nature of psychic tendencies in general and its influence on human life will be a question of general economics but only the Indian psychic tendencies are worthy of special consideration to a student of Indian economics.

Human nature all over the world is the same in its rudiments. The peculiarities of mind which arise in different countries and climes are due to the special circumstances prevailing in each of them. Some of these psychic conditions are due to social and political environment and some are due to intellectual traditions. For the explanation of some of the current beliefs we shall have to look to the intellectual history, and to get

light on some others we must observe the conditions either of the present day or of sometime past.

Some of the psychic conditions are due to the teachings which were intended to maintain certain institutions. As an example, take the teachings relating to the pursuit of occupations which are supposed to be proper for one's own *varna*. Those teachings were intended to preserve a certain type of social order which the philosophers at one time regarded as worth maintaining. Sentiments once engendered to maintain a particular type of social order may linger when the necessity of that type of social order ceases to exist. When a new type of social order is to be created the thought relating to that type of order will come forth and will clash with the old ethical code.

The psychic conditions which influence the social and economic conditions of India at this time may be divided into the following classes —

(i) The psychic conditions which distinctly promote inaction creating in minds an attitude of unnecessary of action or at least of scepticism towards it.

(ii) The psychic conditions which do not necessarily justify inaction but which induce our people to follow non-economic pursuits.

(iii) Some psychic conditions which may be social and economic in their character but which are unsuited to the present social and economic ideals.

(iv) Some psychic conditions which neither encourage nor prohibit the development of economic life, but which determine the type of social production and consumption.

(v) There are also some things which form part of the psychic conditions which are distinctly favourable to the economic conditions provided they are moulded in the right way. The point to be considered in their case is their extent.

Let us now dwell on each of these psychic categories. That many intellectual causes contribute to inaction among the cultivated and philosophic

class of our country could hardly escape the attention of a Hindu who may have cultivated the habit of looking at his own society as if from outside. As a rule he may have passed through such a stage himself before he may have cultivated the habit of looking at things objectively.

The ideas contributing to inaction by proving unnecessary of action for the sake of human betterment, may be either those which may make a people believe that everything will take place of its own accord or those which tell a man that the world is going to decay, and that the country will degenerate more and more.

Sometimes a very peculiar torpor comes on the mind of men after the widening of their outlook, by the conception of the infinity of period and by the knowledge of the countless changes in society resulting from a large number of known and unknown laws beyond human control. When the thinking and guiding class gets this kind of conception it begins to regard all effort on the part of man as vain. What will all the wear and tear which we may make for the society lead to? Brooding over questions of this type brings to a man greater consciousness of his own insignificance, and omnipotency of what he may call the natural or divine laws. He thereby becomes inactive himself. A keen consciousness of the myriads of years with countless changes, has been impressed upon a great bulk of Hindu population to an extent of which the western people cannot have the least idea. How these ideas govern the life of the Indian middle class, is something which could not possibly be conceived by other races. Under this psychic condition a man may ask as to what his duty is. And he will answer to himself that his duty is nothing. Whatever may happen the ultimate end of all existing objects, whether living or lifeless is to be reabsorbed in the Absolute. To combat an attitude of mind like this, attempts have been made. The ideal of being reabsorbed into the Absolute by a quicker process is made the

um of life, just as some philosophers now in the western world present the ideal of accelerating social evolution (see Ward's *Outlines of Sociology*). Teachers desiring to combat with the torpor such that this reabsorption into the Absolute could be attained either by the path of action (*Parvati Marga*) or by the path of renunciation (*Nirvati Marga*). The whole Bhagavadgita has been written with this very motive of counteracting the tendency towards inaction. Europeans say that they revere Bhagavadgita, but they could not by the very nature of it, appreciate it as much as we can, unless they also are having a class which is becoming sceptic regarding the utility of human actions.

What is the remedy to make the people shake off this intellectual lethargy?

A piercing of the idea that the path of action does not come in the way of seeking salvation may prove valuable in the case of some people who may be believers in the desirability of reabsorption into the Absolute but they will not be adequate now for the country. At present there exists a class which is not anxious for the reabsorption but which still believes in the omnipotency of laws and inquires into the ultimate sum of action. This class must have a high ideal—an ideal which will set before them the necessity for working for some cause, and that ideal must be *social* and not *superphysical*. The philosopher who will expound such an ideal is wanted. Those who feel sceptic regarding the value of making speculations on the ultimate sum of social existence, will easily be quieted in their doubts if this class is pointed out to them.

The higher ideals and instincts have their use. The economic conditions will greatly be improved by idealism provided that it is not founded upon a superphysical theory resulting from imagination. The social and political ideals if made clearer to the philosophically minded people who wish to know the final principles which may become a mo-

tive power in life, they will look upon the social and political life they lead with great veneration. The whole economic development has an ethical end. We know that the well being of society has an important moral effect. Poverty breeds many vices, and corrupts human nature. If the general well being of a community is improved or at least if the people are kept off from a dire want, then the society receives a higher tone. A detailed comparative study of economically higher and lower societies will bring the moral side of the economic uplift into relief, and those who are working for their own personal betterment will feel that they are working for some cause—for some ideal. Thus the moral results of a higher economic life should be properly discovered.

Another article of Hindu belief which deserves serious consideration for social reformers in India as it influences the economic life of the country, a great deal is the doctrine of the *Kali age*. Hindus believe that all the present evils found in India are due to the *Kali age*, in which according to the prophecy of the ancient sages all the evils were to be multiplied, and to disappear only when this cycle of four ages will come to an end, and this end of cycle will come after only a few tens of millenniums when the world itself is to perish for re-creation. Belief in a doctrine like this makes the people believe that the present evils in society exist because they ought to exist according to the Divine Law.

Of course it is not the duty of the economist to make a campaign against such beliefs. It is his duty to discover the many unhealthy and false beliefs from the stock of the intellectual traditions of the people, and to point out the economic aspects, and leave it to the zeal of the social reformers to take measures therefor.

Another psychic factor which influences economic life is that the life may be guided by ideals which are not social and economic. If we have a strong social ideal before us we shall not therefore

be necessarily inactive. People who are led by the idea of gaining heaven or freedom from the cycle of birth and death are prepared to undergo most trying vows, hardest pilgrimages, and self torture of a most surprising character. Although the people led by these ideas are not inactive their predominant sentiment in life is non economic, and if they go into economic pursuit, they go into it half heartedly and do their task simply because life cannot exist without working.

If any people are too much influenced by the idea of gaining a better condition hereafter and regard that the life here is not a matter of great concern, then those ideas are bound to have a very disastrous effect on the people. A large number of well intentioned and intelligent people will become useless for the economic uplift of the country. Those very men if they have a social or political ideal before them instead of a supersocial one, will utilise their energy and habit of making a self denial for a higher cause, to the best interest of the country. To amass wealth is not an ideal which is likely to actuate all. It is not necessary or even desirable that they should have no other ideal than that of amassing riches. Many activities and occupations other than those for making money are of the highest economic value.

Let us now pass to the psychic conditions of the third class. The extinct social and political conditions leave among the people some sentiments which continue to exist and render the ideals suited to the new political conditions more difficult to prosper. India has become one political society only very recently. Crystalline feeling and provincialism are yet so strong that they work against the national ideals. When I say that provincialism is strong I do not mean to say that the provinces have developed a corporate feeling. This provincialism expresses itself in the peoples having a dislike for persons coming into their territory and taking away the share of livelihood which

ought to go to some one of their own territory. I do not mean to say that such feeling does not exist in other countries, but I find that it exists to a greater extent in India.

The survival of social sentiments suited only to a pre existing political institution manifests itself not only in the attitude of the natives of a province towards a stranger but also in migration itself as in the unwillingness of a man to leave his own land.

In countries which are inhabited for a long time, the people acquire a peculiar sentiment for their particular piece of land. To leave that land and to go anywhere for the purpose of seeking a living becomes extremely unpalatable. An acre of land inherited from one's forefathers becomes of far greater value than a hundred acres elsewhere. Many great men of historic fame have shown this feeling. Mahadaji Scindia who had become the most powerful potentate in the north, and the *de facto* ruler of Delhi used to feel greater pride for his share in the Patils franchise in a small village in Deccan and used to feel greatly flattered when he was addressed as "Patil Bava" instead of being addressed as a Maharaja, or Sardar. Although this sentiment has its beautiful side, it has some disadvantages. This kind of attachment makes people less migratory. People in newly settled countries like America, are prepared to go to any distance for the sake of employment. This willingness of people to go to any distance greatly surprises even Englishmen. In Rajputana a landholder is in theory a kinsman of the ruler, and there conservatism is still greater.

In a particular political community the more the attachment the majority of people may have for their own land the greater is the benefit to the community. But in order that such feeling should really be a political strength, the territory determining the political conception of community, and the territory to which the attachment of the peo-

ple is centered should coincide. At present the attachment of the people lingers to smaller territory, although our political conception of the community is enlarged. Social mobility, that is, free transposition of the various constituents, within the community is of great importance to the development of a society. It enables the society to derive maximum use of its members. It also helps in the development of the common culture the use of which has already been discussed.

To speak of the fourth class of psychic conditions which determine the type of social production and consumption we have to deal with very multifarious phenomena. The consumption of goods depends not only on direct physical needs but also on psychic needs. The fashions, fads, crazes, ideas on art and style, tastes in pictures and literature form part of this class. To state all these in detail will prove a sorry task. The principles governing these, and the man changes that are taking place in the original conditions, are more respectable to philosophers, and are therefore given a share of treatment.

All the things told above arise out of operation of intellect upon senses. Our tastes would have remained stationary had not the varying mind acted on the senses.

Various types of tastes have made up the present psychic condition. The different senses which we have, are educated in a particular way, and so our tastes are formed. These tastes in India are at present undergoing a considerable modification. The old ideas of the beautiful are changing and are being replaced by the new ones. Proper cultivation of the senses is required to enable us to appreciate many things in life. Things like pictures showing high art, or good music are not generally appreciated unless some training on the subject is already given. The difficulties to the appreciation of foreign art are great. One old Brahmin school teacher of mine who greatly appreciated *sangita* (Indian music), while teaching

the English language to the students had to explain the word *music*. He was entirely unwilling to explain the word *music* by *Sangita*, but merely defined "what goes by the name *music* among English people is a kind of noise which they are taught to like."

I am sure many English people have the same attitude towards our music. We are not as a rule able to appreciate a foreign system of music. Most of us do not really understand our own music but as we unconsciously are educated to its tunes from childhood we find some pleasure in it. How great is the difficulty of acquiring real taste for foreign music could be seen from the following fact. We find many men amongst us who get a maddening sensation when they hear a really good music of our own. But we hardly see amongst even the most Anglicised of us who get that sensation when they hear the best European music.

What has an economist to do with the tastes of the people? What things could he observe with interest? What place does art have in the economic conditions of a community?

A change in taste or fashion decreases the value of the previously made articles. So also the people who have acquired the skill for the production of articles which have gone out of fashion naturally decrease in their productivity. If the new taste is only a modification of the pre-existing taste then the class which supplied articles of the previous taste may not suffer. He will easily acquire the skill required for the supply of a new want. But if the new tastes which may be introduced in the country be exotic then the class supplying the old needs suffers heavily. The promotion of foreign tastes in the country if done on a very moderate scale, leaving the native taste dominant will add considerably to the enjoyment of life, but a wholesale promotion of foreign tastes succeeds only in running the native artisan class, by transferring the patronage to foreign

artizans. Preponderance or even introduction of foreign tastes in art may contribute to the injury of the native manufactures, but in the case of literature the introduction of new tastes will not prove injurious to the native industry. Foreign articles could be consumed by any people, but foreign books will be appreciated only by those who know the language. New tastes among people arising out of the observation of foreign works influence the literature of the country, and add to its variety. Of course the taste for a foreign language does a great deal of injury if it is promoted at the sacrifice of the native language. It will do as it is doing now a great deal of harm to our country. The benefit of foreign influence is really gained by the people when there is no chance of displacement and stranglehold of the native industry. *

The education in the English tongue (notwithstanding its evil influences) has done us some good. The British educational policy deserves considerable economic scrutiny.

The fact that education has made wonderful progress under the British rule is a matter which hardly needs any proof. Although a great deal remains to be accomplished, still within the last hundred years education has progressed, and this is a fact which could hardly be gainsaid. The new psychic conditions created by this fact are —

- (i) By the breaking of the intellectual and physical isolation the social conception has widened.
- (ii) Greater variety of sentiments are nourished by literature to day. Take Marathi literature for example. The works therein prior to the British rule were mostly devotional, or historical, besides some literary poems, ballads, some collections of tales and a drama or two. The psychology of the people at that time was considerably different from what it is to day. To day there is a greater desire for drama and novels, and a great deal of variety has developed thereof, and the theatre is considerably encouraged. The

result of Western influence has been not merely the addition of foreign culture, but the opening up of the store of ancient Sanskrit culture and its promotion into a wider area.

This effect is seen in the history of the vernacular literatures in the following manner. The non religious poetry has increased, poetry is made to support patriotism and other feelings which made their appearance with the British influence. The devotional feeling has considerably decreased, but the decrease is more due to a saner outlook towards God, not by foreign influence so much as by the popularisation of the higher ideas of the past. The devotional element asserts itself most vehemently when the conditions of life are bad, and man feels himself helpless, and the confidence of struggling against misery decreases. Our curiosity and desire for novelty have been roused. All these psychic changes will play a considerable part in the future life of our country.

Whether a discussion on education should be included in the social or psychic conditions, may be variously answered according to different points of view. In a sense almost all psychic phenomena which bear any relation to economic life or social phenomena and so is education. Education is physical as well as mental, but the greater part of education which we all need is "mental" in the widest sense of the word. Education is generally given or at least should be given to form our mind in such a way as to make the human being contribute more to social and economic life. This is no place to give a complete theory of education but only a few salient points will be noted to bring its economic character into prominence.

Let us single out the literacy of the people for consideration.

The direct effects of literacy are various. There is a greater increase in the ability of the people for production and consumption. A literate man is helped a great deal in the acquirement of knowledge which will enhance his economic efficiency.

He becomes also a better consumer not only because he may read books and newspapers but also because he is more easily reached by an advertiser. He gets acquainted with new things, new styles, although he may be living in a corner of a country, or far off from a city. He can even sell more directly to the consumer. Many farmers in Germany sell their products in the city by parcel post. The great amount of mail order business which we find in America will not have its parallel in India where illiteracy is the rule. A literate man is again less likely to be cheated in receipts and in legal deeds. The credit of a literate farmer is usually higher than that of an illiterate farmer in the same condition.

The indirect moral effect of literacy and knowledge is the decrease of timidity and suspicion. This decrease has important political and social effects. We need not go into them for the present.

Some of the defects of Indian educational conditions are casual. They exist because they are not paid any sufficient attention. Some other defects are bound up with certain other social and political conditions.

The different classes of psychic conditions which are previously dealt with relate to society in its normal condition. This operation is continuous. But there are some psychic phenomena which do not act in that manner. Some of them are sudden and the greater part of the new conditions brought about by them are shortlived, although they arise by the operation of certain psychic characteristics into unusual activity, by the attention of the people to things regarding which their mind might have been feeling unconcern.

The direct economic effect of such period is the promotion of literary and artistic output, which is in fact the food on which that animated condition lives. But it has an indirect effect also. The abnormal action of society leaves, after the event

ful time has passed and the excitement is over, some lasting effects on the mind of the people, and the previously normal character of mind is considerably modified. The new form of mind thus created, will necessarily act on the social and economic life of the future.

During the period of a great excitement in a country the production of literature is greatly accelerated. When there are some great party questions to be fought the public is keen in watching the events. In countries with popular governments this factor is very important. The sale of newspapers, books and periodicals goes on, and so go on the productions. The agitation consequent on the partition of Bengal and the unrest which followed have distinctly made the people more curious regarding the different parts of the country, and its leading men. At that time no concrete questions were to be fought out in the newspapers. The people warred on questions of more theoretical nature, as to whether the moderate or the extremist *Swaraj* was the better of the two. The government was at that time going to give neither. If there was any concrete question to be fought, it was whether the Congress should be dominated by a particular party or not. This little question had created a great deal of sentiment in the country and promoted the sale of newspapers, leaflets, pictures, etc.

If the exciting periods occur again and again in the history of a country, the magnitude of their evil effects tend to minimise. Excitement and agitation are done with greater self control by the people who become used to them. A recurrence of such periods influences the national character of the people and makes them active and energetic. Their interest in the social, political and economic conditions is augmented.

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Final Report of the Royal Commission on Indian Finance and Currency.

BY D E W

THE Royal Commission on Indian Finance and Currency owes its origin to the vigorous agitation set on foot in the first instance, by the Honble Mr Montagu Webb, formerly Chairman of the Karachi Chamber of Commerce, and followed up by the various European Chambers of Commerce in the country. The gravamen of their agitation was that the surplus cash balances of the Government of India had in recent years been allowed to swell to abnormal proportions, specially in London that the Gold Standard Reserve should not be located in London when its proper and natural place was India, that the manner and method of the sale of the Council Bills was open to improvement, and that the monetary interests of India were greatly subordinated to those of certain influential bankers and financing houses in the metropolis of the British Empire. A large number of questions on the subject had been put to the Secretary of State in Parliament and that functionary had, in response to the general voice of the House of Commons, to issue a white paper on the subject of the swollen cash balances and also in reference to the silver purchases made through a firm or two of monopolists. The publication of those Parliamentary papers was exceedingly opportune and had the effect of clearing up many an unfounded misunderstanding which had prevailed in Anglo Indian monetary circles and in the columns of their accredited organs of public opinion. Meanwhile a Royal Commission was appointed to inquire into the several matters which were the continuous topic of agitation in

this country. It consisted of Mr Austen Chamberlain as the President and the under mentioned gentlemen as its members—Lord Faber, Lord Kilbracken, Sir Robert Chalmers, Sir Ernest Cable, Sir Shapurji B. Bhurucha, Sir James Begg, Mr R. W. Gillin, Mr H. N. Gladstone and Mr J. M. Keynes.

As usual, a variety of opinions was expressed on the *personnel* of the Commission but it is now ancient history to refer to that criticism. Suffice to say, that the Indian Press was not a little disappointed at the inadequacy of the number of Indians appointed on the Commission. One member representing the Indian point of view in a body of ten was considered a great disappointment. It was indeed a legitimate grievance that for a population of thirty one crores there should have been only one representative. At any rate two more, one representing the Bengal Presidency, and one representing the Madras Presidency, might have given the Indian public complete satisfaction. The Indian Press held it that the single representation was tantamount almost to neglect of the interests of the Indian people, and that the Secretary of State had not impartially discharged his obvious duties towards the people of India unrepresented and uninfluential as they are, whose welfare was paramount for the inquiry. However the Commission was formed to proceed at once with the investigation and it was deemed futile to say aught more on the subject of the inadequacy of Indian representation on the Commission. It was only another grievous instance of the fact of Indian interests being invariably subordinated, in matters of public policy, to those of the 'white Brahmins' of the governing race.

The Commission sat for the first time to investigate into the matters entrusted to it on 27th May 1913 and adjourned on 6th August, having had in the interval twenty eight sittings. It recorded the evidence of twenty two witnesses

two only of whom were Indians, one an official, Mr Bhupendranath Mitra, C I E, Assistant Secretary to the Government of India in the Finance Department, who gave his evidence on behalf of the Government of India, and the other a non official, Mr M R Sundara Iyer, Secretary to the Economic Association of Madras and nominated by the Madras Government. The rest were official and non official Europeans. The officials on behalf of the Secretary of State for India were Mr Lionel Abrahams C B, Assistant Under Secretary of State for India, Mr F W Newmarch, Financial Secretary at the India Office, Mr Walter Badeock, C S I, Accountant General to the India Office, and Mr Scott, Broker to the Secretary of State in Council. The officials on behalf of the Government of India were --Mr O T Barrow, C S I, formerly Comptroller and Auditor General, Mr H F Howard, C I E, I C S, Collector of Customs, Calcutta and Mr Thomas Smith, nominated by the Government of the United Provinces. The non official witnesses examined were Sir Daniel Hamilton, nominated by the Bengal Chamber of Commerce, Mr Toomey, Manager of the National Bank of India, Mr T Fraser, Manager of the Chartered Bank, Mr Clayton Cole, ex Governor of the Bank of England, Mr H Ross, retired Calcutta merchant, Mr A McRobert, Indian Woollen manufacturer, Mr James N Graham, nominated by the Bombay Chamber of Commerce, the Hon'ble Mr Montagu Webb, Chairman of the Karachi Chamber of Commerce, Mr W B Hunter, Secretary and Treasurer of the Bank of Madras and Chairman of the Madras Chamber of Commerce, Mr C C MacLeod, nominated by the Bengal Chamber of Commerce, Mr Marshall Reid, C I E, Bombay merchant, Mr Le Mercier, a former Member of the Indian Currency Commission of 1898, and Mr L G Dunbar, Secretary and Treasurer of the Bank of Bengal.

The second and last session of the Commission

commenced on 23rd October and ended on 14th November 1913 during which 12 more witnesses were examined, whereof two were non official Indians, namely, Mr Vidyasagar Pandya Secretary of the Indian Bank of Madras but nominated by the Madras Government, and Mr Dadiha M Dhal, Bombay stock broker, nominated by the Bombay Government. Among the remaining ten there were non official Europeans, some officials, both in active service and retired as under --Sir James Meston K C S I, Lieutenant-Governor of the United Provinces and formerly Secretary to the Government of India in the Finance Department, Mr Moreton Frewen, the great advocate of silver currency, Dr Stanley Reid, Editor of the *Times of India*, Mr F C Harrison, a retired Indian Civil servant who held various posts in the Finance Department, Mr Lawrence Currie, a member of the India Council, Lord Inchcape, a former member of the India Council, better known as Sir James Mackay in India and the leading agitator of the closure of the Mints in 1893, Sir F Schuster, a member of the India Council, Sir Guy Fleetwood Wilson, late Finance Minister of India, Mr Lionel Abrahams once more, and Sir T W. Holderness K C S I, the present Under Secretary of State for India.

It would thus be seen that only three Indian non official witnesses, out of a population of 31 crores had been examined as witnesses. That was the measure of the solicitude of the authorities to voice the voice of the Indian people on a subject of such far reaching consequences as the Currency of the country on which opinions are so widely at variance!

As to the scope of the reference, it may be given bodily in the words of the text appointing the Royal Commission "To inquire into the location and management of the general balances of the Government of India, the sale in London of Council Bills and Transfers; the measures

taken by the Indian Government and the Secretary of State for India in Council to maintain the exchange value of the Rupee in pursuance of or supplementary to the recommendations of the Indian Currency Commission of 1898, more particularly with regard to the location, disposition and employment of the Gold Standard and Paper Currency Reserves, and whether the existing practice on these matters is conducive to the interests of India, also to report on the suitability of the financial organisation and procedure of the India office, and to make recommendations."

The Commission was appointed on the 17th April 1913 and the final report was submitted on 24th February 1914, say in ten months during which 34 meetings had taken place and 33 witnesses had been examined. It is but seldom that the Report of a Commission has been published with such praiseworthy celebrity and with such excellent unanimity as to give general satisfaction, and so far the Commissioners are to be cordially congratulated on the good, solid public service they have rendered to the country and its people. There is only one note of dissent, and that by Sir James Begg, the Secretary and Treasurer of the Bank of Bombay, who observes that he is "unable to concur in the conclusions and recommendations contained in the Report on the subject of the currency policy." This note of dissent will, no doubt, be greatly welcomed by the Indian public, and specially by practical students of Indian finance and currency, as it will afford the opportunity of examining his arguments and concluding therefrom how far they are well-founded or ill-founded.

For purposes of convenience and reference the Commission has taken the trouble to summarise at the end of the report the conclusions arrived at. To the general reader who has no leisure to study the text of the report but who is desirous of learning the salient points of the

recommendations made by the Commission this summary will certainly prove to be of the greatest utility and interest.

Coming now to the text of the report itself it may be at once observed that the most absorbing and informing part of it is the one which has reference to the future of the Indian currency itself. It would be well, therefore, to enlarge on it alone. Meanwhile it may be worthwhile to point out as briefly as possible within these limited pages a point or two on which the Commissioners have made their observations. They are perfectly pertinent and relevant. So many were the ill-informed, if not ill-founded, allegations made in and out of the Press, both in India and England, and even in the House of Commons, by persons holding a sort of meagre brief on behalf of the principal objectors to the method and manner in which the Secretary of State finances for Indian requirements in London, that the Commission has been constrained to clear the ground by remarking as follows in the 6th paragraph of its report: "Much of the criticism directed against the Indian Government and the India Office both in the evidence given before the Commission and elsewhere, has been founded on a mistaken attempt to deal with one or another of those quotations separately, and a failure to consider the Indian financial and currency system as a whole. This tendency has been accentuated by the absence of any full or clear exposition of that system by the responsible authorities." Going through the evidence, and especially the appendices to the report, the reader will be able to fully confirm the observation of the Commission. Even the Chambers of Commerce seem to have consciously or unconsciously erred. In all their agitation, prior to the date of the Commission, they had virulently attacked the system of the cash balances in Reserve Treasuries, while clamorous that part of it should be offered to trade through the Presidency Banks during the period of the monetary stringency which periodic-

ally occurs in the country. The appendices reveal a mass of correspondence on the subject extending over thirty years and more which tell the unbiased reader that the criticism hurled at the authorities was unfounded. Surely the clamorous mercantile community had in the records of their respective Chambers, specially those of Bombay and Bengal, that correspondence. They should have known of it. So that when they criticised the action of Government they were either forgetful of it or that they deliberately ignored it to suit their own interested agitation. It can therefore be easily understood the following additional observation which the Commission has made in the 6th paragraph of its report: "The appendices to our reports contain a series of official memoranda and despatches which go far towards filling the gap while the historical summary which we give in the next section should suffice to make the system, its objects and its methods, readily intelligible to any one who is interested in them." Reading between the lines it will be evident that it is an implied rebuke to those who criticised the Government without first getting themselves informed of the memoranda and despatches which are mostly public property. At the same time the observation will also serve as a reminder to the governing authorities that it is better to give as wide a publicity as possible to important correspondence and State papers on financial matters and not allow them to be secreted in the dusty bureaux of their Secretariat. Indeed it may be generally observed that the wider the publicity the Government can give to public affairs and explain the aims and objects of their policy and action, the less there will be of what is called ignorant or ill-founded criticism. Much of the misunderstanding that has taken place in financial matters and currency in recent times has its origin in the secretiveness of the authorities. But for such misunderstanding it is doubtful whether the costly machinery of the Currency Commission would have been at all

necessary. The tax payers might have been saved a few hundred thousand pounds which might have been more usefully employed. The question of currency then might have been really well threshed out by a Committee of independent experts conversant with the feelings and sentiments of the people and their needs and requirements from their point of view, and not from the point of an interested and infinitesimal minority which seems to have the ears of Government and which, at times, has, owing to the weakness of that authority, forced its hands and dominated its policy. The Government ought to learn a lesson which the Commission has taught them in this respect.

Leaving this subject alone, which is really a preamble, but a necessary preamble that serves as a warning for the future, we might now proceed with what the Commission has said in the 8th paragraph of the report. It refers to the policy adopted by the Government on the recommendation of the Fowler Committee of 1898. It is not disposed to disturb it because it says that none of the witnesses save one was in favour of a reversal. That may be readily acknowledged. But at the same time it is essential to remember in this place that the Fowler Committee was really a make believe one and that it simply registered the foregone conclusion previously arrived at by the Secretary of State. Its recommendations were against the weight of the evidence touching the undesirability of a gold currency or a gold standard for so poor a country as India. It is much to be wished that in their deliberations the Commission had absolutely ignored the Fowler Committee. But it has taken as an accomplished fact the gold standard they recommended and the final fixing of the exchange value of the Rupee at sixteen pence when not intrinsically worth ten. Of course, it is perfectly intelligible that every witness examined by the Royal Commission condemned, save one, explicitly or impliedly "the idea of a reversal of the policy of 1893 and 1898."

The witnesses were almost all representatives of foreign traders and the exchange banks. As said before no representative Indians of knowledge in currency were before them. So that practically Indians were unrepresented before the Commission. Hence it is too rash an inference for the Commission to deduce that "India had derived enormous benefits from the substitution of gold for silver as the standard of value, and India's future prosperity is bound up with the maintenance of the gold standard." It is out of question in this place to demonstrate to the hilt the fallacy of this dictum. So far no enlightened Indian who has carefully studied the problem of the effects of the closure of the Mints since 1893 and the so called beneficial consequences of the maintenance of the gold standard since 1898 can unreservedly accept the postulate laid down by the Commission. It is futile at this stage to go over the past history of the currency. Volumes might be written on the subject to deny the accuracy of that self gratifying dictum—but what may be its practical utility? The artificial walls constructed by the empiricists of the Government of India and the buttress in the form of a Gold Standard Reserve erected by another set of empiricists will not fall at the blast of the trumpet of poor Indians. They say accomplished facts have to be looked into the face. So the facts being what they are it may be more useful now to understand what the Commission has to say on this, the only important branch of its investigation. There is the deliberate statement in the 64th paragraph of the report to the effect that it would not be to the advantage of India to encourage the increased use of gold for internal circulation. And, again, in the 76th paragraph, it is observed that the people of India do not now need any considerable amount of gold for circulation as currency, and the currency most suitable for the internal purposes of India consists of rupees and notes. These are sound observations with which every in-

teligent unit of the Indian population must agree. Having regard to the fact that 80 per cent of the Indian population is engaged, directly or indirectly, in agricultural pursuits, and that it is oftener than not difficult for them, year in and year out, to eke out a bare subsistence, common sense suggests that it would be rank folly to force gold on such an immense population for its daily domestic purposes and other wants. When we further consider how in a famine year they have no reserves to fall back upon and are obliged to flock to the famine relief camps to starve off hunger it would be simple midsummer madness to expect that such a miserable class of Indian humanity could have even a single gold coin to boast of during ordinary seasons. With millions, even in ordinary season it is an effort to obtain two full meals a day. The proportion of those earning a bare "living wage" is vast, while that of the unemployed is not inconsiderable. Even the possession of a few silver rupees or ornaments is only an index of their extreme poverty. This possession is stimulated by that religious instinct which dictates that it should be reserved for a rainy day or for proper death ceremonies. It is so far then a matter of congratulation that the Royal Commission has at last realised the fact which the Fowler Committee of 1898 miserably failed to do. Begged on from behind by the selfish and intensely interested class of foreign traders, that sham Committee recommended a Gold Standard Reserve and a gold currency. It is indeed a fortunate circumstance that the Commissioners have in no way been obsessed by the present cry of that class and realised the naked poverty of the people. To force on such an impoverished population a costly gold currency must prove disastrous in the end. The Commission has clearly foreseen the dread consequences and so far wisely recommended that it is not to the advantage of India to circulate more widely the use of gold. Of course not, and it was

also wise statesmanship on its part to further declare that the currency should be one suited to the requirements and sentiments of the people. It may therefore be anticipated that the Indian Government would no longer persist in its folly to force gold as the interested classes have been clamouring.

But while credit should be given to the Commission for this frank and prudent declaration, it is a matter of regret that it has refrained from pushing its opinion to a logical conclusion, namely, to revert to the free use of silver as the only salvation for the future prosperity of the Indian population. The Commission itself recognises the dread contingency of forcing masses of gold on the country. The members fear the consequences that may again overtake the country were gold to be a drug in the market. How may it affect prices? What may be the economic consequences of millions of gold in circulation? Is it possible to conceive of another economic revolution infinitely worse than the one which followed in the train of the closure of the mints?

Is there any middle course? If a gold currency is not advantageous to India, and if the Government will not, with courage in both its hands, revert to a silver currency, which is so admirably adapted to the needs and requirements of the people, what other course will it take? Judging from the way in which the Commission has expressed itself we should infer that it would allow things to drift as we see them to day. In other words, that it would not interfere with the huge token currency of Rupees. Neither would it stop the circulation of gold. In short, it would like to see both metals serving the needs of the country side by side. That signifies bimetalism, or to speak exactly, in the words of Mr Morton Frewen, it signifies "bastard bimetalism." The Government would not venture to pronounce like

the French Government and the Latin Union that both silver and gold may be considered as legal tender. A legal declaration that the use of both metals is lawful and that they may be exchanged at their natural ratio, would be bimetalism. But the use of both, without a legal declaration is unto like a bastard, and therefore the currency may be rightly termed "bastard bimetalism." The certain effect however of this deliberate expression of opinion from the Commission must eventually force the hands of the Indian Government, at no distant date, to announce that bimetalism is the sole and proper solution of its currency difficulties. It has groped in the dark for twenty years. It has stumbled backward and forward. It has sometimes become crippled. And all through it has shifted and shuffled to bring about what is absurdly called "stability in exchange" without any solid foundation to rest exchange upon. But a light has now dawned on its mind. The Commission has offered that light whereby to illuminate the dark path it has hitherto trod. It is to be devoutly hoped that with the aid of that light its vision will be clearer and it will reach the right and only goal. Indian currency may then find an enduring resting place with the greatest success and prosperity to the people who have been hitherto puzzled and amazed and asked whether the Government in matters of currency stands on its head or legs.

Nothing need be said about the rest of the references. As the *Statist* has tersely stated in its issue of 21st March last, all the matters were of no importance whatever and might have been easily settled in consultation with bankers and accountants. It was all "leather and prunella," so to say, and the Indian public need not bother its head about them. Aye, not even about the Gold Standard Reserve which is steadily marching to its fate. Slow footed Nemesis is bound to

overwhelm it one day. Perhaps, it is best that it should be so. Governments as a rule ignore all warnings and prudent advice. They only learn lessons when a cruel fate overtakes them, say, by means of a huge catastrophe. The cyclone of currency is brewing and is destined to burst on the Indian Government at the right hour and sweep away this fantastic and unnatural artifice whereby the present exchange conditions are propped up. That cyclone will clear away the dust now thrown in the eyes of the ignorant public and enable them to see with perfect gaze what a colossal blunder or rather a chapter of blunders that was ushered in by the closure of the Mints.

Secondary Education through the Medium of the Vernaculars.*

I BY THE LORD BISHOP OF MADRAS

It will be generally agreed that ultimately instruction in non language subjects in both primary and secondary schools and ultimately in the Universities themselves must be given through the medium of the vernaculars in India as in every other civilised country throughout the world. The present system of conveying instruction through the medium of a foreign language cannot be justified from an educational point of view.

To begin with it places an intolerable burden on the students. For the great majority of them

* We are obliged to the Secretary of the National Council of Education, Madras, for the following statements on "Education through the medium of the vernaculars" prepared for the Committee by the Lord Bishop of Madras and Mrs. Annie Besant. The subject is one of vital importance and it is at present claiming the attention of all thoughtful Educationists in South India. We are glad to be able to furnish our readers with two such valuable pronouncements on this topic of absorbing interest.—(Ed. I.R.)

it crushes all independence and originality of thought, it also greatly hampers them in the acquisition of knowledge and makes it much more difficult to assimilate ideas. At the same time to give instruction through the medium of foreign language equally imposes a great burden upon the teachers. The large majority of teachers in secondary schools have a comparatively poor band of the English language. To be obliged to give instruction in it, therefore, makes their teaching mechanical and lifeless. The foreign language thus imposes a crushing weight upon the whole educational system of India and to a very large extent is responsible for the lack of initiative and want of originality that is supposed to be characteristic of the Indian mind.

Then, again, the present system is creating a great cleavage between the English educated class and the mass of the population, as has been truly said 'each class is now living in a world of its own. The masses are practically shut out from the light which the educated classes enjoy'. If knowledge and culture are to permeate down from the educated classes to the masses of the population, it is essential that the ideas of the Western world should be translated into the vernaculars of India and made accessible to the people in their own language.

The present system, too, tends to the impoverishment of the vernaculars themselves, or at any rate it prevents their enrichment by the new thought and culture that is flowing into India. The best thinkers in the country are now using not their own vernaculars but English to express their ideas. The result is that the vernaculars are being neglected and vernacular literature receives little or no stimulus from the progress of thought and culture among the educated few. This is a great evil. To impoverish the vernaculars of India is to impoverish the thoughts and feelings of the mass of the people.

Then, again, so long as Western knowledge is only expressed in English, it will always remain an exotic. It can never be really assimilated by the people of India or enter into their life. Ideas never appeal to the heart of a people until they are expressed in its own language, and until ideas touch a nation's heart, they will only move on the surface of its life.

Two main objections may be urged against making the vernaculars the medium of instruction in secondary schools.

The first is that there are serious practical difficulties in the way. There are no text books in the vernaculars. There are no scientific and technical terms in the vernaculars. In many schools they have not all the same vernacular. In Madras, for example, there are schools where there are Tamils and Telugus and Urdu speaking Mahomedans. These practical difficulties no doubt exist, but as a rule they are greatly exaggerated. Text books in all the subjects needed would spring up within a few months as soon as there was a demand for them, and the difficulty of providing scientific and technical terms for works on History, Geography, Geology and Science is not greater than the difficulty of providing technical terms for the translation of the Bible or of the English Prayer Book. After all this is only the same difficulty that every vernacular in the West has successfully overcome in the past. The difficulty, too, that would arise from the fact that in some schools the students do not all speak the same vernacular, is one that affects only a very small minority of the schools. In South India it exists chiefly in Madras and in a few towns on the border line between two vernaculars. In most cases the difficulty could be met by a little extra expenditure of money. In other cases it would be no great hardship for a few boys to have to learn a vernacular akin to their own and use it as a medium of instruction. A Tamil boy could much more easily acquire knowledge through the

medium of Telugu than through the medium of English. A few boys, it is true, would be placed at a disadvantage. But this would be a small matter as compared with the enormous gain the change would bring to the vast majority of the people.

There will probably be a more serious opposition to the proposal on political grounds. The change will be regarded as reactionary. It will be assumed that it will tend to disunion by intensifying race consciousness and weakening by diminishing the possibilities of common action which the use of one language gives to all educated men. At the present moment the fact that educated men all over India know English and use the English language is undoubtedly an important factor in the growth of a national sentiment. Without it the National Congress would be an impossibility.

This objection is undoubtedly one which will carry great weight, and in view of it, it is necessary to emphasise the fact that there is no reason why English should not be taught quite as effectively and widely as at present even though instruction in ordinary subjects were given through the vernacular. English would under the new system be taught as a second language. Far more time and attention could be given to the direct study of it than is possible at present. At the present time English is, to a large extent, picked up by the students in the course of their study of other subjects. If the language were studied more for its own sake, it could be taught more scientifically and more correctly. We must remember, too, that, apart from politics, there are strong practical reasons which will always give a high commercial value to a sound knowledge of English, and so long as this is the case there is no reason to fear that a knowledge of English will be neglected.

English as taught to little children by half educated Indian teachers is rarely "English as she is spoke." To begin with, while an Indian can teach English literature to M A classes quite as well as an Englishman can teach it, small children should be taught by English people, and by English people of gentle birth—preferably women. They should teach by familiar chat and simple stories, and all the dreary verbiage of subject, copulate and object, all the weary parsing and analysing, should be left to the year before matriculation, crammed up so long as examiners demand it, and promptly forgotten as soon as possible. The appalling amount of useless rubbish ladled into boys' heads under the name of 'English grammar' wastes many months of time that might be more usefully employed, and the result is seen in the stilted and unnatural letters written by many matriculates. They are ridiculed for them, while it is the system that should be blamed.

On the use of the vernaculars as the medium of instruction in Secondary Schools, there is practically unanimity of opinion. But to overcome the inertia of habit, and the pressure ignorantly exercised by parents, it is necessary that this use should be obligatory, not optional. This was pressed on the Department by Mr.—now the Hon.—P. S. Sivaswami Aiyar in 1903, but has not yet been carried out.

In 1904 the same gentleman, then acting as the Secretary to the "Council of Native (now Indian) Education, Madras," urged that if a School Final Examination were to be established, "it must be conducted in the vernacular." A School Final Examination has been established but still recognises English as the medium of instruction. At the meeting held on January 31st, in the present year, it was decided that the reform "should be general throughout all classes of High Schools, and it was pointed out that the failure of the Agricultural Schools and Colleges "can be traced

to Secondary Education being given in the English language.' It would be well definitely to lay down the principle that all subjects, other than English as a language, should be taught in the vernacular, then our Indian boys would be in the same advantageous position as the Japanese, who learn all subjects in their own tongue, and take English as a compulsory second language. If this principle be adopted up to Matriculation, the education will be practical, consistent and effective right through the school period, and English will be known for all useful purposes as well as it is known to day. Those who wish to do so can specialise in it during their years in College.

There are many other reasons why the vernacular should be used for all purposes in secondary schools, reasons touching on nationality, patriotism, the enrichment of vernacular literatures, and so on. But I am content here to dwell on the commonsense and obvious view, that it smooths the way to knowledge which the child must tread, leaves his intelligence free, and enables his observation and his reasoning faculties to work on the subjects presented to him without the fetters of a foreign tongue. Inventiveness will be stimulated, originality encouraged, where the child is no longer hampered by the difficulties of mere language which his elders now impose on him.

Might and Right

A. E. A. writes in *The Commonwealth*—

It is by her policy that Great Britain justifies her claim to Imperial power. She rules not by might, but by right of her executive genius and her high ideal of Empire—an Empire of which the component parts shall enjoy as great a proportion of autonomy as shall be consistent with the maintenance of the integrity of the whole, and shall ensure for each of the parts a greater prestige, a greater prosperity, and a greater security, than could ever be enjoyed by any one of them in a state of isolated but uncertain splendour.

Legal Status of a British Protectorate

BY

MR RAFANSHAW ROYAL, BA LLB

(Solicitor, Eliantyre, Nyasaland Protectorate)

WHAT is a Protectorate and what is the status of natives living in British Protectorates? These are the questions which many lawyers must be asking themselves in view of a recent judgment of the East African Appeal Court in a case known as *The Masai Case*. The questions are not very easy of a solution, and if the decision of the learned appeal judges is good law one cannot but hold with Mr Bumble that law, is an ass. That the case involves considerable hardship and calls for administrative interference could be easily seen. The plaintiffs in this case were leading chiefs of the Masai tribe suing on their behalf and on behalf of the other members of the tribe generally. The defendants were the Government of East Africa and others. The action was in substance one for damages for breach of an agreement made in 1904 between the Government of East Africa and the Masai tribe, and in respect of stock illegally removed by the said Government and by certain officials under orders of said Government, for a declaration of certain rights under the agreement and for injunctions against the Government, and the said officials.

It seems by an agreement made in 1904 between the chiefs of the Masai Tribe and Sir Donald Stewart, the Commissioner of the East Africa Protectorate, it was agreed that the Masai should vacate the whole of the Rift Valley, which they had occupied for years, to be used by the Government for purposes of European settlement, and that the Government should reserve two areas for the Masai known as the Northern Masai Reserve and Southern Masai Reserve, and should grant them a right of road including access

to water to allow of their keeping up communication between the two reserved areas. His Majesty's Commissioner further undertook with the approval of the Secretary of State for Foreign Affairs that the settlement arrived at should be enduring so long as the Masai as a race should exist.

In accordance with this agreement the plaintiffs and the Masai left the Rift Valley, that is, the Government received in full the consideration agreed upon by the 1904 agreement.

Ere long the settlers demanded that the Masai should be moved on again. The Colonial Secretary stated that this would only be permitted at the request of the natives themselves, and eventually it was represented that this condition was fulfilled by a document signed by some tribal chiefs—the paid servants of the administration—in 1911. This was what was done. Some chiefs of the Masai tribe who were living in the Northern Reserve were made to enter into an agreement with the Governor of the East Africa Protectorate by which they agreed to vacate at such time as the Governor might direct the Northern Masai Reserve which they had hitherto inhabited and to remove to such an area on the south side of the Uganda Railway as the Government might locate to them.

The plaintiffs contended that they were not consulted by, and they never authorised those chiefs to execute the 1911 agreement on their behalf, that they never consented to the agreement or authorised any one to consent to it, and so the agreement was not binding on them. They sued for a declaration that they were still entitled to the Northern Reserve under the 1904 agreement.

The Chief Justice of the East Africa Protectorate dismissed the action on the grounds that the agreement of 1904 and the subsequent agreement of 1911 were treaties and that any acts done in removing the Masai and their stock had been

done in carrying out such treaties and that both the treaties and the acts of the defendants were Acts of State which are not cognizable by a Municipal Court

The Masai appealed and the three appeal judges unanimously upheld the decision of the lower court. They held that the East Africa Protectorate was a foreign country in which His Majesty had jurisdiction within the meaning of the Foreign Jurisdiction Act, 1890. *Rex vs Crewe** was referred to and the following dicta of Vaughan Williams L.J. were quoted with approval —

Generally, I may say, I am of opinion that it is impossible for us to say that at the date of the Order in Council of May 9, 1891, the territory, the subject of that Order, was not a foreign country, that is, a country out of Her Majesty's dominions. The territory had not been annexed so as to become part of Her Majesty's territorial dominions. Bechuanaland Protectorate is under His Majesty's dominion in the sense of power and jurisdiction but it is not under his dominion in the sense of territorial dominion.

The following remarks of Kennedy, L.J., were also quoted —

"the Protectorate of a foreign country in which His Majesty has and exercises power and jurisdiction as a protecting and not as a ruling sovereign, and which he has never, annexed to the possessions of the British Crown, certainly, cannot properly be treated as part of His Majesty's dominions."

After quoting the above the President of the Appeal Court proceeded

"As in Bechuanaland so in East Africa there has been no formal annexation of the territory and as stated by Lord Halsbury in the course of the argument in *steples vs the Queen* which was a case governed by the Foreign Jurisdiction Act, 1890. I never heard that you can force a sovereign to take territory. All orders in Council hitherto promulgated, including one so late as 1911, have been expressed to be under the Foreign Jurisdiction Act 1890 or otherwise" the clear reference being that His Majesty in Council still considers the Protectorate a foreign country and so treats it. Even if it be competent to the Court to go behind this

* L. R. 1910, K. B. 576

fact and find that some other acts of the Crown have amounted to annexation, as stated above, I am unable to find that such acts exist, and I am of opinion that the East Africa Protectorate has not become part of the British dominions but is still a foreign country.

Having held that East Africa Protectorate was a foreign country, the President held that a native inhabitant of that country would also be technically a foreigner in relation to the protecting state, and that the Masais were the subjects of their chiefs or their 'local government'. What ever form that government might in fact take. Also that they were people with whom a treaty could be made and the 1904 agreement was a treaty, and so no action was maintainable in a Municipal Court to enforce the performance of a treaty as against one of the contracting powers. The appeal was in consequence dismissed with costs.

Treaties are the subject of international law which is a body of rules applied to the intercourse between civilised states and it is said by Mr. Hall in his "International Law" that —

International law touches Protectorates of this kind (Protectorates over uncivilised and semi-civilised peoples) by one side only. The protected states or communities are not subject to a law of which they never heard, their relations to the protecting state are not, therefore, determined by international law.

Mr. Westlake observes in his "International Law,"

Until there is annexation formal or otherwise, a protectorate is a foreign country and the rights held over it are still distinguished from territorial sovereignty by however this may be.

The whole subject appears to be very confused. What is the result of this decision? It holds that all Protectorates such as British East Africa Protectorate, Uganda, Nyasaland, Bechuanaland, Basutoland are not British Territories but for all intents and purposes are Foreign Protected States and that the natives inhabiting these Protectorates are not British subjects. Let us push the

argument one step further. In 1848 Captain Derman, of H M Navy, seized and destroyed certain barracoons of one Buron, a Spaniard, on the West Coast of Africa. The action was not to be justified by any law or treaty but was subsequently approved by the Crown and it was held that it was a wrong no longer actionable. The act being ratified by the Crown was looked upon as an Act of State and the person committing it was exempted from all liability. The foreigner in a foreign country had a remedy against the Crown only. Now East Africa being held a foreign country and an East African Native a foreigner, it would seem that he has no rights which he can enforce in a Court of law in respect of any kind of tortious act committed upon the orders of, or subsequently ratified by the Government, he has no remedy against the Crown in tort, and if he brings an action against an individual, the latter can plead orders of the Government, whereupon the act becomes an act of the Government, and one for which the only remedy is an appeal to the consideration of the Government, the other remedies of diplomacy and war which might be available to a foreigner the subject of an independent state not being available to a native of the Protectorate! Not a very satisfactory state of things!

It is not disputed that in nearly every Protectorate Britain has had to establish its position by force of arms. One justification of the Crown holding native lands in Nyasaland is either that they were voluntarily ceded or were assumed by the Crown after a punitive expedition. In these Protectorates the British Government is exercising practically all the rights of sovereignty, and it would have been far better if the aggrieved party had been given a chance of bearing

The idea that there may be an established system of law to which a man owes obedience" and Faughan Williams L.J. in *Rex v. Earl of Crews*, "and that at any moment he may be deprived of the protection of that law

is an idea not easily accepted by English lawyers. It is made less difficult if one remembers that the Protectorate is over a country in which a few dominant civilized men have to control a great multitude of the semi barbarous

In spite of the defence for this state of affairs by the learned Lord Justice, the position cannot and should not be accepted by English lawyers. If a few dominant civilized men have to control a great multitude of the semi barbarous, it is all the more necessary that the multitude should be controlled according to justice, equity and good conscience and that they should feel that they are so controlled. As it is the perusal of these judgments, good law though they may be, breeds a bad taste in the mouth. The natural comment which any one would make on this would be in the words of *Truth* —

The long and short of it seems to be that solemn agreements or treaties made between the representatives of the British Crown and native inhabitants of East Africa are legally binding only on the latter. The Crown is at liberty to tear up such agreements whenever it pleases e.g., when white men coast the land which has been marked off as a reserve for the natives. I do not know whether there is any possibility of an appeal from this judgment to the Judicial Committee of the Privy Council but for the credit of the Crown I hope there is. As it stands the case is a disgraceful one.

Co-operation with the Government

Mr Chakravarti in his presidential address at the recent Bengal Provincial Conference, observed

We bear a great deal now a days of the need for co operation with the Government by the non official members of the Legislative Council . . . But if there is to be co operation by the non official members of Council with the Government, there must be some sort of substantial response on the part of the latter, some a lance towards the position occupied by the representatives of public opinion, some display of willingness to mould official policy in accordance with popular wishes.

Mr Montagu on Indian Land Policy *

POSITION OF THE STATE

I am painfully aware that I ought to begin by saying, first, that India is a very large land, or rather sub continent, sheltering some 317,000,000 souls of every language, race and creed, secondly, that the problems of its administration are a sealed book to all but the experts and that the experts learn by long experience that nothing is to be learned about India, thirdly, that of all administrative problems that of the land is the one which is sealed with seventy times seven seals. Yet I am tempted to leave out for once in a way the time honoured warning. There are of course great and essential differences between the land systems in India and those to which we are accustomed, and we can best clear the ground by fixing them in our minds at the outset. When once the ground is cleared we shall be ready, I hope, to see what are the positive lessons which India has to teach us.

In India you find the state inheriting the immemorial claim of the ruler to a part of the proceeds of land cultivation. The Mogul Emperors to whom we succeeded interpreted their claim in a spirit of Eastern magnificence; they fixed one third of the gross produce as a fair share for the ruler to take. It is hardly necessary to say that the British Government has been a great deal more modest but it has accepted the principle, and continues to hold the position of premier partner in the land, that is to say, in by far the greatest and most permanent source of livelihood in the country. It is impossible to define this feature of Oriental sovereignty in the precise terms of Western economics. Perhaps it will be enough to say, very generally, that the land revenue taken by the State in India is something more than a tax, because the revenue collecting authorities undertake at the same time a number of paternal duties more or less like those of a beneficent lord of the manor, and it is something less than a rent because the State has recognised or even created individual proprietorships in land, while reserving its right to revenue from the areas so assigned. It will not at any rate, I think,

interfere with the plan of this paper if I am allowed, like Dr Johnson when he was pressed for exact details concerning the life hereafter, to 'leave the subject in obscurity.' The practical points to remember are that the claim to land revenue is readily accepted by the people whose traditions it follows that it provides, with a minimum chance for oppression on the one hand or for evasion on the other, a stable contribution amounting usually to no less than two fifths, (20,000,000 sterling) of the net revenues of Government and that it is practically the only impost of any importance that is paid by the agricultural classes which form something like two thirds of the entire population of India, and whose income, so far as it comes from agriculture, is exempt from any form of income tax.

DOMINANT POWER

My first point, then, is that the State in India is a dominant power in land administration, with powers of control that so far we have hardly dared to contemplate in this country. My second point is that underneath the State, with its functions of superior landlord, the grouping of the agricultural classes, as we shall see, is peculiar. Where there are landlords below the State, competition for the land in India, as in Ireland, has squeezed the tenant a good deal more than it has in England, there is no distinct labouring class underneath, as we know it to form an economic back ground on which the pressure can be conveniently, if perhaps immorally, worked off. The Indian tenant or cultivator is a small man holding we might say a five acre plot. We can return to this point later in discussing tenant law and practice in India. In the meantime it will be useful to begin with a description of the way in which the claim to land revenue is enforced, in order to form an idea of the basis on which the land system is worked.

In assessing and collecting the land revenue, the Government has to deal with a number of classes of landholders. To avoid the complication of using Indian names, I will try to define the members of the hierarchy in my own terms, always on the understanding that definition in English phraseology is an elusive matter. At the head is the State as superior landlord, levying revenue which, if paid to a private individual would be called rent. Below the State there are two main divisions of landholders. In the one you find landlords, who may either be individuals, representing for the most part the successors of the great contractors to whom revenues were framed out in pre British days, or landlord communities

* At a dinner at the Liberal Colonial Club London on February 19. Mr Montagu, Late Under-Secretary of State for India, delivered this interesting speech on the agrarian policy of India.

letting their common holding. They differ of course from British landlords as we know them in that their right to the possession of the soil is qualified by the revenue claims of Government. Below these are tenants, paying rent to their landlords but not directly to the State. The second main division consists of petty occupants or peasant proprietors who hold their lands under the State without an intermediary in the shape of a landlord, and consequently pay revenue direct to the State. Although many of them are practically established as landowners, they are allowed as a class the right of escaping the whole or any part of the revenue liability by relinquishing the whole or any part of their holdings in fact they are to the State as the average tenant is to the average landlord in England. I propose to refer to the two divisions as 'landlords' and 'cultivators' respectively. In the one division the tenants, and in the other the cultivators, usually till the soil themselves, though occasionally with the aid of labourers whose wages are paid in kind.

The general principles of revenue assessment in the landlord areas is that the State is entitled to a share of the 'net assets' of the landlords, which are taken to represent the rents received plus the rental value of the lands occupied of the landlords themselves. The basis of assessment is naturally this rent roll, supplemented or checked where necessary by direct valuation of the output of the soil. The proportion of the net assets claimed by Government usually varies somewhere between 45 and 55 per cent, in fact, a share of one half may be taken as a fair index, though not by any means as a positive rule. I would like to quote at this point two principles laid down in a comprehensive statement of the Government's land revenue policy issued in 1902. They are as follows—

(1) 'That in areas where the State receives its land revenue from landlords, progressive moderation is the key note of the policy of Government, and that the standard of 50 per cent of the assets is one which is almost uniformly observed in practice, and is more often departed from on the side of deficiency than of excess.'

(2) 'That in the same areas the State has not objected, and does not hesitate, to interfere by legislation to protect the interests of the tenants against oppression at the hands of the landlord.'

The first of these allows free scope for elastic treatment where it is called for, the second shows that the Government rejects the shortsighted policy of acquiescing in a high scale of rents merely for the sake of the extra revenue that

could be assessed thereon. To turn to the cultivated areas, the State takes a varying proportion—usually a good deal less than one half—of what is known as the 'net produce' of the land, that is to say, gross profits, minus the cost of cultivation. It will be noticed that revenue is assessed on the actual cultivator's own profits where the States deal direct with the cultivators, and on rental profits alone where the State deals with the landlord. This is explained by the fact that in the cultivated areas the State itself stands in the relation of landlord to the cultivator, so that the revenue in this case corresponds more directly to rent. I may mention by the way that in the great cultivated tracts of Bombay, the system is peculiar in that revenue is assessed on a system of classifying the fields according to their probable fertility, and not one of valuation of the net produce of the land.

REVISION OF ASSESSMENT

Continual reassessment on these lines from year to year would of course be a hopelessly cumbersome and harassing procedure. In nearly every province there is a periodical revision of the revenue demand, known as a 'settlement,' which is undertaken once in a cycle varying from 20 to 30 years, and this amount then assessed holds good for the term of the settlement, subject to such minor adjustments or remissions as special circumstances in each year may make advisable. There is, however, a very important exception to the system of recurring assessment, or 'temporary settlement,' as it is known, which is not a little instructive in its working. In the last quarter of the eighteenth century, at a time when administrators were under the conviction that the best way of securing prosperity on the land was to free the hands of the landlords as far as possible, the revenue payable in certain landlords' areas was declared to be permanently settled, and Government definitely abrogated from that date any claim to share in the increased profits that were sure to come with the rise in the value of the properties. Consequently, in the greater part of Bengal, in some of the districts of Benares to the west and in parts of the Madras Presidency to the south, there has been no revision of assessment for something like a century, while the value of the land has risen greatly in direct consequence of State activity in maintaining security and providing trade facilities by the construction of railways and other means of communication. The result is that the land revenue received by the State over the whole province of permanently settled Bengal is some-

what less than one fourth of the lands. It is, I think, generally recognised that the conviction on which the system of permanent settlement was based was over sanguine. The general level of prosperity in these areas is no higher than in the temporarily settled tracts, the tenants are by no means under rented nor are the estates better run, indeed, the main result seems to have been a process of sub letting carried almost *ad infinitum*, with its train of monopoly, profits, absentee land lordism, and inefficient or exacting management. The Government of India have profited by their experience. They have intervened in the permanently settled areas, so far as is compatible with their pledges, to safeguard the rights of tenants, and they have retained throughout the greater part of India their controlling authority by the simple means of revising their revenue demand periodically, with all the activities which accompany the process, as we shall see. But the permanent settlement may help us, I think, to realise the disadvantages of landlord endowment on an extensive scale. We can leave out of account the loss of the unearned increment which the State has established the right to share in other parts of India. That, no doubt, is a peculiar feature of the Indian land system. But apart from this, the facts have shown that you cannot increase prosperity on the land by giving permanent relief to any one class unless you extend the relief to those who work below the privileged class. We hear a good deal just now of the promise of State aided land-purchase for the tenant. So long as the tenant stands at the bottom of the scale of cultivators, the road is safe, but it is safe only so long as you work upwards from the lowest class to the highest. In England the foundation of agriculture is the labourer, and if the foundation is neglected it only over weights the structure and then you have only to strengthen the joists. It is a noteworthy fact that when the Government in India has had to deal with properties that have come into its direct possession—properties that often lay within permanently settled areas—it has departed from the earlier policy of disposing of them to private landlords, and has put them into the hands of men of the 'cultivator' class, for the reason that the agriculturists could be better protected. The principle of working upwards from the foundation is one that we shall meet again in Indian land administration.

SYSTEM IN VILLAGES

The work of assessment in the temporarily settled areas is of course a very intricate affair,

with wide differences of practice in the several provinces. Our chief interests to night, I think, will naturally be with the landlord areas of Northern India, and we might perhaps look at the work as it is done in a single province by way of illustration, and correct one sided impressions so far as we can by reference to other provinces with different methods. I would like to begin with the Punjab, a province for the most part under the ownership of joint village landlords or proprietor communities. These may be called, if you like, yeoman farmers. The method of assessment may, of course, vary in details almost from district to district within the province, but a summary of a few typical features may help to give a working idea of the process on which land administration ultimately rests. The unit dealt with is the village, that is, the communal group with the area covered by its holdings. Each village has its 'patwari,' or village accountant to act as intermediary between the people and the representatives of Government. An exact record is kept in his charge, and continually corrected up to date, giving the entire history of each plot of land in the area, with not only the full terms of ownership and tenancy, but a complete account of its crop possibilities and the particular advantages or drawbacks under which it is worked. To ensure accuracy, the patwari, accompanied by the tenant or owner, who is bound under penalty to go with him on his rounds, inspects each field twice a year, and records the condition of the spring and autumn crops, whether the field is used for fallow land, pasture, fodder, millet, wheat, sugar cane and so forth. The account is based on a more or less scientific system of survey, and the result is the building up of a record which for accuracy and minuteness ought to satisfy the most hardened administrator. It is not easy to draw a picture vivid enough to make an impression in England of all that this annual verification of agricultural records means. The accuracy of the village maps is tested again and again; indeed, I was told very early in my connection with India that a man who thoroughly understood and appreciated the patwaris' maps and books understood India, and nothing I have seen so convinced me of the paternity of Indian Government and the confidence of Indian people as the testing by an assistant Collector of these records.

Flat, and of course hedgeless, fields, separated usually only by the little mud dams which coax the irrigation water in the most desirable direction, the sharply defined, glaring, baked mud

walls of the village, the crowd of patient, inter-estei cultivators, the hordes of little children, and the heavy manures dumped on the field. And then, all the machinery of the survey—the rough cross stick—for ready surveying the only instrument, the books in which are recorded the owners, the tenants, the mortgages, the sales, the leases and the condition and nature of crops, on each field in the village, the patwari, the kanungo, the tashildar, the assistant Collector—all eager to see that measurements are true, that records are accurate, and all taking the opportunity of discovering—for the opportunity is unique—the daily life, the calamities, the good fortunes, of the people concerned. Here is a system, which does not permit any ignorance of the owner of the land nor does it allow profit to escape just taxation, or hardship to fail of beneficent easement. Remove it, and it seems to me that you leave tenant at the mercy of landlord, labourer at the mercy of tenant, the governing classes as uninterested and inquisitorial busy bodies, and the police the only source of information between villager and the man in charge.

The next step in assessment is that a number of villages, under similar conditions as regards soil, water supply, trade facilities, and so on, is grouped into a larger division known as a circle, for the purpose of broadening the basis on which the calculations are made and the average of landlords' rents are taken for a period of 20 to 30 years, corresponding to the term of the settlement, so as to cover any changes in the conditions of tenure during the period. If as is generally the case in the Punjab, the land is held by the proprietors themselves as co-shrers in the proprietary body, or if the rents are paid, as often happens, in produce, arrival at the revenue estimate is naturally a complicated process. The average yield of each crop is found by experimental cutting and threshing, and the value of the yield by reference to the published market prices. From the result is deduced a cash equivalent for the rents paid in the circle, and this in turn gives a theoretical estimate, on the 50 per cent basis, of the total revenue that is due to Government. In the same way, the ratios are determined in which different kinds of land ought to pay according to their relative advantages of soil and position, for instance, if it is found that the value of the output on land irrigated from a canal is twice that of the output on land which is watered by a tank or well, the assessment on the former will be two to one, as compared with that

on the latter. With all the varieties of land roughly classified in the village records, it becomes a fairly easy matter to adjust the circle rate of assessment to the different village areas, so that an estimate—still of a theoretical kind—is reached of the amount of revenue due from each village. Where the rents are paid in cash and not in produce the work of assessment is of course a good deal simpler, although even here recourse may be had to the method of direct valuation in order to check the result.

TEST OF REVENUE OFFICER

But, in a sense, the real work of assessment begins instead of ending at this point. It is now the business of the Settlement Officer who is usually a member of the Indian Civil Service in the charge of the operations, to see that the theoretical rates do not in effect fall too heavily, or it may be too lightly, on the areas under his supervision. In dealing with each village, he has to take into account all the factors, such as the level of prosperity, means of communication, mortality rates, whether the inhabitants are by nature good or bad cultivators, everything in fact which calls for elasticity in making the actual revenue demand, and the final result is usually reached after full and probably prolonged discussion with the village representatives. It is in the right appraisal of these governing details that the man in charge of the work proves himself to be a capable revenue officer. There are two points I might bring forward at this stage as possible subjects of interest for discussion. One is whether the risk of duplication of work in assessment—the double valuation first of natural or artificial advantages and then of the actual output—might not be more completely avoided by some system standardising the valuation rates of assessment, and thereafter varying the revenue demand according to changes in local circumstances, such as the rise in food prices, the improvement of communications, and so on. Such a system is already used to some degree in Madras, and might perhaps be extended with advantage elsewhere. The second point, I think, is one of rather more general interest. You will notice that each individual liable for revenue has to pay the proportion demanded in his locality according to the nature of his holding, if this should happen to amount, say, to one-fifth of the net profits of cultivation, the big man pays 20 rupees out of 100, and the small man pays one rupee out of five. We are getting accustomed to recognise that the hardship in the latter

case is a good deal greater than in the former Allowances are made, it is true, for the small man in India, but it is done at the discretion of the revenue officers, and not on any uniform principle and one is tempted to wonder whether it would be possible to apply a graduated scale of assessment instead. There is, of course, the theoretical objection that such a measure would promptly label land revenue as a tax. But I cannot help thinking that the Government of India's record shows that it is strong enough to look this difficulty boldly in the face and pass it by.

To turn from these points to noteworthy differences in practice elsewhere, it may be remarked that the principles of survey, record, and valuation are common ground. In Oudh however, where land owning is often on the grand scale, and where revenue is assessed on the aggregate of the sums received by a single landlord as rent from a number of villages forming his estate, attention is paid more to actual rents than to general rates of rent that ought to apply to soils. In the Central Provinces, there is an ingenious system in force by which the value of the different soils is reduced to a common denominator, and the proper rent scales determined thereby for purposes of revenue assessment. We can deal more conveniently with the peculiar features of this system when we turn to matters of tenancy practice.

In the great cultivated areas, as for instance in Madras and Bombay, the task is a little simpler. In dealing with the actual occupant of each field, there is no need to do more than value and assess the field correctly, the determination for rights of tenure, and the distribution of assessment over the property group as undertaken in the Punjab, drops out. In Southern India we find villages arranged in groups, corresponding to the Punjab circles, but a broad division is observed according as the land depends for its water supply on irrigation, or on rain fall supplemented by wells. Assessment of course is based on an exhaustive scrutiny of the possibilities of the various soils.

Before I leave the subject of revenue rights and assessment, I should add that the revenue claim is held to extend to urban areas as well as to other. In a resolution of 1879, it is stated that the Governor General in Council 'is aware of no reason why land revenue should not be levied upon lands attached to private residences or covered with buildings as much as upon arable or pasture lands. In general, land that is cultivated for profit in these areas is assessed in the ordinary on a share of the produce, land used for private amenities or other like purposes is

assessed according to the usual rate for the description of soil, although there are provisions making for leniency in dealing with this kind of property. It is interesting to find that in the United Provinces there are rules under which areas covered by groves are exempt from revenue payment unless and until the groves are cut down. Lands taken up by a municipality for public purposes are generally speaking exempt, unless they are devoted to objects, such as establishment of markets, from which income is raised. I do not think it is necessary to deal with local rates or cesses, except to say that they are usually levied on the basis of revenue assessment unless in particular cases they take special forms.

PREMIER PARTNER IN LAND

If I may try to sum up in the broadest terms the feature of the ground we have so far covered, I would repeat that the Government of India has succeeded to the position of premier partner in the land, with not only the rights but the corresponding duties of that position. I have shown how, in the areas under a temporary settlement, it has been able to take in the form of revenue a large share of the unearned increment of the land. This is, of course, devoted to public purposes, the benefit of which is ultimately shared by the agriculturists. But the State's concern for subordinate interest is shown directly as well as indirectly. There is, for instance, a general practice of ensuring that favour shown to the landlord by way of reduction or remission of revenue in a bad season shall be passed on in some degree to the tenant in the matter of rent. There is, too, a special circumstance which has led the Government of India, to quote the words of Sir J. Bampfylde Fuller, 'to intervene and to use its proper functions of controlling and moderating the struggle for life.' By the moderation of its assessment the British Government has raised the selling value of landlords' estates from next to nothing to over 300 millions sterling, says the same authority, and the result has been a strengthening of the power of the landlords and a weakening of the poorer cultivators which has been met with fearless and sometimes drastic treatment. We are told now and then that the Government of India contents itself with the function of looking after the interests of those who have either fallen from a higher estate or have enjoyed the protection of preceding rulers, or for other reasons have historical claims upon the State. This may have been the case in the early days of British rule, but the facts show that since then the

Government has moved step by step in the direction of what we should call benevolent interference. Nowhere is this better exemplified than in the systems of tenant law and practice for which I should now like to ask your patience.

I will take first as an illustration the policy that has been followed in Bengal and in Agra. Two classes of tenants among others were found, those who represented the old land holders, and those whose position was really, though perhaps not demonstrably, due to contrast. The first of these clearly had theoretical claims to preferential treatment, but great difficulty was found in drawing a working distinction between the two. The difficulty was summarily met by enacting that, where any tenant had continuously held the same land for twelve years, he should be regarded as a privileged or 'occupancy' tenant endowed with a hereditary right and secured against rack renting and arbitrary eviction. Land lords found it easy to forestall the acquisition of occupancy tenant right, either by evicting and reinstating the tenant or by inducing him to change some part of holding before the twelve years ran out. These devices were met later by specific checks in the case of Agra and by an enactment in Bengal that the tenant need merely prove that he had held land in his village for twelve years continuously. In the Punjab, the Central Provinces, and Oudh, it was an easier matter to distinguish a class of privileged land holders, who were recognised as 'sub-proprietors' to their land lords, and there was consequently the less need in theory to extend the protection of Government indiscriminately to all classes of tenants. Even so, the Oudh Rent Act of 1886 gives certain privileges to all tenants in the matter of seven years' term without ejectment or further enhancement. In the Central Provinces, individual landlordships were created at one time for special reasons by grant of Government, and as a set off the State has exercised itself even more directly than elsewhere to maintain the rights of the tenants. At the time of the Settlement the revenue officer does not stop short at comparing the rent roll with the result of valuation, he is empowered by law to fix for a term of years the actual rents payable by the tenants to the landlords, in order to ensure that the general incidence of rent, and with that of revenue may as far as possible be equal. It will not be out of place to mention an interesting episode that occurred in the Central Provinces before power was taken to fix rent under law. At a time when the wheat export trade was expanding, the land lords took to demanding their rents in grain

instead of in cash, and at ruinous rates, in order to gain control of the produce of the tenant class that was then unprotected by law. When revenue came to be assessed on the rent rolls as they stood, the landlords complained that these were fictitiously high, whereupon the Government offered to reduce its revenue demands on condition that rents were lowered to a realisable standard and fresh leases were issued. Since then, as we have seen, the State has intervened by direct legislation and there has been the less need to rely on the check of revenue assessment. That is to say, the State has tended to emphasise its position rather as the arbitrator between classes than as merely the predominant partner in the land and I think it would be pedantic to have to postulate the latter position before venturing to exercise the functions of the former. Generally speaking, the privileged or occupancy tenants still enjoy special measures of protection as regards fixity of rent and tenure which are not as a matter of principle conceded to ordinary tenants, that is to say, rent enhancement, ejectment, and distraint are largely taken out of the hands of the landlords in the former but not in the latter case. Yet ordinary tenants are protected by Government against harshness on the part of the landlords in exercising their powers, and the barrier between the two classes is not insurmountable. In the landlord areas of Madras, where the influence of middlemen on the land has been much less marked than in Northern India and the tenant's position is of a simpler kind and has been safeguarded by tradition, the latest Act, passed in 1908, is of a striking nature. It declares that every cultivator or ryot, 'now in possession or who shall hereafter be admitted by a landlord to be in possession of ryoti land' (that is, land on an estate other than the home farm land in the special possession of the proprietor) shall have a permanent right of occupancy in his holding. The tenant's right is hereditary and transferable, he can make improvements and claim compensation for them in the event of dispossession, his rent cannot be raised except by decree of court, and then only to the extent of 12½ per cent. Such are the typical rights guaranteed by Government to privileged tenants, not only when their status is historical, but when they have been raised to that status, as they not infrequently are, by express enactment.

Over and above these special cases it is important to remember that as a matter of general practice the revenue officers of the Government, where they are not actually empowered to fix rents by

law, can and do use their discretion to settle the rates that ought to be paid, in fact, they play the part of the good land agent to the superior landlord—the State in this case—intervening actively in matters of dispute between tenant and sub tenant. Moreover, when there is occasion for rent or tenant cases to be taken into court for decision, they go in most of the provinces before special revenue courts, or at any rate tribunals of revenue officers composed of men who have kept in close working touch with the problems on which they have to adjudicate. The Government of India are not content to leave these matters to the ordinary and perhaps inexpert processes of civil law.

PROTECTION OF TENANTS

I should like to refer to two sets of arguments against the possibility of applying principles of Indian land administration to English conditions. In the first place it is sometimes said that the right of appeal to judicial authority in matters of rent and tenure is confined on principle to the privileged tenant class in India, while ordinary tenants are properly left to depend on the bargains that they can derive with their landlords and it is argued that the indiscriminate extension of the right in England would be a dangerous innovation. I think it is fair to say that the State protection of the privileged tenants goes as a matter of fact a good deal beyond that right. As to the ordinary tenants, it has to be remembered that the State has helped them on occasions, as I have mentioned, either by interposing the check of revenue assessment upon excessive rent demands, or by raising the tenants' status bodily to that of the privileged class and thus apart from the good offices, as I have just said freely render it by its revenue officers. It does not seem to me that measures such as these are any less drastic in principle than the comparatively mild expedient of allowing the right of appeal in questions. If the State in India is ready to take the most convenient form of protecting the weaker interests, why should not we in England be prepared to follow their example?

The second contention is that the tenant in India, without State intervention, is so much more at the mercy of his landlord, by reason of the keenness of competition and the absence for the most part of alternative industries, and the difficulty of transplantation to other districts, that a far greater degree of State protection is justifiable than would be the case in England. To this I would answer that where the strain on the tenant in England is removed as is so often

the case, by the simple process of shifting it on the class below him, the case for State intervention on behalf of that class is no less urgent. And if the State in securing higher rates of wages for the labourer finds it necessary to re-impose the burden on the tenant, it is surely no less its duty to lighten that burden by the most expedient means, that is, as I have said, by the principle of working from the foundation upward. It is in the light of this principle that I have tried to put before you the leading methods of tenant protection in India.

If your patience is not already exhausted, I should like to take up as briefly as possible some features of the land system lying outside the two great spheres of land revenue and tenancy. There are for instance one or two points of interest connected with lands under the direct control of the State in India. These fall mainly into two classes. There are properties which have passed by various ways into Government lands whether because the title of succession has lapsed or been forfeited, or because estates have been taken over (though very rarely in recent times) for arrears of revenue. I have already mentioned how these came for the most part to be handed over to cultivators working directly under State, which managed by this means to secure protection for the agriculturist at the same time a valuable training ground for young revenue officers. In the second place, Government claims the ownership of all waste lands. Some of these are held by the State as forest reserves or (in the Punjab) as fuel areas, some are gradually made over to villages for cultivation as the demand spreads, and in the north west of India large tracts have been brought under irrigation by means of monumental engineering works, and are being parcelled out to colonists with the double object of extending the area of cultivation and of raising the pressure on the land elsewhere. These canal colonies are worked by cultivators directly under the State, land revenue is payable on the usual basis, but the assessment is very light during the early years of occupancy when the outlay is heavy and the return is small. While we are on this subject we can conveniently refer to the powers of Government to acquire land when necessary for public purposes. Procedure under the latest Land Acquisition Act, that of 1894, is simple and satisfying. The Government notifies the areas which it wishes to exercise the right of taking over, and the right is incontestable at law, a State officer values the lands and estimates the compensation payable at market

to the holders and the latter may, if they wish, appeal to the Civil Courts against the amount of compensation assessed. But the courts are expressly debarred by Statute from taking into consideration any rise in the value of the property that may have taken place since the date on which the Government notified its intention of acquiring the land. The expedient is so direct and so wholesome that it needs no comment. It is comforting to know that we shall not have long to wait before municipalities in this country are empowered to get to work in similar lines. I will only add that in the course of the latest and in the most extensive proceedings under the Act—I mean the Acquisition of Land for the new Imperial Capital at Delhi extending back to the early part of 1912—it is being found that the original estimates for compensation are not being seriously exceeded as a result of actions at law.

The agriculturist in India, as in other countries has always the problem of finding capital for his needs. Private money lenders are plentiful but the rates of interest they ask ranging from 12 to 24 per cent or more are not exactly conducive to prosperity and their ambitions to secure land by mortgage are looked at askance by the Government which has found it necessary, in some parts, to curtail the peasant's ability to raise money on his land by placing restrictions on alienation. Direct State assistance is forthcoming in the grant of Government loans for the purpose of making improvements and the provision of advances to meet more temporary needs, such as the relief of distress and the purchase of seed and cattle. It is worth while remembering that Indian peasants give valuable hostages to fortune in the shape of his livestock, and that fortune is often cruel in India. A second and more important form of State activity is the encouragement of Co-operative Credit Societies which are run, as far as possible by the members themselves but with sympathetic help and directions from Government officials. The expansion of the movement under Government guidance has been most successful and everything points to continued growth. Apart from these measures, the State gives direct encouragement to more expenditure of capital on the land by framing rules in the various provinces under which increase of income, due to improvements made by private individuals, are exempted from revenue assessment, either permanently or for a term of years.

CASE OF ENGLAND

No one I trust, will imagine that I have tried to do more than give the barest outline of the Government land policy in India. I shall have succeeded if I have conveyed some impression of the methods followed by what is perhaps the most efficient administration of our times. In a land such as England where reform moves from within, and has to depend in the long run upon the pressure of democratic opinion with its confused voices and conflicting interests, it is sometimes difficult to escape into the hard, clear atmosphere which one finds in India. In this country we brouden reluctantly with many creakings, from precedent to precedent and every creak is hailed as a portent of revolution. Whatever on the other hand may be the defects of a bureaucratic Government its cardinal justification should at any rate be efficiency: the unbiased and unhesitating application of the right method to secure the right result. If in India we find an example of a condition in which the State freed from the resourceless grip of hallowed catchwords, secures its just share of the profits it has created, and intervenes to protect the weaker interests against the stronger and finds its chief concern in the ceaseless maintenance of prosperity on the land—are we to say that no lesson is to be learned, no moral is to be drawn from its activities? Can we not for once turn aside from the immemorial phrase that too often stand in the path of progress in this country? An Indian landholder sometimes tells the revenue officers when he cannot account for the origin or extent of holding that it is *dad shlahi* or gift of God but that simple utterance does not relieve the State of its rights or its duties in respect of his holding. It is hard to maintain that any equivalent formula should be allowed to have magic properties in England.

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THE DYNASTIES OF THE KALI AGE.

BY

MR. S. KRISHNASWAMI AYYENGAR, M.A., M.R.A.S.

THE Matsya, Vayu, Brahmanda, Vishnu, Bhagavata, Garuda and Bhavishya Puranas all of them contain accounts of the dynasties that ruled in India in the Kali Age. All of these except the Matsya and the Bhagavata give the ancient dynasties before the battle of Kurukshetra as well. Of the dynasties of Northern India the principal are three, the Pauravas who ruled in Hastinapura till Nicaakshu's time, and then removed their capital to Kausambi; the Aikshvakus who reigned at Ayodhya; and the Barhadhrathas who reigned in Magadha. The Matsya and the Bhagavata adopt a different arrangement from the others and break up and scatter the dynasties and their accounts in different parts of the work. A collected and critical edition of the various texts was unquestionably a desideratum.

According to Mr. Pargiter* these Puranas fall into four groups. The Matsya, Vayu and Brahmanda fall into one group, for the following reasons. Each of them declares its origin from the Bhavishya; where the two latter differ from each other one of them shows close agreement with the first; single manuscripts of these two sometimes vary so as to agree with the reading of the Matsya; and lastly, one Purana occasionally omits a verse which appears in one or both of the two others. Sometimes a single manuscript of this Purana preserves the verse thereby testifying to their original harmony. The Vishnu Purana and the Bhagavata are generally alike in their versions, though condensed in comparison with those of the first group. Where the accounts in these

two are fuller, the agreement with the version of the first group is closer, thereby indicating a common origin. The Garuda is a late version and is a string of mere names. It gives only the Paurava, Aikshvaku and Barhadhratha dynasties.

The only existing copy of the Bhavishya is vitiated and worthless.

On careful collection and comparison of the lists referring to the point, Mr. Pargiter arrives at the conclusion that "Bhavishya" in the great majority of cases can refer only to the Purana that goes by the name rather than to the future, as the word can be taken to mean in some cases at any rate. This seems the likelier conclusion on the whole. It is matter for regret however that the available texts of this Purana which is the source of all these accounts are vitiated and worthless.

These accounts are cast in the prophetic form and have for their starting point the reign of Adhisima Krishna, fourth in descent from Parikshit except the Vishnu Purana which starts from the reign of the latter.

It was in this reign that a twelve-year sacrifice took place in the Naimisa forest and these accounts were given by Suta to the other rishis assembled for the sacrifice. These Puranas and the Matsya give the genealogies in the past from Ahhimanyu and his son Parikshit to Adhisimakrishna and set out the succeeding dynasties in the future. Similarly of the Aikshvaku and Barhadhratha dynasties Divakara is named as ruling in Ayodhya and Senajit in Magadha, their predecessors being named in the past and successors in future, thus declaring virtually the three kings Adhisima of the Pauravas, Divakara of the Aikshvakus and Senajit of the Barhadhrathas as contemporaries. The Bhagavata, Garuda and Vishnu take their starting point in Parikshit or Janamejaya's reign though purporting to be recited in the reign of Adhisima Krishna.

The occasional lapses in the attempt to maintain the future in the narration, indicate that it was

* The Puranic Text of the Dynasties of the Kali Age, Edited by F. F. Pargiter, M.A., Indian Civil Service retired Judge, High Court, Calcutta, Oxford University Press, 1914.

by a slow process this was ultimately attained. Though the accounts are professedly narrated in the court of a Paurava monarch, Magadha still seems to have formed the central point from which historical changes are viewed. Though Dr Fleet dates the Kali age from the date of Krishna's death some twenty years after the battle of Kurukshetra, when Yudhishtira abdicated and Parikshit began to reign, these accounts have their starting point immediately after the battle.

Mr Pargiter regards these Pauranic accounts as Sanskritized versions of a Prakrit origin from the following indications —(1) Certain passages as they stand now violate the sloka metre in Sanskrit whereas they would comply with the rules in Prakrit. (2) Certain Prakrit words actually occur, especially where they are required by the metre where the corresponding Sanskrit would violate it. (3) Sanskrit words occur at times in defiance of syntax whereas the corresponding Prakrit forms would make the construction correct. (4) Mistaken Sanskritizations of names. (5) The copious use of expletive particles and (6) Irregular Sandhi. These indications are found largely in the first group, Matsya, Vayu and Brahmanda, while the Vishnu and Bhagavata shew these only in the older verses.

Judging from the old slokas and the Prakritisms that have survived, Mr Pargiter infers that these accounts were originally composed in or early rendered into a literary Prakrit not far removed from Sanskrit. From one sloka preserved in the Bhagavata which is Pali and a number of Prakrit words which seem to him to be Pali as well, Mr Pargiter would take it that the original accounts were compiled in Pali.

Coming then to the compilation of these accounts the internal evidence available falls into two kinds, the subject matter and textual peculiarities. The subject matter itself falls into two parts, the first part giving dynastic matter and the second describing the unhappy conditions that

should prevail in the Kali Age, and stating certain chronological and astronomical peculiarities.

There is one stage in the dynastic termination at the period following the downfall of the Andhras about A D 236, and the Matsya Purana account brings the historical narrative down to about the third century A D and no further. The Vayu, Brahmanda, Vishnu and Bhagavata all carry the narrative on to the rise of the Guptas who are described as reigning over the country comprised within Prayaga (Allahabad), Saketa (Ayodhya or Oudh) and Magadha. This is exactly the territory which was possessed at his death by Chandragupta I who founded the Gupta Dynasty in A D 319-20, and reigned till 336 or 330 (or even till 335 perhaps), before it was extended by the conquests of his son Samudragupta. This period marks the second stage of termination which may be taken at the latest to about A D 335.

On a careful examination of these accounts in the various available manuscripts and versions Mr Pargiter arrives at this theory —That the Bhavishya account was the earliest, compiled about the middle of the third century. This the Matsya borrowed about the last quarter of the same century. The Bhavishya account was then extended to about A D 330-335. This was copied by the Vayu in one version. The Bhavishya version was again revised and was borrowed by the Vayu accounts generally. Hence the order of development would be first Bhavishya, then the Matsya, then one version of Vayu and then Vayu, Brahmanda, Vishnu and Bhagavata.

The second portion of the accounts falls into two parts (1) an exposition of the evils of the Kali age, (2) a chronological astronomical summary of the age and is found in the Matsya, Vayu and Brahmanda. The first part seems to have received some addition at the first revision. The second has remained the same throughout, the whole belonging to the middle of the third

century A D The Saptarshi cycle of 2700 years was known and was in use at that time, and therefore two centuries earlier than has been supposed hitherto

In regard to textual peculiarities the variations were according to Mr Pargiter, due to clerical blunders or to misreadings of the manuscripts copied On a consideration of the possible misreadings of various names in different scripts prevalent before A D 330, Mr Pargiter finds that the errors in the Matsya, Vayu and Brahmanda are due to misreading Kharoshthi, thence the Bhavishya account which is the source of all these must have been compiled in Kharoshthi in Upper India not later than A D 330 when it went out of use

Regarding the Sanskritisation of the account Mr Pargiter is of opinion that the Bhavishya took up the dynastic accounts in Prakrit metrical chronicles and embodying them in the Bhavishya, on the analogy of the older puranas, Sanskritised these rather mechanically by putting in Sanskrit equivalents for Prakrit words and substituting the future for past tenses, with the necessary modifications of length of lines by dropping unnecessary words and adding expletives, some times even recasting sentences

The many errors and differences among the Puranas which have, as has been said above, had a common source, Mr Pargiter considers are due to carelessness Of deliberate falsification "I have found no instance except in the story of the dispute between Janamejaya and the Brahmane Hence it is reasonably certain that in the main these versions have suffered from nothing but carelessness and accident"

The text is published in Roman for reasons of obvious convenience and are arrived at after collation and comparison of the best editions and manuscripts In interpreting these texts Mr Pargiter would have the reader bear in mind that the original account was in Prakrit

In regard to the combinations of numerals Mr Pargiter would not adopt the usual Sanskrit interpretation of these, and finds that a different interpretation answers better in the circumstances of the case He finds "this construction simplifies numerical statements remarkably and reduces to reasonable and probable totals figures that seem at first sight wild and extravagant"

Whether further research supports all the conclusions of Mr Pargiter or not, there can be no doubt that he has rendered in this careful compilation invaluable service to research Puranic chronology and Puranic accounts have hitherto been received with an unmerited neglect in comparison with corresponding accounts, in the Buddhist accounts in particular The critical compilation of these Puranic texts bearing upon the dynasties and Mr Pargiter's elaborate introduction open vistas hitherto unknown It would be possible hereafter to compare Buddhist and Brahmanic accounts and arrive at results the validity of which would be, if not beyond all question, rather a matter of difficulty to call into question All students of Hindu India owe Mr Pargiter a deep debt of gratitude for the labour and care he bestowed upon this work, possible only to one who has had, like him, access to good libraries of manuscripts

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Indian Christian Education

(in the *Quinquennium* 1907-12)

BY

THE REV DR LAZARUS

THE important quinquennial report and statistics prepared and published by Mr W H Sharp, C I E, for the Government of India afford not only interesting reading on the whole but evidence of the more or less steady progress made by our community as compared with the other classes in the British Indian Empire. As regards the general number of pupils and students of both sexes undergoing a course of instruction on the 31st March 1912, there were in Arts Colleges belonging to the Indian Christian community 779 male and 90 female students, in Law Colleges 34, in Medical Colleges 36 and 11, Engineering 23, Teaching 17 and 4, Agriculture 8, Veterinary 2. It is strange that there was not a single Indian Christian student in any Oriental College. This may be explained by the fact that oriental studies embrace purely religious subjects either Hindu or Mahomedan. Thus out of a total of 36,284 College students in all India, there were 1,004 of our community which is just one thirty fifth, while the population is about one hundredth only. As regards our pupils in secondary schools, there were 43,244 out of a total strength of 924,370 which is about a twentieth—a very good proportion. But over a third of these were girls. This is not very satisfactory. Whatever the proportion may be as regards collegiate education, it must be very nearly equal in secondary schools. In primary schools, out of a total of 4,988,142 pupils 138,808 are our pupils—a proportion which does not come up to that of secondary education—though it must be added that there are 6,059 pupils in special schools out of a total of 179,929 in the

department. On the whole however there are over 196,805 Indian Christian pupils and students out of a grand total of 6,780,721. This gives us roughly one thirty fifth of the whole school going strength or a twentieth of our own community—which is not bad. It might be better, considering the varied privileges which are accessible to our people. Only five hundred and fifty Indian Christian pupils attend purely European and Anglo Indian Schools and Colleges as against a total of 31,351 pupils of their class. The feeling among Indian Christian parents as regards the attendance of their children in these schools is not the same in all the Provinces. It seems to be more favourable in the North than in the South. Here, fifteen per cent admissions are allowed by the local Government, but our children are practically expelled from these schools as soon as they reach the 3rd form. There is a great deal to be said pro and con the attendance of our children in European schools. But one thing is certain. The stimulus and healthy rivalry given by the diligence and industry of our children to those of the Domiciled classes cannot in the least be doubted while the former greatly benefit by the purer English accent and matters of taste and refinement by their constant intercourse with the latter. The co education of all Christian pupils at least during certain stages of their early school life is a matter to which both the Government and the respective communities might give special attention to the mutual advantage of all.

In the matter of Degree Examinations embracing the various professions as well as arts, our students have fared with varying success six with the M A degree in the year under review, 119 in B A, 4 B Sc, and Oriental Degrees, 11 B L, 7 L M & S, 301, and 100 each, 1 Agriculture, Teaching, 27. Strange to say 213 women obtained Lower Training certificates against only

104 men As regards relative progress, Indian Christian students in Arts Colleges show 49 for every 10,000 of the population as against 18 Hindus, 6 Mahomedans but 702 Parsis This clearly proves that our community is decades below the Parsi community in respect of education As regards Women's Higher Education, there is only one College for Women (Sarah Tucker, Palamcottah) in Madras, 2 in Bengal, and 4 in the U P While Mysore and Travancore have one each for women But Madras City is soon to have its College for women But it is a matter for much regret that while the Hindus and all the other classes have increased during the quinquennium their general ratios to every 10,000 of their male school going population, ours is the only community which has made a retrograde movement This is a matter that needs investigation and early remedying Absolutely taken, the figures for Indian Christian male students are 627 in 1906-7 and 779 in 1911-12 but the population has increased out of proportion—chiefly we believe through the baptisms of illiterate masses during this period, and then affected the relative proportions

The education of our girls which constitutes one of the most important factors contributing to the development of an Indian nation, has made satisfactory progress In Arts Colleges there are 105 female students of our community against 131 Anglo-Indians, 31 Brahmins, 52 Non Brahmins, 3 Mahomedans and 31 Parsis In other words, out of a total of 369 female College students, 105, or about a third, are our own girls The only community which is ahead of us in this respect is the Anglo Indian—which is specially favoured by the Government at our expense and is undergoing education in its own vernacular! As regards secondary education our girls number 12,390 out of a total of 36,392 female pupils which is a little over a third, while in the matter of primary education we have over 56,122 against

a total of 812,522, or about one fourteenth—a proportion which is as unsatisfactory as it is difficult to account for Taking the complete totals for female education, while the total number of pupils has risen from 644,928 five years ago to 952,911 Indian Christian female pupils have increased from 62,284 to 72,941, that is, about a sixth One very encouraging feature of progress is the fact that out of a total of 26,369 girls undergoing technical or some special and practical education, our girls number 2,484 against 745 Anglo Indians, 367 Brahmins and 65 Parsis Then again, while there are 798 Indian Christian female pupils in Training schools, only 4 are students of Training Colleges It ought to be at least 40—for the demand for trained lady graduates for girls' High schools is increasing by leaps and bounds The number of such could be easily increased by the Government and other educational boards offering special inducements for such highly trained teachers As Inspectresses of schools they could greatly increase the number of girls' schools and promote their efficiency in every way

The figures for population and pupils generally on race and creed furnished by Mr Sharp are very valuable and he might have enhanced their value by adding a relative percentage column showing the increase or otherwise for each race or creed during the quinquennium Time forbids working out the percentages for all But as the figures stand, Indian Christian pupils have increased from 169,067 to 196,805, the figures for their population being respectively 1,684,001 and 2,273,402 Roughly calculating at a glance, we believe that while the Anglo Indian pupils have increased 10 per cent, Hindu pupils 25 per cent, Parsis almost *nil* per cent and Mahomedan pupils 25 per cent, Indian Christian pupils have increased only 20 per cent Thus education as a duty and a privilege of the Church and other authorities concerned is not as sedulously pursued and prosecuted as it ought to be Our community is certain to lag behind in real and continuous progress if the duty of universal education is not faithfully and fittingly discharged We are all deeply thankful for the progress which has been made so far but deplore that so much is yet to be achieved in the fruitful field of education

The Origin of the Burmese.

BY MAUNG BA AUNG

IT is not the intention of the writer of this article to attempt anything like a complete examination of the origin of the present Burmans. The historians have been baffled in spite of their theories to arrive at a safe conclusion. In this vast field of history of which Burmese history forms a part, we have seen the various hypotheses advanced by theorists and how futile their efforts are and fully aware of these facts I make bold to enter upon this rich field of harvest not from the point of view of a scholar but from that of a student.

It is theorised that the Burmese people, like all races and nations, had their original home in Central Asia or thereabout. Some writers, however, place it in Tibet, as the bulk of evidence seems to be in favour of the borders of the latter country.

A cursory glance at the map shows that Burma lies between the two great countries of India and China, but its inhabitants are of quite a distinct type from those of the surrounding countries. Place a Burman and an Indian, side by side. There you see the difference. Place a Burman and a Chinaman, side by side. There is the difference. The differences are such that he who runs may read. But this difference does not seem to stand out very conspicuous when a Burman is compared with the numerous peoples immediately surrounding him and living under similar conditions. Of course, when those peoples are seen in their native ways in the plains of Burma they seem to differ from their kinsmen the Burmans who live in towns, or under more settled form of living, comfort and civilisation. For example, a Talaing can scarcely be distinguished from a Burman,

though the former belongs to a different language group of family. In the same way the Chins, Kachins and Nagas cannot be distinguished from their kinsmen the Burmans, though the former may live in wild states bordering Burma. Pushing our field a little further, there does not seem to be much difference in the types between the people of Burma and the peoples of Java and the Philippines.

In trying to account for the origin of the Burmese, we must take into account other races of Burma, with whom the Burmese are closely connected. The chief races inhabiting Burma are the Burmese, Shans, Karens, Talaings, Chins and Kachins. They are mentioned here in order of numbers. If we were to take in order of priority, the Talaings should come first in order. This is, of course, based on the fact that the Burmese owe their system of writing, the Buddhist religion, and the writings of the Sacred Books to the Talaings. History throws vivid light to corroborate this statement.

The heading of the article, viz., "The Origin of the Burmese" admits of various interpretations according to the meaning attached to the word 'Burmese'. If it is meant people inhabiting Burma, then we shall have to use 'peoples', and our case is very ambiguous. The term Burmese then includes, Shans, Karens, Talaings, Chins and Kachins. This is not what the writer intends to give expression to. Confining ourselves to the term 'Burmese' the other meaning that is capable of is "people who introduced the Burmese language". This is a more rational way of defining the term 'Burmese' and is nearer to the point. But then, we are beset with a difficulty of greater magnitude than the article itself. It at once stares us in the face, and the question arises, 'Who introduced the Burmese language in its present form or an earlier form, into Burma?' I confess I cannot answer this question except state

the bare knowledge that there is no proof whatever, either in history or tradition that any one introduced the language into Burma. I trust, therefore that this article will lead scholars to probe into this question, which has hitherto been neglected.

Working on the fact, so we must, that there is no proof that any one introduced the language into Burma, it is but natural for us to presume that the language might have been developed in the country by itself, as the Burmese do not seem to have been descended from autochthonous tribes, but it came along with other tribes, with whom there is a close resemblance, from the land of the home of all primitive peoples. It would not, therefore, be out of place to show that the Burmese are akin to the neighbouring tribes of Burma. We have first of all stated that the Burmese try to claim to exist as a nation by itself. But close examination reveals to us also that there is not much striking difference between the different tribes and races inhabiting Burma and the Burmese, and thus we have shown before. This absence of distinct types may be attributed to, I venture to presume, the fact that all these peoples are of mixed blood. It is assumed, and there is truth in it, that the Burmese were formed into a nation many years ago by the union of Mongoloid tribes. Hence the Burmese since their existence as a tribe at the first stage of historical development till the full development into a nation have been mixed up with Mongoloid tribes. You cannot separate them now. Therefore, it will be foolhardy for any one to search into the origin of the pure Burmans.

Therefore the only meaning that the heading of the present article admits of is the present Burmese community, as is spoken of generally in Upper Burma where there is less mixed marriage. Then again the origin of the present Burmese community is vague and various. But as I have said above, the

Burmese from the very first are of mixed blood. There is no reason also to suppose that the Burmese are descended from autochthonous tribes. It must therefore be said that the people, called Burmese now, must have come from north and east. Therefore the original home of the Burmese and the so called indigenous races is still wrapt in mists of doubt. China and Tibet have been suggested as the original homes of the so called indigenous races. But these suggestions seem to me only pure conjectures.

An attempt however was made by Mr B Houghton B.A., I.C.S. to account by comparative etymology that there is a close resemblance in dialect between Tibetans and Burmans. Hence he found out and inferred that the Burmans came from there.

Whether the Burmese came into the country now known as Burma, as a single clan or a little group of family like all nations in their infancy, or whether they had already mixed up other tribes with their own into a little nation, it is impossible to say. No one has attempted to answer and grapple with this problem. A learned writer dealing with the same subject in the pages of a well known journal says —

Here again we can only judge from analogy and from what we know of Tibeto-Burman peoples is a primitive state their genius is against combinations for military or other purposes. * * * Nor is it at all necessary to assume a military invasion in order to account for the presence of Tibeto-Burman tribes in the country, allowing that they have come from outside. * * * In the west of Hukong valley we have the curious spectacle of a great number of petty chiefs all independent of each other living as a rule at peace with their neighbours and making little or no attempt to extend their power over large areas. The population is very mixed various dialects belonging or cognate to the Kachin, Shun and Naga languages being spoken. From time to time it receives accretions by immigration, which is not opposed and there is record of communities having passed right through the tract to settle beyond it. For instance the little State Zingeling Kamti in the Upper Chinthein District to the south of this region was settled about a hundred years ago by wanderers from Kamti Bong or great Kamti far to the north east of it. They had apparently been allowed to pass through the Hukong valley without opposition from its inhabitants.

Of course, the learned writer has tried to prove the possibility of peaceful migration among

uncivilised peoples. He has tried to show also the 'striking example of the rapidity and thoroughness with which a community may change all the characteristics which are generally supposed to indicate its race.'

It is a plain fact that the Burmese language was once spoken in a less small area than it is at present. Therefore the Burmese language was limited, as all other languages in their infancy, to a group of people living under similar conditions. In course of time, the family gets larger and larger till a final expansion of the people becomes necessary. With them the language spreads out, whilst at the same time incorporate within itself other speaking languages allied to its own or belonging to quite a different group of language which were then in existence. The Talung and kadu languages furnish us examples. This is in fact the same thing that is found in the development of all modern languages. The Burmese language, therefore, could not be an exception to the well established general rule. Some writers have tried to prove that even in historical times the Burmese language was confined to a comparatively small area, and conclude that before the people were civilised the area must have been smaller still. We do not deny this. It is in fact just the same with every modern language in its infancy. A study in the history of languages reveals the inevitable truth, stated above.

Thus there does not seem to be any evidence that the Burmese language existed from time immemorial. Nor is there anything to be said against such a theory. Therefore in the absence of such evidence, it must be assumed that it is. If there is any evidence at all, the writer hopes that the publication of his article will lead to its production.

Before concluding and touching on the same subject, it is interesting to know why the people are called Burmese, and from it, some valuable hint is gleaned as to the origin of the Burmese

The term 'Burmese' which is used to designate the present people, commonly called "Mramma" or generally pronounced 'Brina' means those persons who speak the Burmese language, contain Burmese blood in their veins, and follow Burmese manners and customs. How the people came to be called Mramma or Bama is related thus. The Burmans claim their descent from celestial beings. This is not at all surprising when men live in a savage state and attribute everything which they cannot directly answer to things super-natural. Andrew Lang in his well known work "*The Evolution of the idea of God*" has proved this in *extenso*, and my readers will amply be rewarded if they will only turn over the pages of that book. It is said in Burmese cosmology, or at least there is a legend in connection with the fact, the Brahmas—celestial beings, came down to earth to eat the sand which they found to be delicious and finally they settled down. In the course of nature, like Milton's angels they became inured to things mortal and became like ordinary mortals. Thus in the similarity of sounds of the words Brahma and Mramma or Bama, the Burmese proudly claim their descent from these celestial beings. The word Brahma, is after all an Indian word, and this shows that the union of the indigenous tribes was accomplished by the influence of the Aryan immigrants who are said to introduce the softening influences of Buddhism. There is no cause assigned to a movement—a movement of the Aryan races of Bengal towards Burma—though the Burmese chronicles tell us,—after ancient traditions. But in Burmese language, history and legend are bound up with each other, and in speaking about one thing, the other comes out as a corollary.

GLIMPSES OF THE ORIENT TO DAY —By
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THE INDIAN FINANCE COMMISSION.

THE REPORT

The Final Report of the Royal Commission on Indian Finance and Currency was issued on the 5th March, accompanied by Volume II of the Minutes of Evidence taken before the Commission, the Appendices thereto and the Index to the whole of the evidence.

The Report is signed by all the Commissioners. They are — Mr Austen Chamberlain (Chairman), Lord Kilbracken, Lord Faber, Sir Robert Chambers, Sir Ernest Cable, Sir Shapurji Broacha, Sir James Begbie, Mr R. W. Gillan, Mr H. N. Ghalston, and Mr J. M. Keynes. The Secretary was Mr Basil P. Blissett.

The Report, which is dated the 24th February, though practically unanimous has appended to it a Note by Sir James Begbie, stating that he is unable to concur in the conclusions and recommendations of the Commission on the subject of currency policy.

SUMMARY OF THE REPORT

A careful summary of the Commissioners' conclusions is given in the Report, which will be found invaluable by those who study it. We give it in full —

(i) The establishment of the exchange value of the rupee on a stable basis has been and is of the first importance to India (para. 8).

(ii) The measures adopted for the maintenance of the exchange value of the rupee have been necessarily and rightly rather supplementary to, than in all respects directly in pursuance of the recommendations of the Committee of 1898 (paras. 7 and 44 to 46).

(iii) These measures worked well in the crisis of 1907-8, the only occasion upon which they have been severely tested hitherto (paras. 48, 49).

(iv) The time has now arrived for a reconsideration of the ultimate goal of the Indian Currency System. The belief of the Committee

of 1898 was that a Gold Currency in active circulation is an essential condition of the maintenance of the Gold Standard in India, but the history of the last 15 years shows that the Gold Standard has been firmly secured without this condition (paras. 47, 50).

(v) It would not be to India's advantage to encourage an increased use of gold in the internal circulation (para. 4).

(vi) The people of India neither desire nor need any considerable amount of gold for circulation as currency, and the currency most generally suitable for the internal needs of India consists of rupees and notes (paras. 50, 76).

(vii) A mint for the coinage of gold is not needed for purposes of currency or exchange, but if Indian sentiment genuinely demands it and the Government of India are prepared to incur the expense, there is no objection in principle to its establishment either from the Indian or from the Imperial standpoint provided that the coin minted is the sovereign (or the half sovereign) and it is pre-eminently a question in which Indian sentiment should prevail (paras. 69, 73).

(viii) If a mint for the coinage of gold is not established, refined gold should be received at the Bombay mint in exchange for currency (para. 71).

(ix) The Government should continue to aim at giving the people the form of currency which they demand, whether rupees, notes, or gold, but the use of notes should be encouraged (para. 76).

(x) The essential point is that this internal currency should be supported for exchange purposes by a thoroughly adequate reserve of gold and sterling (para. 76).

THE GOLD STANDARD RESERVE

(xi) No limit can at present be fixed to the amount up to which the Gold Standard Reserve should be accumulated (para. 86).

(xii) The profits on coinage of rupees should for the present continue to be credited exclusively to the Reserve (para. 89).

(xiii) A much larger proportion of the Reserve should be held in actual gold. By an exchange of assets between this Reserve and the Paper Currency Reserve a total of about £10,000,000 in gold can be at once secured. This total should be raised as opportunity offers to £15,000,000, and thereafter the authorities should aim at keeping one half of the total Reserve in actual gold (paras 93 to 100)

(xiv) The Indian branch of the Gold Standard Reserve in which rupees are now held should be abolished, the rupees being handed over to the Paper Currency Reserve in exchange for gold (para 98)

(xv) The proper place for the location of the whole of the Gold Standard Reserve is London (paras 90 and 100)

(xvi) The Government should definitely undertake to sell bills in India or London at the rate of $1s\ 3\frac{3}{4}d$ per rupee whenever called upon to do so (para 101)

(xvii) The Paper Currency system of India should be made more elastic. The fiduciary portion of the note issue should be increased at once from 14 crores to 20 crores, and thereafter fixed at a maximum of the amount of notes held by Government in the Reserve Treasuries plus one third of the net circulation, and the Government should take power to make temporary investments or loans from the fiduciary portion within this maximum in India and in London, as an alternative to investment in permanent securities (paras 112 and 113)

(xviii) We recommend the immediate universalisation of the 500 rupee note and the increase of the facilities for the encashment of notes (para 115)

BALANCES

(xix) The aggregate balances in India and in London in recent years have been unusually large. This has been due mainly, though not entirely, to

the accidental causes and to the exceptional prosperity of India (paras 125, 126)

(xx) Caution is justifiable in framing Budgets in India, but has been carried rather further than was necessary in recent years (paras 126 and 128)

PROPOSED CHANGE OF DATE FOR THE BUDGET

(xxi) A change in the date of the commencement of the financial year from the April 1st to the November or the 1st January would probably enable the Government of India to frame more accurate Budgets. Such a change would also enable the India Office to fix the amount of their borrowings in London with closer regard to immediate needs. We commend this proposal for favourable consideration (paras 128 and 190)

(xxii) The practice of transferring revenue surpluses to London to be used in avoiding or reducing fresh borrowings for capital expenditure has been thoroughly justified in the interests of India, and the Secretary of State has made good use, for this purpose or for actual reduction of debt, of the balances from time to time accumulated in his hands (paras 130 to 133 and 179)

(xxiii) But the recommendations which we make as regards loans by Government in India may lead to a revision of the occasions, though not of the extent, of transfers of money to London (para 133)

(xxiv) The independent Treasury system of the Indian Government is not an ideal one. It is partly responsible for the stringency which it recurs annually in the Indian Money Markets (paras 137 to 143)

(xxv) We recommend that the Government of India should make a regular practice of granting loans to the Presidency Banks from their surplus balances in India against security on terms to be negotiated with the Presidency Banks (paras 150, 163, 164)

(xxvi) In deciding upon the location of surplus balances the Government of India and the Secretary of State should act in consultation, and while the transmission of the necessary funds to London at favourable rates of exchange is the first consideration, the authorities should have regard to all the factors, including the possibility of utilizing surplus balances for loans in India (paras 159 to 161)

(xxvii) In carrying out these recommendations the authorities should proceed tentatively and with caution (para 165)

(xxviii) We recommend that the amount of the annual rupee loans in India should be increased as much as possible. The figures of recent loans appear to have been somewhat over cautious. We call attention to the questions of relaxing present regulations in regard to endorsements on rupee paper and of creating new forms of securities (paras 167 to 169)

COUNCIL DRAFTS NOT SOLD AS A CONVENIENCE TO TRADE

(xxix) The Secretary of State sells Council Drafts, not for the convenience of trade, but to provide the funds needed in London to meet the requirements of the Secretary of State on India's behalf (para 186)

(xxx) The India Office perhaps sold Council Drafts unnecessarily at very low rates on occasions when the London balance was in no need of replenishment, but we do not recommend any restrictions upon the absolute discretion of the Secretary of State as to the amount of drafts sold or the rate at which they are sold, provided that it is within gold points. The amount and occasions of sales should be fixed with reference to the urgency of the Government's requirements and the rate of exchange obtainable, whether the drafts are against Treasury balances or against the reserves (paras 181 to 185)

(xxxi) There has been some excess of caution in the renewal of debt by the India Office during

recent years (para 192)

LOANS TO BORROWERS IN THE CITY

(xxxii) The system of placing portions of the India Office balance out on short loan with approved borrowers in the City of London is, on the whole, well managed, but we draw attention to—

(a) The term for which loans are made

(b) The desirability of giving greater publicity to the methods by which admission is gained to the list of approved borrowers

(c) Some defects in the list of approved securities and especially its narrow range (paras 196 to 200)

(xxxiii) There is no ground for the suggestion that the City members of the Secretary of State's Council showed any kind of favouritism in placing on deposit with certain banks with the directorates of which they were connected, apart of the India Office balance at a time when it was too large to be placed entirely with the approved borrowers. But we call the attention of the Secretary of State to the desirability of avoiding as far as possible all occasion for such criticism, thought it may be founded on prejudice and ignorance of the facts (para 202)

(xxxiv) We observe that in our opinion the time has come for a general review of the relations of the India Office to the Bank of England (para 203)

(xxxv) The working of the present arrangements for the remuneration of the Secretary of State's broker should be watched and, if necessary, they should be revised (para 204)

(xxxvi) We record our high opinion of the way in which the permanent staff, both in India and in London, have performed the complicated and difficult financial duties placed on them (para 7)

(xxxvii) We recommend a continuance of a Finance Committee of Council as providing the machinery most suitable for the work required (para 208)

CONSTITUTION OF FINANCE COMMITTEE

(xxxviii) The Finance Committee should, if possible, contain three members with financial experience, representing—

- (a) Indian Official Finance
- (b) Indian Banking and Commerce
- (c) The London Money Market

In any case there should be at least one member with Indian financial experience. The absence of any representative of Indian finance on the Committee since 1911 has resulted in giving undue prominence to the representation of London City experience (para 210)

(xxxix) While we suggest that the changes recently proposed, and now under discussion, in the constitution of the Indian Council may require some modification in order to provide for the continuance of a Finance Committee of Council we are in sympathy with the desire for expediting financial business, which is one of the objects in view (para 214)

(xl) The present arrangement under which the Assistant Under-Secretary of State, having financial experience, is able to share with the Financial Secretary the responsibility for financial business in the Indian office has many advantages. For the future we recommend that either—(1) the Under-Secretary or Assistant Under-Secretary of State should have financial experience as at present, or (2) there should be two Assistant Under-Secretaries of whom one should have financial experience (para 216)

(xli) We are not in a position to report either for or against the establishment of a State or Central Bank, but we regard the subject as one which deserves early and careful consideration, and suggest the appointment of a small expert Committee to examine the whole question in India and either to pronounce against the proposal or to work out in full detail a concrete scheme capable of immediate adoption (paras 221, 222)

Japanese Literature.

(*Letters of a Japanese Scholar to an English Friend*)

EDITED BY MR V B MIFTA.

MY DEAR WILSON,

I was sorry to find during my stay in Europe, that our literature is hardly known to even your most educated men yet. I must at once acknowledge frankly, that it is not as great as some other Oriental literatures are. But, all the same, I think, it ought to be studied, because it possesses peculiar beauties of its own, in which the literatures of the West at any rate are very deficient.

To give expression to our sense of beauty in its widest sense is the aim of poetry from our point of view. Now, beauty is no *recherche* dinner for a select few, as your Western men of letters seem to think, but the necessary, everyday food of every human soul whether high or low. Therefore it follows from this, that our poetry, like our art, is created for every member of the Yamato race.

We have been a very poetical race. In old days, the art of writing *Tankas* was cultivated by almost every Japanese gentleman. In the Heian period, these used to be frequent poetical tournaments. Both the Mikados and the Shoguns encouraged our love of poetry by awarding prizes to the best poets of their time.

Our poetry, on account of the peculiarity of our national soul, is mostly lyrical. It is concerned with the perfumes, the hidden meanings of natural phenomena, the transitoriness of terrestrial joys, sorrows, hopes, and aspirations. Like all Oriental poetry, it is, aristocratic in its choice of subjects. We do not, for example, care to write poems on dogs and cats as you. We tern poets are so fond of doing. War, has never inspired a single pre-Meiji poet of Japan, to write a poem

on her gory drums. Perhaps, this fact alone will convince you, that we do not love war for its own sake, as some of our Western detractors seem to think.

During the present era, our literature has undergone many changes. Now, which of these changes are of a transitory and which of them of a permanent character remains to be seen. Now a days, we write longer poems than our forefathers ever did in the past. The scope of our fiction has also been considerably enlarged. Bakin's immortal novels of adventure have now been succeeded by the political and scientific novels. And so, many of our novelists naturally look up to French, English and Russian novelists as their model.

This new influence has been good in so far as it has given us a new, and in some respects, a better ideal of form. We have learnt to a certain extent from you the art of phrasing effectively. But when we come to the core of all literature,—that is, the subject matter with which it deals, or rather the manner of interpreting life, we are obliged to say that we do not regard your present day literature as either great or ennobling on the whole.

The European literature of to day mistakes the small for the great, affectation for sincerity, the temporary for the everlasting. And what is it but an apotheosis of the senses? It is also unhealthy, for it clothes vice in enchanting robes. The world old ideals of humanity have been altogether trampled under foot by some of your writers whose souls have been destroyed either by taking an overdose of science, or by the ill regulated cravings of their senses. Look at your Zola!—a man who saw only the surface of life, and mistook it for its heart! He collected some beautiful building material and then like a bad architect that he was built ugly buildings with it. What is your D'Annunzio doing except idealizing the butterfly instincts of men and women? He, and many others like him seem to think that to

practise any time honoured virtues is to make ourselves dull and uninteresting. Their minds are perverted, yes,—totally perverted! Is it then a wonder that our Government should prohibit the sale in Japan of the works of many of your writers whom you worship in your country or continent?

A few more observations before I conclude this letter. In reading your literature I found that you make use of rhetoric far too much! You imbed a few jewel like thoughts in a vast mass of miry verbiage. Another thing that struck me was,—that you express your thoughts in too definite a form to your emotions, observations, and inspirations. We, Japanese, on the contrary, dislike rhetorical bombast. When we find a jewel like thought, we present it almost in its naked beauty. Our poems are short, and they delicately hint at the existence of exquisite dreams in ordinary things, reveal in a flash the profound meanings of everyday occurrences. How briefly and yet how beautifully do some of our Haikai suggest ideas to the reader? Take for example, the following lines.—

For all men
'Tis the seed of Siesta—
The autumn moon

Would any of your European poets have expressed the idea,—that the autumn moon is so beautiful that all men would sit up the whole night in order to look at it, and would therefore be obliged to take a Siesta on the following day, in as few lines, and yet with as much charm as the writer of the above lines has done?—I think not.

Yours Sincerely,

J OKAKURA

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G A Natesan & Co, Sunkurama Chetty Street, Madras.

The Indian Currency Question

BY
"A COLONIAL BANKER"

[Readers may remember that in November last we published a review of M De P Webb's *Advances India* by Professor Balakrishna of the Gurukul Academy. In January of this year in justice to the author, we published Mr Webb's reply to the Professor. We have pleasure in placing before our readers the views of a 'Colonial Banker' on the subject of controversy with which we close our columns for discussion of this question. — Ed I R]

FROM a review of Mr Webb's book called *Advances India* by Professor Balakrishna in November and a reply thereto by the author in January last, it would appear that both gentlemen are lovers of India but in words only they differ.

The Professor acknowledges the masterly hand of Mr Webb in handling the currency question of India but quotes one sentence where he differs from the opinion expressed by the author and over which quotation anybody is likely to tumble down. To wit:

To raise any further risk now by holding resources of depressing new young silver discs when good, full-value golden sovereigns can be easily obtained would be the height of folly.

To an average man its meaning is evident that Mr Webb advocates the discontinuation of the silver rupee and although he disclaims any such proposal, yet his line of argument, viz: 'the rupee is now a token coin like the shilling &c does confirm the idea that the silver rupees will only remain as token coins like shillings, the legal tender of which is limited to £2. The currency of silver dollar in the United States was due to the Sherman Act and to the Free Silver Doctrines which had captured a majority of the democratic party in the United States. At Chicago Convention (July 7th, 1896) this majority swept away everything before them and adopted a platform demanding the immediate restoration of the free and unlimited coinage of gold and silver at the

ratio of 16 to 1, without waiting for the consent of any other nation and that the standard silver dollar shall be full legal tender equally with gold for all debts, public, or private.

Mr M. K. Kinley, the President of the United States, sent in 1897 Senator Wolcott and two other Commissioners to France, Great Britain and Germany and they together with the French Ambassador had various proposals before the British Government, the chief of which were that the Indian mints should be reopened and that Great Britain should annually purchase £10,000,000 of silver. The Indian Government however, declined to agree to the first suggestion and so no action resulted.

Mr Webb has quoted a portion of the Professor's sentence and therefore the additions are made in *italics* in order to appreciate the full import of the sentence which is as follows:—

It was really monstrous if not criminal that without one word of warning of any previous offer to convert an immense mass of bullion 1,500,000,000 into coin, amounting to 4,500,000,000 rupees, the Indian Government hastened to close the mints, deprived the rupee of its special power as money and reduced it to the condition of merchandise merely saleable for whatever it would fetch in markets which has already been narrowed by the adoption of gold currency by many western countries.

Until June 1893, possessors of silver had the right of getting it coined into rupees at the Indian mints and thereby the poor people who had bought silver ornaments valued them at the rate of a rupee per tola. By closing the mints in India to free coinage the people lost what they were entitled to when the mints were open to silver coinage. For example, a man having purchased 25 tolas of silver relied upon buying 500 lbs raw sugar by converting the bullion into coined rupees. When the mints were closed, the possessor of silver had to go in market, sell his silver for less than 20 rupees and consequently he could not buy the same quantity of sugar with the equal amount of silver which would have bought him when the mints were accepting silver bullion for coinage,

The Professor is very candid and honest in his estimates of the loss to the poor people.

Prior to the Coinage Act of 1893, the years average price for silver bullion was 45*d* per ounce while after the passing of the Act it receded to 30*d* per ounce. Now it is clear that the poor man's purchasing power was curtailed and so the Professor repeats in other words Mr Webb's statement —

'The divorce of the purchasing power of coined silver from that of uncoined silver (in 1893) deprived many of the poorest and most ignorant of the masses of a portion of their savings'

And here it baffles all human imagination why Mr Webb as a lover of India should deplore the Professor's argument that the Government have annihilated thousands of millions of poor Indians' money.

Was there no remedy to avoid such loss to the inarticulate millions of people for whose welfare the British Government is responsible?

Previous to 1872 73 the value of the rupee had remained fairly steady at an average of nearly 1*s* 11*d* its highest value having been slightly above 2*s* 2*d* in 1860 61 and at its lowest down to 1*s* 9*d* in 1848 49. In 1873 Germany demonetized silver the Latin Union followed suit and so did several other countries of Europe in quick succession.

This exerted considerable influence in lowering the value of the rupee relatively to gold. In four years it has sunk from 1*s* 11*d* to 1*s* 8½*d* in the next five years it remained fairly steady at something under 1*s* 8*d*. During the next ten years it dropped from 1*s* 7*d* to 1*s* 5*d* per rupee prior to the Indian mints being closed to free coinage. Thus it is evident that the Indian rupee lost within 20 years its purchasing power by 26 per cent.

Price of both silver and Council Bills showed a tendency to fall. In July 1894, silver was procurable at 28½*d* per ounce and bill less than 1*s* 1*d* per rupee the rates were since higher and till October 1896, fairly steady at about 30½*d* per

ounce for silver and 1*s* 2½*d* per rupee for bills. In November 1896 the rupee rates rose quickly. The prices were 29*d* per ounce of silver and 1*s* 4*d* per rupee for bills. At these rates rupees were valued artificially at about 40 per cent more than the value of the silver of which they consist.

As early as 1878 the Indian Government, in consequence of the fall in silver then beginning to be seriously felt over the world, conceived the idea of closing the mints against the free coinage of silver until the rupee should rise to 2*s* or one tenth of an English sovereign. Had they done so, Mr Webb would have had no reason to deplore the Professor's statement that the poor people lost heavily on silver ornaments for which they had paid very high prices and which price receded to a very low level owing to closing the mints.

The debt incurred by the Government of India is mostly in gold as well as there is the sterling expenditure in shape of home charges and therefore they should be paid in gold while the revenue is received in rupees.

The less the value of the rupee coinage relative to gold the greater the number of rupees required to meet the sterling expenditure. Under such circumstances the taxes were increased by millions to make good loss by exchange.

Mr Webb is of opinion that its (rupee coin) value has been increased with the result that it will now buy much more of everything than the same weight of silver can do.

As accepted it means that the rupee is now buying much more of the produce for exportation than it did previously and hence the cultivator does not get as many rupees as he would have otherwise got for the equal quantity of his produce and the taxes have increased rather than diminished.

Similarly to buy European goods, he requires more rupees to pay for the same kind of things and hence both ways the Indians are losers (of course allowances are made for rising and falling markets).

Nobody can understand how the masses of authoritative literature—official and unofficial—can contradict the fact that no sooner the mints were closed the price of silver bullion decreased by 37 per cent owing to the demand being diminished while the rate of exchange further receded to 1s 1d per rupee in 1893.

The artificial value created by raising duty on imported silver should collapse like a puff ball. The value of silver bullion is dependent upon the supply and demand, production in various countries and last but not least upon the scientific and economical process by which it is extracted from mines and then refined.

In no country there is import duty on silver bullion and therefore as such in India it cannot be called in any way scientific. Before the advent of closing the mints in 1893 and with no duty on silver its value was 45 to 50l per ounce with a duty of 5 per cent upto 1910 it fluctuated between 25 to 30d per ounce, while with a duty of 4d per ounce there is very little improvement.

The world's production of silver at the present time is 252 000 000 ounces and therefore the duty on silver in India is so minor a factor in its value that its effects may be imperceptible.

The levying, exempting, increasing or decreasing duty on silver are mere acts of those who can drive the pen with greater force. There is no guarantee that duty on silver will be continued permanently. Increasing duty on silver still more the value of a tola of silver could be raised to that of a rupee, may be accepted as a truism but the fact should not be lost sight of that it also curtails consumption. It is rather out of mark for Mr Webb to say that it is difficult however for the Government to undertake this legislation if the peoples of India do not wish it.

Will he kindly refer to the East Indian Financial Statement and Budget ordered by the House of Commons to be printed on the 13th June, 1910,

and tell the public candidly that the Indian Government levied the present rate of duty against the wishes of the Indian representatives in the Viceroy's Council?

Mr Thackeray with great force advocated before the Indian Council the adverse effects of raising duty on silver to the detriment of India's trade with China and Japan but all plaidings fell on deaf ears.

The closing of the mints was meant to prepare a way for the establishment of a gold currency and if the mints had been closed as early as 1878, the Indian taxpayers would have gained like other European countries which demonetized silver but it was the opinion of the late Lord Salisbury that the Indians should be blest and means are not wanting to achieve the ends.

By the time this appears in the *Indian Review* Mr Webb might have read the final report of the Royal Commission on Indian Currency and Finance which has been published.

It is mentioned therein that the use of gold in India should not be encouraged which statement compares well with Professor Balkrishna's views that gold as currency should not be pushed vigorously for some years to come.

This letter cannot be closed without expressing thanks to Mr Webb for his zeal in taking up the Indian Currency question as an expert and thus giving the Indian taxpayers an opportunity of understanding their national monetary system which requires improvement.

BRITAIN'S DILEMMA By M de P Webb C I E.
The difficulty here dealt with is the rise in prices with consequent unrest caused by the immense output of gold. Price Rs 5 14 0.

ADVANCE INDIA! By M de P Webb C I E.
Synopsis: Part I—The Miracle of the Government of India. Part II—Money Power for India. Part III—The Royal Commission on Indian Finance and Currency. Part IV—London's Position. Price Rs 3-12 0.

G. A. Natesan & Co, Benkruma Chetty Street, Madras.

intolerable despotism of Parliament and on the other that of the will of the Army to refuse to obey orders if unwilling. 'The Army *versus* the people. That was the burning question. It was raised only in order to die. England breathes freely once more and the gutrotted condition created awhile is at an end. It is said in many thoughtful quarters that the recent struggle will only expedite the long delayed democratisation of the Army. Surely the Army was a popular organisation and not meant as a preserve or close monopoly of a certain caste. As the *New Statesman* correctly observes, the extraordinary idea that the Army could safely be treated as the asset of a political party has been dissipated; the bubble has been pricked and that without any serious harm being done. This is a distinct gain and the English people owe it in the first instance to the calm and courageous statesmanship of the Premier who not only rose equal to the occasion but has proved himself to be more than a match for the Catalines of Unionism. The nation is to be congratulated on this signal success of Liberalism.

All other domestic events during the last four weeks have paled before this Curragh incident which has now turned out to be too trivial. The Easter holidays have brought a period of calm and Mr Asquith prior to adjournment, was able to pass the second reading of the Irish Home Rule Bill by a thumping majority of eighty. They say it is a reduced majority. What of that? If we look over the Liberal majority in the House when the Irish Church Disestablishment Bill, the Irish Land Bill etc. were passed we should be justified in saying the majority was a thumping one. It is double of the highest which the Liberal Government used to boast of in the days of Mr Gladstone. Of course it remains to be seen what fresh stratagems the disappointed Opposition hatched in its rash attempt to turn out the Government will bring forward during the course of the third reading which will not be now much

delayed. Already the Premier has disconcerted the defeated Party by announcing in the House that there cannot be any General Election during the present summer.

PARVIAN POLITICS

French politics are still in turbid waters and though the Caillaux incident had once threatened the resignation of the Ministry that event has not occurred. But it is quite on the cards that when the elections have taken place in July they may be driven out. The people are in no way pleased with the new taxation which is deemed exceedingly burdensome. But for the moment all jarring notes have subsided in view of the welcome visit as we write to Paris of Their Majesties the King and Queen of England. Immense preparations of a most elaborate character to give a suitable and warm reception are being made. No doubt the few days visit will give immense gratification to both the nations and the *entente cordiale* of the ten years will be linked closer together to the great advantage of both. The political insight and sagacity of Edward the Peacemaker could not be better discerned than in this matter. It will be a century next year when Waterloo was fought and the tyrant who victimised all Europe was defeated. The century has been one of long peace but now and again interrupted by some disagreeable incidents the last of which was the Fashoda. The *entente cordiale* is the direct outcome of it. Never were France and England more closely joined together for durable peace. How much is it to be wished we may expect equally durable peace on the continent.

CONTINENTAL AFFAIRS

For as we write the great Continental States do not seem to be in the odour of amity. At any rate there is Russophobia among a certain excited class of the Germans and there is Germanophobia among an equally excited class of the Russians. The ill feeling shows no signs of

abatement while the Yellow Press of both the States is doing all in its powers by gibes and jeers, by misrepresentations and barefaced lies to bring about a state of hostility. The condition is one only next to armed truce. But both the States are conscious of their unpreparedness to fly at the throat of each other, though evidently amassing vast quantities of gold in their military chests for the due contingency and otherwise pushing forward all preparations. The Muscovite is reported to be massing thousands of troops on the border of his powerful western neighbour which is construed as a great menace. Not only Russia is making full preparations for offence and defence on land. She is fast building up a strong navy which five years hence will be ready to count with any maritime nation. The army has been strengthened so as to count 17 millions for active and immediate warfare, while dread nought after dreadnought is being fast launched on the Baltic. Extension of railways is going on in all directions. The Duma has been made alive to the seriousness of Russia's position and exhorted to patriotically vote the sinews of war. The Russian budget estimates have accordingly mounted up to 350 millions sterling. The Siberian railway track is being fast converted into a double one which will prove of immense advantage to the Fatherland, strategically and commercially. In times of peace the tourists who want to go round the world will be able to do so from St. Petersburg to Vladivostok. In half the number of days that the journey now takes up Peking and Tokyo, too, will be thus brought nearer and the longer distances will be annihilated. The time will come when few will think of crossing the Indian Ocean and the Chinese Sea on their way to the Chinese and Japanese capitals. They could both be reached by rail via St. Petersburg in considerably less time. That indeed will be a world wide gain to humanity. Meanwhile it is some comfort to learn that the Tsar has issued an

earnest Rescript enjoining his Government to diminish the consumption of alcohol which is killing Russian humanity even in a larger proportion than famine, and to spread far and wide the torch of mass education. It is to be fervently hoped that the Tsar's Rescript will not be a dead letter but a genuine and living thing leading to the happiness of the Russian poor, ground by poverty and oppressed by the bureaucracy, notably the odious police.

Germany, apart from the strained relations with her powerful neighbour, is just now doing badly financially. Trade is somewhat depressed while the strength of the popular party in the Reichstag is steadily increasing. German trades and industries have been somewhat overdone and had a lengthy liquidation to start afresh. The Chancellors of Italy, Germany and Austria recently met and determined on the line of policy the Triple Alliance should adopt to checkmate any hostile attitude on the part of the *Entente Cordiale* Trinity.

Italy is financially as bad as ever and the burden of armaments to which the people are subjected is growing intolerable. Italy affects to gain supremacy in her navy against the combination of that triple Trinity! Greece, flushed by the laurels won during the Balkan war has needlessly angered the feelings of Epirus whose people therefore have been in arms against her. It seems that here and there the flame of the late war has been flickering. Rumania affects to be the Angel of Peace while claiming the hegemony of the new Balkans. But Bulgaria is sulking and nursing her revenge which may not mature for yet another generation at the least. The Ottoman, however, is proving to the world that he is *not* the Sick Man conjured by Europe for a century past. Though shorn of some of his provinces over which he never had any effective control, he is fast regenerating himself militarily and financially. Turkey has selected some seventeen expert foreigners at the

heads of certain provinces and districts in her Asiatic dominions and is determined to bring peace and law and order there. At the same time she is putting in order her finances at great sacrifice. Patriotism burns as strong as ever in the breast of the Ottoman and if he only exercises rigid self-denial and means to reduce justice and prosperity in his realm, stamp out corruption, and place the country in a tolerable condition for defence and offence, he is bound to procure his own salvation. All depends on his own statecraft, patience and thrift. Statesmen of the right stamp are much wanted at the helm of affairs for some years to come. Thus there is a bright destiny for Turkey in Europe which she can achieve if only she begins her rule with a clean slate.

Sweden was in commotion sometime ago and the farmers went on a mass demonstration before the king to lay their domestic grievances. Portugal continues to be the centre now and again of the Cabal of the Royalists. The Republic, however, is a great disappointment. The change of Amereith, from king to President, is only nominal. The 'corrupt system' is still there and until a Portuguese statesman of high principles and great calibre rises to stamp out this corruption and purge the administration of its many overgrown abuses there can be no hope for her. She is destined now and then to be in the throes of petty revolutions.

PERSIA, CHINA AND JAPAN

In the Middle East Persia is still struggling to be free from the intolerable military thralldom of Russia at her gate—a struggle on which the phlegmatic Sir Edward Grey blinkly looks on till spurred to a kind of spasmodic activity by inquisitive friends of Persia in Parliament. The whole country is now deeply convinced that the Persian policy of the British Foreign Minister is a dismal and disappointing failure and say what the minimalist papers may, he is every way

plying like a wixen tool on the hands of the scheming Muscovite. Poor Persia is tormented on one side by these political difficulties of the Anglo-Russian Convention and on the other by the starving of the necessary funds to carry on the ordinary duties of the administration and establish fully law and order in Southern Persia. Our Viceroy no doubt congratulated India the other day in his budget speech on being saved from the clutches of the British Jingoism. But we cannot share all the praise he bestowed on the policy of Sir Edward Grey. That praise seems to us to be hypocritical and no way justified by facts. While Lord Kitchener is alienating the sympathy of patriotic Egyptians by his iron regime which is an aggravated edition of Lord Curzon in his latter day viceroyalty in India, and sowing at Cairo fresh seeds of unrest which are destined to bring discredit to British name, Sir Edward Grey by his unsympathetic and petrifying Persian policy is equally alienating the once warm attachment which the patriotic Persians entertained for the British people. It is sad to contemplate what the dire consequences of the policy of the militant Pro Consul and the unsympathetic Foreign Minister may be in the near future. It is a reproach to Liberalism, seeing how in both countries instead of freeing struggling nationalities it is oppressing them to a degree inconceivable.

In China Yuan shu kai is still in the throes of intrigues and underground conspiracy of a dark character. His life is constantly in danger. But he is a person of undomitable courage. There is no other Chinese statesman to equal him in steering the bark and navigating the troubled waters of Chinese domestic affairs. To add to his difficulties there was till late the enjoinment of a brigade of brigands under their chief known to the civilized world as the "White Wolf." As we write the Wolf has been surrounded in its own den along with his wolfish pack and it is to be hoped

quiet will soon be restored. It is a curious political phenomenon that a new-fangled Eastern republic should in reality be governed by a military dictator. But that is exactly the position of China. Yuan shi kai has expelled from the national assembly a whole lot of troublesome "undesirables," adjourned the assembly itself *sine die* and has been governing as dictator. At the same time he values the development of the country and the utility of constructing trunk lines of railways and stimulating indigenous industries so as to diminish the drain of foreign imports, especially in yarn and cloth. The big loan is fixed but all the monies have not yet been poured into the Treasury as the five loaning Powers are sitting tight as to the punctual payment of interest and the securities they should hold during the currency of the period for which the loan is advanced.

Japan, which has for sometime past taken her place among the Great Powers, and which has a parliament of her own on the model of Western organisations of the kind, is now in the throes of a great domestic commotion. In Japan also the people are feeling the intolerable burden of armaments. The popular mind is greatly inflamed and the popular representatives in the Japanese Diet have been successful in just overturning the Satsuma Clan Ministry—a Feudal and Tory one—on the military and naval estimates. Count Okuma is the hero of the hour and the new Premier. The estimates have been greatly reduced and he promises to produce later on a popular budget. But the task is not so easy seeing how in one direction the Japanese Government is embarrassed by the operations of its gold currency and in another direction by the burden of interest charge on the evergrowing national debt. Japan just now is a house divided against itself. It is reaping the whirlwind of the wind it sowed during the late war. The gold currency embarrassments are a serious warning to our Indian Government who will have to think twice and thrice before they allow themselves to be caught on the grip of the fractional but influential Goldites.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

Hygiene and Diseases of India *By Lt Col. Patrik Hehr, I. M. S. Messrs Hyginbotham and Co, Madras Price Rs 6-8-0*

Col Hehr's book is admirably fitted for the general reader for it presents all the important aspects of hygiene in a simple language quite free from technicalities. When it is remembered that the somewhat slow progress of sanitary reform in India is in some measure due to the ignorance of the general public regarding the subject of sanitation and that sanitary reform, nay, any reform cannot be successful without the co-operation of the people, such a popular book on Hygiene is only too welcome.

The book is divided into three sections. Section I deals with general Hygiene. It contains besides useful chapters on village and town sanitations together with a chapter devoted to Public health regulations etc. Perhaps the various methods of disposal of sewage might have been described more fully. The author has also dealt with the various alcoholic beverages used in this country at some length and his general conclusions regarding the uses of alcohol are well worth perusal.

The next section deals with Personal Hygiene embracing such subjects as exercise, clothing and bathing, with a brief account of the Physiology of the skin. It also deals with such subjects as Disinfection, Elementary Bacteriology, Immunity and Animal Parasites, besides a general account of the Infectious diseases. Perhaps it would have been better if these latter were dealt with in a separate section. The last section deals with some of the common diseases of India as Cholera, Malarial fevers etc., with a brief description of the symptoms and treatment of each. The subject of Malarial fevers has been very elaborately treated, over 140 pages being devoted to the same.

Some Indian Experiences *By Lt Genl
Morton, Indian Army—Harvey and Healing,
Cheltenham, 1913*

General Morton's little book of Indian reminiscences is marked by a naivete which disarms criticism. Here at least is a work where there are no purple patches and where the tale, if trivial, is unvarnished. General Morton landed in India on the last day of 1848. He was just too late for the last Punjab war and after a few years with his regiment, the 30th Bengal Infantry, he entered civil employ and was posted to Assam just in time to avoid the mutiny.

The 30th mutinied with the rest in 1857 but refrained from murdering its officers. General Morton served for a good many years in Assam,—exactly how many it is not easy to discover as dates are rarely given,—and then had the good fortune to be appointed Deputy Commissioner of Darrjiling, where he spent six years. Finally he was transferred to Chota Nagpur and spent the concluding years of his service in that and neighbouring districts, retiring after 35 years service in 1884.

The gallant General's small volume of recollections cannot be said to contain any very important contributions to our knowledge of the period or any very interesting episodes. He is possessed neither of the trained pen of a Rivett Carnac nor the descriptive power of the author of tales for my grand children. Perhaps General Morton's best story is of a criminal complaint he once tried in Assam, in which a woman charged her own mother with abducting her child. The defence was that the mother had deserted the child and that the grand mother had brought it up from infancy. The usual array of veracious witnesses supported each story. The young child was too frightened to do anything but weep, and the young Magistrate was sorely puzzled, as he felt the child's future happiness depended on his

decision. "In my dilemma I prayed God to help me and I firmly believe he did. The court was more than usually crowded. I ordered the attendants to make the crowd separate, leaving a space in the middle of the room. I ordered the grand mother to go to one end and the mother to the other. Then rising from my seat, I took the weeping girl by the hand and led her to the middle of the court room, and releasing her hand and putting her on the back, I gently said to her: 'Go where you like. Without a moment's hesitation she ran as fast as she could to her grand mother. I dismissed the case and turned the mother out of court. There was no appeal.' It was no doubt, a good common sense decision, and did our military Solomon credit. Another story which deserves quotation is that of a brother officer, Captain Eden. An elephant had got bogged in the mud flats of a river, the water was rising and the elephant was likely to be drowned. The poor brute was hobbled and unable to escape and was in great distress. Eden, who was very fond of elephants, determined to save it. He first quieted the frightened animal by speaking to it, and then, with a razor in his hand, he reached down to the hobble, fortunately a rope and not a chain, and managed to cut through it. He then told the elephant to try and get out and with a mighty pull, and a sound as if thousands of corks were being drawn, the beast extracted first one and then the other leg and was free. Unfortunately all General Morton's stories are not the equal of this. Some are almost incredibly trifling, and it seems extraordinary that a veteran of 80 should think it worth while to record remarks about the weather made to him half a century before. However General Morton has doubtless derived pleasure from the recording of these reminiscences, and if his book is not of great value or importance, it is not entirely without points of interest.

1 The Cult of Higher Men or the critique of Conduct

2 Fatal Fallacies or Society under Search Light By Dr D P Thakore, Ps D Madras The India Printing Works Price Rs 1 each

In these two small volumes Dr Thakore has set out his thoughts on various moral social and economic features of modern society, in strong and vigorous language, full of clever and original observations, and utterly regardless of any conventional veneration for so called orthodox views. No mere review can do justice to the searching criticisms of Society presented in these pages, and to say that critics may not agree with many of them is absolutely beside the point as the author is the last to expect conformity, and his very purpose is to thoroughly shake conventional conformity and awaken original thought and independent examination. In the first of these books there are chapters on 'the Goal of Man,' 'Difficulties in the way,' 'Methods of Attainment' etc., wherein the author sets out that man is the architect of his own fortune, that the overcoming of difficulties is the true test of the intelligence of man, and that the remedy for the various existing evils is 'increased and rapid education of all men and women in various new directions. The chapter of 'Aphorisms' contains many pithy sayings calculated to arrest the reader's attention and present several common things in strikingly new light.

In the second book, where the style and manner are more finished and attractive, the author develops his analysis of society and its ways, with the same unflinching clearness of vision and freedom from regard for pre-existing conventional notions. The Basis of society, Aims of society, Moral Degeneration, Individualism are the principal chapter headings, and here also we would prefer the reader to come into direct contact with the author's freshness and originality of thought, for any abstract of his

views will do no justice to the efforts of the author. Sincerity, outspokenness, and absence of conventionalism are the characteristics of every line of the author's writings, and we feel sure that every educated reader will benefit by a careful perusal of the works. We personally consider the chief defects of the author's analysis to be his unconvincing positions as to morality being only a temporary arbitrary arrangement agreed upon to further common interests and the conception of 'a Supreme Being, all powerful, all knowing, all seeing, and all pervading' being only 'an artful device for raising purely human values' and 'a master stroke of the instinct of self preservation. But as we pointed out at the outset, it is the method and manner of the author's thoughts and not his specific conclusions on individual points which we regard as the chief contribution by the author to the reform of the present day society. We would gladly recommend both the volumes to the earnest attention of all our readers. *The Asylum Almanac and Directory of Madras and Southern India including Burmah The Times Publishing Co, Ltd, Madras*

The present volume is the CXLIIIth annual edition of this valuable book of reference. As usual, the Directory has been thoroughly revised, the statistics and the general information brought up to date. We are glad to see several new features in this year's edition, which marks a decided improvement upon the previous issues. The City Directory, the Street Directory and the Mofussil Directory will be found particularly valuable to merchants, and business men in general, all over Southern India and Burma. The good will of the Directory, we understand, has been purchased from the Laurence Asylum Press by the Madras Times Printing and Publishing Company and we trust that the present proprietors will continue this invaluable publication.

Diary of the Month March-April, 1914

March 23 A terrible fire causing damage of Rs 125 lakhs broke out in the cotton godowns at Colaba, Bombay

March 24 General Smuts announced in the Union House of Assembly that the Government will introduce legislation next session based on the Report of the Indian Grievances Commission

March 25 In the House of Commons Mr Roberts said there was no reason to apprehend that expenditure of new Delhi would hamper Indian trial expansion

March 26 An extraordinary attempt to intimidate and blackmail a wealthy Hindu family near Barisal by means of public notices is reported

March 27 The foundation stone of the Calcutta College of Science was laid to day by Sir Ashutosh Mukerjee

March 28 The Annual Convocation of the Calcutta University was held to day

March 29 An unofficial Committee, with Lord Haldane as President, has been formed to show hospitality to Indian students

March 30 A Committee has been appointed, to enquire into the Lahore Medical College strike

March 31 Dr Rabindranath Tagore is announced as President elect of the Congress of Religions in India early in 1915

April 1 The Jury acquitted the accused in the Inspector Murder Case Calcutta, by 7 to 2, but the Judge has refused to accept the verdict.

April 2 The Medical Registration Bill came up to day in the Bengal Legislative Council

April 3 At the Burma Legislative Council a Bill to levy to harbor conservancy dues was passed

April 4 A letter from the Dean of the London Hospital Medical College, explaining the Resolution lately passed by students there in regard to the admission of Indians

April 5 The *Pangabari* has received a letter bomb from some person who does not share its "religious rajahices"

April 6 Particulars are published re the pavilion to be erected on the Apollo Bunder, Bombay

April 7 Sir Benjamin Robertson arrived at Bombay this morning by the *Palimotta*

April 8 Two terrible fires are reported from Bombay

April 9 The late manager of the Bombay Banking Company has pleaded guilty to charges of criminal breach of trust and cheating

April 10 H E Lord Carmichael opened the seventh Bengal Literary Conference at Calcutta

April 11 The Second Andhra Conference opened its Session at Bezwarra this noon under the presidency of Mr N Subba Rao Pantulu

April 12 The All India Kayastha Conference commenced to day at Allahabad

April 13 A Resolution has been passed by the Bengal Muslim League regretting the annulment of the partition of Bengal

April 14 The Under Secretary for India has made a statement describing the murders as isolated acts of fanaticism

April 15 A deputation of the Punjab Brahmins has asked the Commander in Chief to allow enlistment of their class

April 16 Dr Sukhra, member of the Standing Committee of the Bombay Corporation, has addressed a letter to that body, threatening it with legal proceedings in connection with the recent election of a Chairman

April 17 The deputation to England from the Indian National Congress leaves Bombay by to day's Mail steamer

April 18 In the Delhi Conspiracy case, evidence regarding the formation of Secret Societies have been taken to day

April 19 In a lecture before the East India Association Sir G Molesworth strongly condemned the varying gauges on the railways of India

TOPICS FROM PERIODICALS.

The Peril of Ignorance

Lord Haldane's contribution to the March number of *Nash's Magazine* affords valuable material for Indians as well. His powerful advocacy for Education in the British Isles is entitled 'Our Greatest Need'. The Lord High Chancellor urges his countrymen to place National Education on a sound footing and regards it as even more patriotic than the reorganisation of the British Army. The education doled out to the children of the British Isles he says, is absolutely inadequate while the need is urgent and imperative.

Of all the social problems that have still to be grappled with in these islands, in England especially, there is none comparable in magnitude and in the directness of its bearing on the national and individual well being with the problem of educational reform. When you are dealing with that you are dealing with something that is fundamental, and that includes and will help to solve almost all other questions. Next to the material means of subsistence, there is nothing so interwoven with the sources of national power as the quantity and quality of the national intelligence. On it depends not merely commercial success but every hope we cherish for an ampler democracy. In Great Britain we are a democracy in form and to a considerable extent in our political arrangements but so long as there is no equality of educational opportunity for the son of the poor man and the son of the rich man, we cannot be said to be a democracy in fact. The teacher is the great leveller, and his function, remember is not to level down but to level up. When every boy and girl in the kingdom feels that, so far as the State can furnish it, he or she has a fair chance of acquiring the knowledge that is essential to the accomplishment of the best things in life, you will find that the barriers between class and class will insensibly begin to wear away, that the distinction between manual workers and brain workers will lose its accent of social prejudice and that all ranks will draw nearer together in sympathy and understanding through the consciousness that the career has been thrown fully open to talent. A true system of national education is something that I regard as absolutely vital to the whole

democratic movement in these islands, and it is nothing less than this that the Government intend to set about establishing this year.

Lord Haldane thus recognises the peril of ignorance. If ignorance is so great a peril in Great Britain what will be the measure of our need for Education here in India. Those who have been staying the hand of the Government from proceeding with the Hon ble Mr Gokhale's Elementary Education Bill have little reason to congratulate themselves on reading the noble Viscount's appeal to the British public. Is there no lesson for us in India to be drawn from the patriotic words of Lord Haldane?

All that great Britain is and may be in the world of material power and organised rivalry is involved in the question whether she stands ready to educate herself to the level of her chief competitors. On the answer that is returned to that question depends the fate of the generations to come. We can measure and prepare to meet our visible enemies or potential enemies. But there is a deadlier peril menacing these islands than any foreign army or foreign navy. It is the peril of ignorance, of mental inertia, of slipshod ways of thinking and acting or a depressed average of intelligence, of a preference for casual improvisations and rule-of-thumb methods where our rivals rely on scientific forethought and organisation.

Books for Bairns.

"Let us make the books of a nation's children and we care not who makes its patriotic jingles," writes Mr Thomas Burke in a recent number of the '*Book Monthly*'. Figures of sales are no true gauge to the popularity of children's books, because the parents, not the children, buy the books, he says, and parents buy the books which they think the children should like. What then shall the children read? "Anything they choose," replies Mr Burke. Emphatically, says the writer, the children should be allowed to make the choice, and they can safely be trusted to discriminate between charm and dullness, between the healthy and the morbid.

The Conflict of Religions in Modern India.

Mr F Drew, sometime Principal of Pichayappa's College, now Professor of Philosophy in the St John's College at Agra, writes as follows in an article "The Conflict of Religions in India" in the *St John's College Magazine*, (1st number)

Modern India is the scene of a great theological conflict in which three different conceptions of reality are struggling with one another. The ancient indigenous speculation of India presents the case for Monism or Pantheism where the truth of the Immanence of the Divine Life occupies the thought to the exclusion of aught else, and no distinction is ultimately tolerated between God and the Universe which is the expression of His will. The followers of Mahomet teach the absolute difference between God and the world over which He rules and in which all things including even the souls of men whom he has created must submit in all things to His absolute decree. It is the teaching of the third and last religion which claims that it has a message to the Indian nation that the two doctrines of Immanence and Transcendence do not necessarily exclude each other, that each is really the complement of the other and that God is both immanent in the world which He has created and also transcendent and distinct from the souls which He has made.

Mr Drew declares that there is no possible separation between the idea of Divine Indwelling and the idea of Divine Transcendence and that one-sided emphasis of one aspect of the truth to the neglect of the other has led to the ill-balanced speculations of Mrs Besant's Theosophy. A pure Deism is opposed unanswerably by the principles of Agnosticism, while Pantheism reduces all things to a dead level.

Immanence admits of degrees and the revelation of God in nature is transcended by the revelation of God in man. In nature we see God revealed as power and wisdom. In man's moral nature and the dawning light of conscience we see Him still more clearly as a Righteous and Holy Will.

A God of mere transcendence or mere immanence, pure Identity without difference who does not and cannot create is not really infinite at all. Creation the Divine Immanence is the expression of God's infinity as Transcendence the power to go out of Himself and bring into existence free moral beings whom He can love and who can love Him in return.

Hence Mr Drew advocates the theory that God is both immanent and transcendent and that this combination alone could explain the mutual communion between God and Man.

India and the Three Enigmas

Mr Everard C Gilbert Cooper writes in the March number of *East and West* about the problems that confront the British in India.

On the ability of the British nation to settle these questions depend not only the fate of India's millions, but also the destiny of the English themselves. The need of a precise definition of the rights and privileges of a British citizen, of the measure of his freedom in moving from one part of the Empire to another and of the manner in which he may be employed while distant from the land of his birth is now urgent and pressing in view of the action of the South African Government regarding Hindus.

This forms the first great enigma awaiting solution. Secondly it is recognised as imperative that a closer union should be instituted between the Colonies and the Mother Country and that the prevailing sentiment of unity should be strengthened by maternal bonds.

And if a closer union between the various parts of the Empire evolves, India demands and rightly demands to be admitted as an equal into the partnership, accepting responsibility and willing to discharge to the utmost her obligations as a daughter-state. And she should not be left still to be the Cinderella of the Empire.

The third and the most important and searching question of all is the definition of the aim and method of British Government in future in India.

Slowly and surely our administration in India has changed from a personal and sympathetic autocracy, a form of rule all nations and especially the Orientals like, to a bureaucracy hard, cold and mechanical. The Indian loves the human element in life and likes to feel the man beneath the mask of Government. The personal touch has been lost and the world-wide extension of bureaucratic methods have killed it. Moreover village life which is the backbone and indeed the greater part of the whole organism of Indian society is breaking up.

These two chief causes of dissatisfaction might be remedied by (1) a careful reorganisation of the personnel of the Civil Service which must be trained to be human in its methods and be hampered less by regulations, and (2) a less prominence being given to Western shibboleths in arranging the administrative details. If we make a start in these two directions, it will be propitious.

Like Odipus, we are confronted by these three riddles. Certain riddles there are and these must have correct solution, otherwise the Gods will blast us.

Indians in South Africa

Mr. Saint Nihal Singh writes as follows in the March issue of the *Fortnightly Review* —

The Indian immigration crisis in South Africa affects not merely the educated Indians but men recruited from all ethnic and religious groups practically the entire population of the peninsula, including specially the native army. The tie of relationship is much more binding to our Empire than in the West, and it is inevitable that anything which concerns the welfare of the dear ones in a far off land must strike very deeply into the hearts of the relatives and friends left behind in India. In addition to sentiment on account of economic interest, anything that cuts off the monetary current from the immigrants will violently disturb the financial economy of the residents of the remotest rural districts of the peninsula.

During the past few years the Colonial authorities have devised numerous measures to badger the natives of Hindustan not working there as coolies under an indenture, but engaged in independent business as merchants, hawkers and professionals. Among the instruments employed to wound the susceptibilities of Indian settlers and jeopardise their material interests the poll tax and the regulations concerning women and children call for special notice. Even the women have boldly stepped forth into the thick of the fight from their secluded life, and as a reflex effect of this action in India, the more intelligent among Indian women have been stirred to the depths of their being and are joining the men to exert pressure on the Government of India.

Though South Africa happens to be the storm centre, the Indian immigrants are having trouble in other parts of the Empire also. "The problem of Indian immigration within the Empire is an Imperial question of the widest dimensions. We might even advance and say that Indian immigration forms part of the meeting of the East and the West."

The real point of the whole trouble is that objection is made only to the presence of free

Indians and of indentured labourers who wish to remain after the expiry of their terms. A number of causes make the indentured labourer stay on in the colonies after his contract ceases and hence the greatest pressure is put to goad him back into the contract slavery. The iniquitous allegations that the Indians are unclean and insanitary in their habits and that they are unassimilable in the country of their adoption are, on their very face, groundless. And after all the Indian complaint is mainly operating against

Europeans who in some cases both potentially and commercially are the rivals (and some would say the potential enemies) of the British and who, it be noted, succeed in trade because their standards of life are lower than those of Britons."

As to the practicable remedies of the situation, that of full freedom of entry for the Indians on the basis of that enjoyed by the white British subjects, is at present impossible on account of the strong dislike felt against Indian immigrants. The total prohibition of Indian immigration and the repatriation of those already in the colonies would not be welcomed by all the units of the British Empire, would involve the colonies in great expenditure, and would possibly produce retaliation from India. Moreover the consequent discontent would initiate

a campaign of sedition which would have for its slogan the impotency of India when its national honour and material interests are trampled upon."

A third solution, viz the restriction of Indian emigration with a proviso that those admitted are to be treated on terms of perfect equality with the white subjects of the British sovereign, appears to be the only feasible alternative in the present situation. But this would not certainly solve the problem for ever, and a more satisfactory issue is bound to be arrived at when the horizon becomes a little clearer.

Elementary Education

There is an interesting and instructive article on *New Ideas in Elementary Education* in the February number of the *Hindustan Review* by Mr. A. Yusuf Ali, I.C.S. He says that the efficacy of education does not depend only on the capacity and industry of the pupil but is also greatly affected by the method of imparting knowledge. The personality of the teacher, his enthusiasm for his work, his equipment for his noble calling and his ideals are all important. And in addition it is important to note that the most perfectly trained teachers can accomplish really very little if their influence is counteracted by narrowness, sordidness, and selfishness at home. Hence two requisites are necessary, a training of teachers and a simultaneous training of parents which alone can produce an ever widening harmony between the life and ideals of the boys.

"Herbart and Pestalozzi, Frobel and Montessori and a host of distinguished educators have held up the torch for the enlightenment of parents and teachers on the true principles which ought to govern the education of children." Pestalozzi rightly laid stress on harmony in all the influences that contribute to the education of a child. His ideas extended the meaning of education to a wider sphere, a sphere so extensive with the faculties and activities of the child.

The harmonious co-operation of the influences of mother, father and schoolmaster, on the education of the child, should be the real aim of our educational system. This harmony in education was the main theme of Pestalozzi's teaching and has been practically illustrated by Frobel, the pupil of Pestalozzi and the founder of the Kindergarten system. Madame Montessori, one of the most original and successful thinkers and organisers of education, aims at the genuine fusion of modern educational tendencies in practice and thought. If only her principles were to be adopted in our Indian educational system we might derive incalculable benefit. She insists on the effective carrying out of three principles (1) the cultivation of the æsthetic sense in the child, (2) the promotion

of its freedom and spontaneity, and (3) its right understanding of discipline. As Doctor Montessori says there must be a fineness of the sense before the child could appreciate harmony and hence its senses must be refined. With regard to freedom and spontaneity, Montessori advances further than the Kindergarten system which only allows the exercise of children's activities in group work. 'The intervention of the teacher must recede into the background as much as possible, leaving free scope for (the child's) self expression and what Dr. Montessori calls auto education. And if in addition a self discipline is substituted for discipline from without, the teaching becomes perfect.'

Aviation in Japan

In the March number of the *Japan Magazine*, we come across a small article on 'Aviation in Japan' by Captain Tokugama of the Imperial Japanese Army. The Captain writes that the Japanese have been dreaming of aerial navigation for ages and that their mythology is peopled with persons possessing powers of flight. The God Tengu, the typical aviator of Japan has been an object of worship among mountain folk for a long time, and even in the stories of a celebrated novelist Bakin we have got suggestions of giant fly kites used for purposes of human transportation.

In the year 1712 (A.D.) Kakino-k, Kinsuko, a farmer devised a kite which carried him to the roof of Nagoya castle where he stole two scales from the golden dolphin on the roof.

Though aviation has made remarkable developments in Japan it is interesting to know that the Japanese aviators have had remarkably few accidents. This feature, the author avers, is mainly due to the mental concentration and sense of responsibility which characterise all their aviators and soldiers from whom are recruited almost all aviators. In Japan air currents are quite different and it is necessary that one must always fly high if he wishes to avoid disagreeable currents and seeming vacuums.

The Garment of Womanhood

Writing in the March number of *The Theosophist*, an interesting article on 'The Garment of Womanhood' Susan E. Gay strongly pleads for the uplifting of woman to perfect equality with man. She writes —

"Confucius, Mencius and certain ancient sages revered in China and Japan, distinctly taught the inferiority of womanhood, which naturally has prompted selfishness in the male sex. The aim of any education of women was submissiveness, not the cultivation and development of mind. India will one day bless that messenger who breaks her chains of custom and of creed and who uplifts her womanhood by loftiest teachings from all servility into self reverence and self knowledge."

The writer proceeds to say that even in the Christian religion, interpolations have been obviously made in the Patristic writings to suit the prejudices of an age that did not want too high a place to be assigned to woman. But of late there has been growing a new opinion on the subject of womanhood on the part of some of the leading ministers of the Christian faith. In the words of the Bishop of Oxford

"The right ethical view is that every human being, separately and equally, is an end, to realise itself and in no case to be made a means to another man's end merely. The veteran philanthropist General Booth declared in his last message to the Salvation Army the necessity of maintaining absolute equality between the two sexes in all aspects of temporal and spiritual life. He exhorted all men to pay regard to women in the position assigned her by the providence of God, as a wife as a mother, as a daughter, and as a comrade in the salvation war."

Lastly, the writer of the article expects the evolution of a new type of womanhood which will be a very near approximation to the non sexual or bi-sexual form. She believes that

The womanhood of the future will manifest those occult powers which will completely deliver it from the present method of race production.

And the raising of the status of womanhood which is coming surely and inevitably will be but a prelude to another great change, a change involving reform of all our social systems, religious instructions, political ideas and practices and ethical codes.

A Great Artist,

In "Sixty years in the Wilderness" in the *Cornhill Magazine* for March, Sir Henry Lucy has the following, —

An historic *Punch* dinner, in Bouverie Street, took place on a night in June 1901. It was designed to bid farewell to Tenniel on his laying down the pencil that for half a century had delighted mankind. There has not often been found together under one roof such distinguished company as gathered to do him honour. Literature, Science, Politics, Art, and the Drama were each represented by its foremost men. All Tenniel's colleagues on the staff of *Punch* were present, some presiding at the tables set at right angles with that at which Mr Arthur Balfour, the chairman, sat. Few present knew that, as far as the number of tables went, the vice chairman sat to the left and right of the editor in the order taken at the regular Wednesday dinner. There being only seven of these tables the other three members completing Mr *Punch's* team sat at the other end of one of them. Mr Balfour was in his element, and delivered a charming, sympathetic speech. His salute of the guest of the evening, 'a great artist and a great gentleman,' was rapturously cheered. It was felt that he had said everything in a sentence.

The chief success of a brilliant night was the speech Tenniel didn't make. 'A speech that makes one in love with silence,' was Mr Burrell's happy description of the episode. It was a pathetic scene whilst the veteran stood before the select audience vainly endeavouring to recall the oration he had spent nearly two months in composing and committing to memory. There was nothing painful about it. There was, indeed, a prevalent feeling that nothing could have been better. As an artistic touch it was the highest development, more effective even than a speech marked by the point of Mr Burrell and delivered with the fluency of the American Minister.

A New Race of Men

Professor Bal Krishna of the Gurukula Institute, writes an article entitled 'A new race of Men' in the recent number of the *Vedic Vagme and Gurukula Samachar*. He eulogises the Gurukula with its residential system of education and declares that there alone the evolution of man *par excellence* is being furthered on right lines.

The Gurukula with its residential system of education its Brahmacharya—vow of celibacy for the first stage of life its clock like regularity its sympathetic discipline, its vernacular medium of instruction its perfect freedom and equality its environmental beauty, its free and open and fresh air—is a light shining in the pitch darkness of the Indian educational sky.

The students are free from the unhealthy influences and dangers of modern City life, its worry and excitement which have become naturalised in other parts of learning. Regular habits of living eating and drinking sleeping and rising skilful physical training high moral ideals the study of good literature healthy recreation frequent incursions through charming woods forests, meadows beaches and mountains and lastly the walks through a garden smiling with fragrant flowers, must perforce evolve a healthy mind in a healthy body.

The Gurukula teachers are here laboriously evolving under the most favourable circumstances a new race of men. The special feature of this institution is the *Brahmacharya*—the vow of celibacy for 25 years by its students. By the force of Brahmacharya alone can India avert from herself the curse of early marriage, and the consequent heavy infantile mortality and virgin widowhood. 'The hand that wrecks the cradle wrecks the nation'. Not only are these social evils to be prevented by the Gurukula education, but at the same time it would result in a perceptible increase in the percentage of men of working ages and thus accelerate the growth of our wealth. Professor Bal Krishna concludes with a strong reiteration of the need of our 'going back to the Gurukula education'.

An Indian Artists Work in Paris

The March number of the *Studio* contains some reproductions of the pictures which Mr Fyze Rahamin has been exhibiting at Paris.—

Mr Rahamin, who is a native of Poona received his artistic education in the Calcutta school, and has come into European fame as rapidly as Rabindranath Tagore. Papers like the *Figaro* and the *Debats*, which represent the high water mark of aesthetic criticism, discuss his merits seriously, though with a touch of reservation due to the unfamiliar. But Mr Rahamin seems to have been lucky in charming everyone, even those who do not fully profess to understand him.

His principal exhibit, we are told, is a series of twelve water colours of mythological subjects, each symbolising some melody in Hindu sacred music. The inner purpose of the artist may be a little hard to follow for people to whom this music and religion are a sealed book, but the critics unite in pitching upon the high qualities of the work, the admirable drawing, the composition, the appropriate simplicity of treatment and the entire originality of the artist. Besides these imaginative works, Mr Rahamin is exhibiting scenes of Indian life and portraits.

Of the latter the *Studio* gives us two examples one a picture of Moulana Sahib, an Indian poet, and the other of Begum Fyzee Rahamin, the artist's wife. These portraits have something of the Oriental miniaturist in their treatment, they are evidently speaking likenesses but they are pictures too, and that of the lady is a most charming picture. Mr Rahamin, many of our readers will be glad to know, means to show some of his work in London during the forthcoming season.

Local Regiments for India

Mr Arthur N Gordon advocates the cause of the domiciled European and Eurasian community in an interesting article in the March number of the *Empire Review* entitled "Local Regiments for India." He writes that

the policy of reserving all or nearly all appointments in the public service for Hindus and Mahomedans, while the superior grades in every department are filled by lads brought out from great Britain has resulted in reducing a growing section of the population to a state of poverty and hopeless depression.

It should be noted that the Eurasians and the domiciled Europeans are not making an extravagant demand nor urging for exceptional treatment at the hands of the Government of India. They merely desire that they should be given a chance to take part in the defence of the land which is their home and which has been created by the valour, energy and enterprise of their forebears. They urge the plea that the advantages accruing to Government from an adoption of this scheme of raising regiments from their community would be very great.

"First there comes the financial saving, for a local regiment would not cost the large amounts annually incurred by bringing out drafts to a British battalion in India, and sending home its time expired men. Acclimatised to the country, the smaller liability of the domiciled to succumb to diseases like enteric fever, cholera, and so forth of course means a small number of admissions to hospitals, and casualties due to the dangers of an oriental climate. Like their forefathers the domiciled can manage very well without those migrations for half the year to a cooler clime. Knowledge of the natives of the country, their language and customs is another point, where naturally a domiciled soldier must be superior to his brother in arms from Europe. The last argument in favour of a local force recruited on the above lines is the most weighty, to wit, the certainty of soldiers recruited from the domiciled community remaining staunch to Government under any conceivable circumstances."

The grounds for insisting that the experiment of local regiments be tried are thus very strong

and the possible objections that might be raised against the scheme are very insignificant. Indeed the defects of the Eurasian character are only superficial "and of precisely the nature quickest removed by military discipline and lessons of self reliance." Mr Gordon lastly urges, though perhaps in too pressing a manner, the Public Services Commission to confer this benefit on a set of really deserving Britishers like the domiciled community which would free a portion of the British and native armies free for service on the frontiers and elsewhere.

The Civic Spirit in Education

Mr F J Gould writing in the March number of *The Indian Education* elaborates on the necessity of developing the civic spirit in the minds of the pupils. The citizen is so intimately connected with the state in the present days and has so much civil duty to discharge, that an adequate instruction of the feeling of responsibility and habit of services to the State is very essential as a fundamental part of education. Mr Gould says —

"We must reveal to the young citizen, as completely as his capacity allows, what the common wealth of to-day really is, what things are vital to its health and what part he or she is expected to play in its maintenance."

Civic training and instruction, civic education and inspiration, must constitute the central and indispensable purpose of the civic schools. If the claim of civic instruction to high rank in the scheme of educational subjects is admitted the admission involves a most important principle—the principle namely, that an effective civic instruction must be founded upon a sound general instruction in the art of conduct and the value of character. In the earlier stages of education, before the formal lessons of citizenship are introduced, the child should be led to admire the True, the Beautiful and the Good, its judgment trained to divide the noble from the ignoble, its will quickened to those neighbourly activities which are the first exercises of the patriot and of the lover of mankind. The civic hygiene and economy, the civic amenities, privileges and obligations, the civic government and law, the civic reforms and ideals are now presented as necessary sequels to the simple, but profound lessons of love and duty imbibed in tenderer years."

The necessity of a sound civic instruction which is so sadly lacking in our secondary schools is brought home to us forcibly in this article,

Christianity and the Empire

The history of the progress of Christianity within the Empire is traced in the *United Empire* in a series of articles by Mr A Wyatt Filby under the name of "Christianity and the Empire" of which the second appears in the March number.

Mr Filby begins with the statement that from very early times the propagandist aspect of the Church was working and that Bishop Las Casas and Francis Xavier had their own forerunners in the evangelists of Scythia and Sarmatia, Scandinavia and Abyssinia, under the Roman Empire. The English people came very late in the field as colonists and conquerors and began their work as evangelists still later. It was only with the establishment of the Society for the Propagation of the Gospel that the real missionary effort of England began. But the want of harmony and co-operation between the various evangelising agencies and "the inevitable duplication and overlapping of propagandist zeal which resulted" was productive of great confusion and waste of effort and energy. Moreover in very many cases want of proper contributions at home, and in some want of zeal and health in the missionaries who were sent out led to the barrenness of numerous attempts.

The native languages too were a serious obstacle to many of the evangelists who had to learn a strange and barbarous tongue before they could preach to their savage hearers, and the blank ignorance of the people, the frequent absence of any religious ideas whatever among them, was a grave stumbling block.

The missionaries have manfully struggled on in spite of unsparring criticisms that their proselytism was only skin deep and so forth. They have successfully raised up evangelists among the natives, who in spite of what is said against them are doing solidly good work. Above all the Christian preachers have revolutionised the social organisation of the native tribes who have been converted, have destroyed the institutions

of slavery and child marriage, and very many other unnatural and inhuman customs.

"In fundamentals as in externals the European missionaries set up the lofty standard of the white man, the standard which the white men himself so often disregarded. The gross habits and superstitions of the aborigines were taboo, the unnatural and inhuman customs of abortion and child murder and other revolting institutions were discouraged and where possible forbidden, and most of all the missionaries fought against the practice of polygamy. Their desire to Europeanise their converts was often ludicrous, but that desire in itself preserved Christianity from the untoward fate of many a propagandist creed: it saved their own religion from the insidious corruptions of the convert, which early Christianity had not escaped."

American Women

The April issue of the *Fall Mall Magazine* contains an interesting comparison of English and American women from the point of view of one of the latter. "If the English woman," says the writer, "were a telephone we would say of her with truth that she is slow at receiving and transmitting. Far be it from me to use such coarse words as dull or obtuse. No. Her mental processes are less electric than those of the American woman. There is less flash of lightning, less of the busy, pleasing hum of wires—in a word, less spontaneity. We leave English women their good complexions. A greater mental alertness, which in us they term nervousness, might lessen this. We leave them their profundity. The less kindly might style it stupidity. We leave them their repose. We grant them all these and welcome, for we believe we have all else worth possessing."

THE POSITION OF WOMEN IN BENGALI SOCIETY—By the (Late) Babu Ashutosh Mookerji, M.A., B.L. Price Rs. 0-6-0.

GLIMPSES OF BENGALI LIFE—Being short stories from the Bengali of Rabindra Nath Tagore with his portrait and an introduction by Rajani Ranjan Sen, M.A., B.L. Price Rs. 2-0-0.

G. A. Natesan & Co., Sunkurams Chetty Street, Madras.

QUESTIONS OF IMPORTANCE.

The Virgin Widow

It is refreshing to read the following account of "The angel in the Hindu House." Since the days of the late Sister Nivedita we have seen little of the kind, written in such a sympathetic and discerning vein.

A "Lady Correspondent" writes from Madras to the *Daily News*:

Have you seen a young charming girl, with a vacant gaze in her eyes, an open countenance a smile that is as bowitching as pathetic? She is a virgin widow, but as yet she does not know what it means. They told her sometime ago that her husband was dead, and they all cried and she cried also. But there it ended. The world ran round and round as usual and she was accustomed to her life. It was simple. She ate, she played, she read. She was a child and a sorrowing father had carefully provided that she should not have the least pang. Young as she was she was the manager of the house. The little money the father owned was placed in her tiny hands. She was to give the money away. She liked it. She was the one soul of all the house upon whom particular love and affection were directed by all and she liked it. The stranger who called upon her father had an endearing look and kindly word for her and she was conscious of it. She was too young to know that behind all hung a cloud heavy with the rain of anguish and sorrow.

THE ANGEL OF THE HOUSE

She has grown up. No more a girl with the laughing smile upon her lips. She has to be careful how she speaks, how she moves. Scandal stood at the side of the door ready to carry her head away, to throw her into eternal hell. Her father would not permit her head to be shaved—widows must shave their head. He would rather die he said, and his word was law. He was not a social reformer, but he was a man whose heart beat

within him, a father who saw his daughter growing before his eyes, and he resolved never to disfigure her head or her heart. She was the favorite child of the house, and now she was the worn-in of the house. Her mother gave way, her elder sister gave way. She glided in the house, the queen, the angel, the goddess. She gave her love which was to have gone to her husband to her younger sisters, to her younger brother. The whole house was full of her love, for her heart was full of it. The village watched this light shining and the light shone steady. The virgin widow was the angel of the house.

She grew up year followed year, she grew up in health, in beauty, in knowledge. The time that she did not give to brothers and sisters and mother and father she gave to her books. She read of gods and goddesses. She read of patience, perseverance, forbearance. She read of sufferings, of difficulties overcome, of terrors braved. She took heart from them. She believed them. She derived her only pleasure and her only encouragement from that belief. To see her sitting, handling a bulky book, her attention concentrated, crying with the words of sorrow in it, laughing with the words of gladness in it, was the one redeeming sight in her woe-stricken father's life. The change had so soon come, all too soon, all too subtle. They who gave sympathy, love, consideration to her now got her sympathy, her love, her consideration. She had advanced in thought and in knowledge as not even her father, her educated brother, her educated relations had advanced. She was the administrator. Without her the house was empty.

AN IDEAL HINDU HOME

Is there a sad man or woman in the house? Blessed is he that is sick, for, bending over him, praying to God with a prayer that must be heard because it is pure and sincere administering to his least want, caring for him as he himself would not care for himself, the virgin widow moved in the

home The doctor often mistook the nurse for the patient, for in the face of the nurse was the anguish which the patient felt in his body She revived the sickless by the efficacy of any medicines than by the power of her prayer, hypnotic influence of a concentrated mind that beat with the pulse of the patient and all for his recovery How she nursed the invalid, what kindness, what consideration she showed him or her! A mother could not be tenderer, kinder To those who saw the home with the virgin widow in it it was the ideal Hindu home There was the heaven of peace and love in it

Slowly, imperceptibly, unknowingly her heart turned more and more to God She believed in a higher presence She often felt the force of her prayer She had often occasions to believe that some events occurred because of her prayer She had faith, and faith alone elevates humanity 'I prayed that the rains shall cease and they ceased, she would say and all at once she would regret the saying for is it not betraying God? Is it not betraying herself? Such was the tender bosom of this tender woman She duly grasped more and more truths about God Did she not as she glided in the home electrifying the atmosphere, spreading the sweet fragrance of love and peace and harmony around, sometimes feel the blank, the vacancies, the gap in her life Perhaps she did Perhaps, as she sat looking at the paper of the books with a seared look in the eye that never read them but gazed on vacancy she was thinking of this blank But the hand of God elevated her above all She was born to suffer and to relieve the suffering of the world She rose superior to the surroundings and the surroundings rose high with her Her influence was great but it was holier, purer, godlier than greatness

THE GREATEST INFLUENCE

Like the rushing river arrested in its will progress by the ancient, the stream of love eddied in her bosom All that love was for her parents, her

brothers, her sisters They gained what she lost They grew up to be good and kind, because they had the advantage of her guidance, her inspiration, her example The poet sang of love being the greatest influence upon earth

Strong Son of God, immortal love,
Whom we that have not seen Thy face,
By faith and faith alone embrace,
Believing where we cannot prove

This love pervaded the house The hasty word was withdrawn untold, before her silent gaze of loving reproach She punished the most by loving the most Did they deserve it? He who asked that question learnt to adore her as a Goddess This divine influence spread from the home to the neighbour, from the neighbour to the village The example of one woman elevated the tone and outlook of a hundred homes

The bond that thus tied the home together originated from the heart of the virgin widow and it was never more evident than when adversity lowered upon the house The home was shattered The father who earned ceased to earn Poverty entered the threshold The skeleton got into the cupboard Then was the greatness of the widow seen, She rallied the failing heart, she whispered words of encouragement She whipped the degenerating mind She could read a sermon to her old mother, and the old mother imbibed courage and strength from it To the weeping sister she pointed out the trials that had overtaken gods and goddesses To the innocent childish brother she showed the bright prospects still in store for them all She filled the house and by her gladness dispelled the gloom, and by her power filled the empty space It was an acknowledgment "God that killed thy husband knew this would happen, for without thee to day where would my children be?" "Father," was the reply the angel would give, God is Great Let us obey Him And God heard the prayer and saw the suffering, and the light came out of the darkness

UTTERANCES OF THE DAY.

Sir Ashutosh Mukerjee on the Independence of the University

In the course of his magnificent address to the recent Calcutta Convocation, Sir Ashutosh Mukerjee, the Vice Chancellor made the following eloquent appeal for a thorough independence of the University from the trammels of incessant Government intervention. The subject is one of absorbing interest equally with other universities. Sir Ashutosh said —

The question which agitates my mind is that of the degree and measure of ultimate independent authority which a corporation such as the University of Calcutta is entitled to claim. It is well understood that an Indian University, which is the trustee and guardian of great public interests is ultimately accountable for all its measures to Government, whether the Government be Provincial or Supreme. The Universities rest on legislative enactments, emanating from the supreme authority; their functions and duties are defined thereby, and they may legitimately be held accountable to the supreme authority for the way in which they exercise their functions and discharge their duties. Cases are imaginable in which a University might grossly neglect its duties or else take measures directly opposed to great public interests, and thereby might render itself liable to incisive interference, possibly complete suspension of its functions, by the supreme authority. This nobody will dispute in an extreme case, in a crisis of a grave nature. But without imagining crises of so exceptional a nature, one may admit that the supreme authority is, in the interests of the community, entitled, may bound, to follow with attention the work of the University and should the public interest clearly demand it, to interfere, possibly with a remonstrance, possibly even with a veto. Cases

again may occur, in which the Government are in possession of important information which was not shared by the University authorities at the time when they decreed a certain measure, and in the light of which that measure may appear objectionable or altogether impossible in such cases intervention to the part of Government in some form or other, may possibly be justified. These general principles need not be seriously disputed. The doubts and difficulties begin when we come to concrete cases, and try to define the exact line which separates the sphere within which what for the sake of brevity I will call Government interference, is justified, from the sphere within which the University authorities in the interest of efficient discharge of duty, should be allowed absolutely free hand. The task of delimitation no doubt presents difficulties but it cannot be declined. For I do not hesitate to say so—there have been, in the course of the last three years, instances, by no means few, in which the action of the University has been interfered with in a way which I cannot characterise otherwise than needless. Let us consider for a moment the lines on which the University is constituted. Ultimate authority in all University matters rests with the Senate. The Senate of the Calcutta University consists of one hundred Ordinary Fellows of whom eighty are directly nominated by His Excellency the Chancellor. It may be assumed that care and judgment is exercised in the selection of men who are fully fit for their important position, men who have given general proof of capacity and character, and who moreover are specially interested in or acquainted with, the various aspects and problems of education in its different grades. Of the remaining twenty members of the Senate ten are directly elected by Registered Graduates and ten by the Faculties, and we may hence accurately state that the Senate is practically, that is to the extent of ninety per cent, a body of educational experts

nominated by Government. The Syndicate, also, and the Faculties, the Boards of Studies are essentially special Committees elected by the Members of the Senate mainly from amongst themselves, under definite rules sanctioned by the Government. The Vice Chancellor, the business head of the University, is directly nominated by Government, and every important measure proposed by the Syndicate requires the sanction of the Senate which, as I have said, consists almost exclusively of nominees of Government. An evident corollary of the constitution of the University, thus shortly characterized, appears to me to be that the University is a corporation, *a priori* entitled to all confidence on the part of action within its own sphere, a sphere quite sufficiently limited *ab initio* by the University Acts and Regulations, which lay down with great rigour the general lines on which the University has to be managed. But is such independence practically allowed? Far from it, as the history of the last ten years amply proves. I on purpose refer to those ten years, because they represent a period of unusual activity which offered quite special opportunity to test the soundness of the present rules of procedure. To make the situation quite clear, allow me to give a few details, which in this form are not exactly actual but are very fairly representative of the actual.

A FEW DETAILS

Let us assume that the Faculty of Arts proposes, the Syndicate assents to, and the Senate finally sanctions a motion to the effect that the subject of comparative Philology should no longer constitute an independent subject for the B. A. Examination, but should be combined with the subject of Indo Aryan Philology. With what possible advantage, I ask, can a Resolution of this kind be submitted, as it is now required to be submitted, to Government for sanction? Is such a procedure absolutely formal or not? In the former case, let the present rule of procedure be dropped,—it

encumbers and delays business. In the latter case, may the Secretary for the Government, into whose hands the Resolution will go, be expected to be an expert on this question as well as on all similar ones? Or, as it is desirable that he should be allowed to criticize, eventually to reject, the recommendation made by the best experts of the University who themselves are Government nominees, on the basis of advice tendered to him by some expert, real or *soi-disant*, whom he may have an opportunity to consult on the matter? Take another example. The Syndicate, after long and careful consideration of some question of affiliation, recommends that a College be affiliated to the B. A. Honours Standard in a subject. The Senate joins in the recommendation. The Secretary for the Government at Simla or Delhi, to whom the recommendation is submitted, objects, perhaps for the reason that the particular Professor who will have to teach the Honours' subject and about whom the Secretary personally knows nothing whatever, has taken only a Second Class in the M. A. Examination. The Syndicate replies that they have carefully gone into the question, that no first class man is available for the post, that the designated Professor is personally known to the Members of the Syndicate and is judged by them to be fully competent for the work proposed to be entrusted to him. To this the Secretary replies, perhaps, that he is satisfied with the explanation, or perhaps, that he is not. Further correspondence follows, the result is either that the opinion of the fully competent men on the spot is in the end accepted after a protracted, vexatious and possibly injurious delay, or what is equally likely, is rejected by an official whose competence in the question is unavoidably less than that of the Syndicate. Every one acquainted with the history of the University in recent years will remember numerous similar instances. What I have said suffices, I think, to prove the

imperative need of a through revision of the present rules and modes of procedure. The University, may justly, in view of its fundamental constitution and character, claim a wider scope of independent, untrammelled action than it possesses at present. No University can grow which is not free from all external control over at least the range or the modes or the subjects of teaching. Interference with its liberty, within a certain sphere, is after all injurious to the interests it represents. If, nothing more, it creates delays and makes the procedure needlessly cumbersome. May I add a little finishing touch to my brief description of the present situation? Is it really necessary, I ask, that when a college applies for affiliation in Hebrew to the B.A. standard, it should, in support of its application, submit to the Syndicate and to Government a gigantic tabular statement several yards long, showing in detail the superficial area, correct to the fraction of an inch, of every class room of the College?

FINANCIAL LIBERTY.

Allow me a few further words on a special branch of the general topic with which I now am dealing—or what I may term the financial liberty of the University. The Indian Universities have necessarily ceased to be entirely self-supporting institutions. The new demands made on them by the Indian Universities Act—an Act prompted by the consciousness of the absolute need of such demands,—have deeply affected our financial position. The old situation was simple: we had merely to take care that the fees charged for admission to examinations should suffice for the salaries of the Registrar and his staff, for the charges connected with the examinations (the principal item here was the fees of examiners) and for a number of other kinds of expenditure, which may be termed minor. As a matter of fact all this is admitted to be provided for on the basis of a system of very moderate fees. But now enormously greater demands are made on us. We

are called upon to appoint University Professors, Readers, Lecturers, to establish Libraries and Laboratories and in general to take whatever steps may be conducive to the furtherance of Learning and Research. All these demands would, it is evident, be futile—mere empty words,—if there was no reasonable hope of means which could enable the Universities to cope with their new tasks. Here, claims on the Public Funds are clearly justified, and we gratefully acknowledge that the Government of India, as soon as the Indian Universities Act was passed, not only readily recognised the new situations but came forward as actual helpers. Considerable grants have, in the course of the last few years, been made to the Universities for the general purposes indicated above and I venture to maintain that the University of Calcutta has made excellent use of the share allotted to it. In addition, we have three University Chairs for the foundation of one of which we are indebted to the late lamented Lord Minto and for the other two to our present Chancellor. We have thus made a beginning, at any rate in the sphere of University teaching, but we cannot too strongly emphasize that it is no more than a mere beginning, and that in order to maintain what so far we have established, ample funds are required in the near future. The main point in this connection, however is that whatever financial help we receive should be permanent or at any rate assured for fairly long periods. To grant funds for a Professorship with the proviso that the grant may be suspended at any time, implies a practical contradiction, for, how can the University attract really good men—such men as are absolutely required if our new scheme is to succeed—unless it can guarantee them a certain fixity of tenure? The position imperatively demands sympathetic consideration from a truly statesmanlike point of view. We are engaged in a great work: we have had assurances of sympathy and some amount of

actual assistance on the part of the Government. Our work will be rendered nugatory, unless we are assured that the sympathy and assistance will be continued. I hardly need elaborate the practical conclusions to be drawn from this short exposition of our situation. But I wish to go further, beyond this short indication of present needs. I maintain that a University, constituted as ours is, composed mainly of a body of nominees chosen by Government presumably because especially qualified to give advice and direction in all higher educational matters, may very justly claim to be regularly consulted as to its financial needs also. The University is a great public concern, entrusted with the care of public interests of the most vital kind, why should it not be allowed a voice as to what share of the public revenue might be devoted to University purposes? At present whatever we do we do in the dark as it were. Grants are made from time to time, fortunately. But on what principle? What steps are taken to ascertain the needs of the University, and to regulate financial help in accordance with these needs? It surely is time to recognise explicitly that under the Indian Universities Act great new functions, great new responsibilities devolve on the Universities, and that decisive steps must be taken to put Universities in a position satisfactorily to discharge those functions, fully to meet those responsibilities. It is high time that all this should be realized and that suitable action should be taken, the present confused and disheartening position clearly cannot last much longer without serious detriment to the cause of University education in this country.

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INDIANS OUTSIDE INDIA

Mr Gandhi's Sorrow

We deeply regret to learn that Mr Laxmidas, brother of the great passive resister, died at Portbander, leaving a large number of friends and relations to mourn his unexpected demise. Mr Gandhi's shock at this news can well be expected. While he was wrestling with the forces of reaction and coercion in far off South Africa the sad intelligence came to him almost like a bolt from the blue. Deeply sensitive to the "loss of my brother, who was in the place of my father to me, and to whom next to my dead mother, I owe all I am in life," Mr Gandhi's memory goes back again to the sufferers in his campaign. Mr Gandhi's touching message to the numerous letters of condolence contains a pathetic sentence:

"May I ask those friends who have overwhelmed me with their sympathy in my bereavement, says he, "to help me, if the points of passive resistance are satisfactorily settled in the near future, in my desire to return to India to fall at the feet of my brother's widow and to take charge of the domestic cares of five widows in my father's family, in which the hand of death now leaves me the responsible head, according to the Hindu usage."

With the return of Mr Gandhi to India one of the most heroic of souls in contemporary history will have withdrawn from the great fray. How sadly will our countrymen in that dark continent miss the sage counsels of this saintly leader! And who would suffer the pangs of separation more than he? In offering Mr Gandhi our sincerest condolences in his great sorrow we are bidden to these reflections. May we hope that all will yet be well and the peace he is so longing for will still be won.

Transvaal Indian School

The Committee of the Government Indian School, Transvaal appeal for funds to enable them to build and equip an up to date school in Johannesburg. The following paragraph occurs in the Appeal which gives a fair idea of the movement. It is needless to emphasise the importance of such a school and we trust every effort will be made by all Indians both at home and in the colony to make the venture a deserved success —

The past history of the movement to obtain a separate school for Indian children makes interesting reading. In 1909 Mr Habib Motan, one of the leaders of the Indian community in the Transvaal, returned to the Transvaal after a lengthy visit to Europe and India. Whilst in Europe he had inspected the various educational institutions there, and he was much impressed. Up to the time of Mr Motan's return the Indian children had been compelled to go to the school allotted to coloured children, and their progress was greatly retarded by their being unable to obtain a first class education. Mr Motan took the matter up very seriously, and, assisted by the other leaders of the Indian community here, he approached the Transvaal Government with the view of establishing a school exclusively for the Indian children. An enormous amount of opposition was brought forward to the scheme, and a deputation consisting of Mr Motan and others waited upon the Secretary of the School Board and laid before him their grievances. The Provincial Council refused to grant the school, and the leaders wrote to the various heads of departments whether in view of the fact that the Government would not start the school, would the Government if the school were started by the Indian community, be prepared to subsidise it to the extent of the salaries and expenses. Eventually in February 1913, the school was started successfully under the principalship of Mr A H Nye, who was assisted by a staff of three white teachers and

two Indian teachers, the Government supplying everything except the rental, which was paid by the community. A great concession was then obtained, the Government allowing Gujarati to be taught and to be used as a medium of instruction. It was decided upon Gujarati in preference to Tamil, as Gujarati is the commercial language of India. It has now been decided to extend the school and to put up a proper and suitable building, so as to make the Government Indian School the premier school in South Africa for the education of the Indian children. The community have to supply the building and ground, and the Government will supply everything else in connection therewith. The Editor of the "Bombay Chronicle," Sir Pherozsha Mehta, started a fund in his paper some months ago, and the Committee has since learned that His Highness the Maharajah of Gondal has been pleased to subscribe, Rs 1,000. It is for the people of India to crown their work by subscribing the amount necessary to build the school. Subscriptions may be sent to the Chairman and Treasurer of the Indian School Committee—Mr Mahomed Essop Gathoo, 14, Becker Street, Johannesburg.

Indians in the U S A

On the 13th February, Dr Suchandra Bose, Professor of the University of Iowa, appeared before the Immigration Committee of the House of Representatives to oppose the proposed Bill for the exclusion of Asiatics, at least so far as Hindus are concerned, on the ground that they were hundred Aryan people. "We, a great class of British subjects," he said, "are entitled to the rights of such a class." "The Colonies of Great Britain are excluding Hindus," observed the Chairman. "The Central Government in England have not yet endorsed such action," Professor Bose replied. "If they do, they will precipitate the fiercest revolution the world has ever known."

FEUDATORY INDIA.

Travancore Administration

In a recent sitting of the Sri Maham Popular Assembly of Travancore, the Dewan put before the delegates the Administration Report of the year which was admirably summarised in his address to the assembly. The Dewan has submitted a statement announcing another year characterised by rising finances, increased expenditure and improved administration testifying to the prosperous condition of the State. The Dewan opened the address with a review of the financial position of the State from which it will be seen that the revenue increased by Rs 10 44 lakhs or from Rs 137 68 lakhs to Rs 148 12 lakhs, and the expenditure from Rs 134 55 lakhs to Rs 145 98 lakhs, leaving a net surplus of Rs 2 14 lakhs and raising the Government balance from Rs 75 78 to Rs 77 92 lakhs. During the last six years the revenue and expenditure of the State have risen from Rs 101 73 and Rs 103 76 lakhs, respectively, to the figures given above. The latter are the figures for the year 1082 M. E., which was the last in which there was a deficit. Since then there has been a surplus averaging Rs 3 70 lakhs each year.

The report shows phenomenal increase in the revenue from various sources but the decline in Travancore's staple and most lucrative product—the produce from the coconut palm—is deplored. The bulk of the expenditure is mainly due to the Public Works, including irrigation. The increase of expenditure has been inevitable again by reason of the demand for improved communications all over the State especially in planting districts, and new buildings for schools and other official purposes.

Regarding the progress of education the report gives some interesting figures. The problem to

be decided in Travancore are, in the words of a contemporary,

"How to provide, with as little delay as possible, a sufficient number of elementary schools, and the solution is to create local bodies to finance and manage these schools receiving substantial Government grants for the purpose, the Government always being responsible for inspection and control. When the comprehensive draft Law covering the whole field of education, which the Dewan speaks of, is complete and has been promulgated, we shall be better able to judge of the manner in which the problem is to be solved."

Agriculture in Mysore

The Mysore Government has just sanctioned the reorganisation of the Department of Agriculture, by which the expenditure of the Department will be more than doubled chiefly with a view to enable the Department to co-operate with the agricultural population of the State and stimulate all healthy activities calculated to promote their prosperity. The work to be done will be under the following main heads: (1) Direction and Statistics (2) Scientific and experimental work, such as agricultural, chemical, biological and educational (3) Practical work in association with the people. The average cost of the establishment for the next five years will be Rs 1,10,663 per year against Rs 46,411 at present. Besides the above recurring charges Government will be prepared to devote one lakh of rupees during the next three years for non-recurring expenditure on permanent works, such as buildings, equipment, etc. Dr Leslie Coleman, Director of Agriculture in Mysore, will now have a Deputy Director and an Agricultural Chemist as well as an Assistant Director of Agriculture, an Agricultural Engineer, a Senior Assistant Chemist, a Mycologist, an Entomologist and a Botanist under him and the general line of work proposed by Dr Coleman has been approved by the Government.

Ajmer-Merwara

"Police administration in Ajmer Merwara can be no easy task," says a contemporary, "when so many frontiers of Native States lie close at hand over which criminals can slip with ease, knowing well that the British police are unable to follow them. The report of the Chief Commissionership for 1912-13 has some piteous tales of dacoities to tell, in which no offenders were brought to justice, and while cordially acknowledging the help lent by the police of Kishengarh and Shahpura it sorrowfully complains of the obdurate attitude taken up by those of Jaipur and Mewar. The Durbars of the two latter States were addressed on the subject and ere this we hope that an improvement has been brought about. The loyalty and attachment of those States and their illustrious rulers to the Empire is beyond all question, and it is much to be deplored that they should ever have failed to give friendly assistance in such a matter as arresting dacoits who have broken the peace of the King Emperor and robbed off his subjects. Indeed it is strange that self interest has not prompted activity in the matter, for the Durbars cannot feel any pleasure in knowing that their own subjects are rebbed, and co-operation is the only way in which all can secure alleviation of a common affliction."

Education in Indore

Already the spirit of the Dewan, Sir Naryan Chindamkar seems to have permeated the state and the people are happily cognizant of the need of Education and Social Reform.

An extraordinary meeting of the Digamber Jain Malwa Prantik Conference was held recently under the Presidentship of Sheth Hirachand Demchand of Sholapur, when about 2,000 Jains assembled. Resolutions regarding the spread of education and the evil customs of early and old marriage, prodigal expenses in marriage ceremonies, etc., were passed.

The Chiefs' College

We understand that the total subscriptions offered towards the proposed Higher College for Chiefs now amount to Rs 10,55,700. There is Rs 24,000 recurring capitalised at four per cent representing six lakhs, of which the Maharaja of Rewa contributes annually Rs 4,000, viz, interest on one lakh at four per cent and also the Maharaja of Kashmir, Rs 7,000, viz, interest on two lakhs at three and a half per cent.

The following are the principal donors of lump sum donations — H H the Maharaja of Baroda, Rs 1,00,000, H H the Maharaja Regent of Jodhpur, Rs 2,00,000, H H the Maharaja of Jaipur, Rs 1,00,000, H H the Maharao of Kotah, Rs 1,00,000, the Bharatpur Durbar, Rs 1,00,000, H H the Maharaja of Bikaner, Rs 25,000, H H the Maharaja of Kishengarh, Rs 5,000, H H the Maharao of Bundi, Rs 5,000, H H the Raja of Sainana, Rs 4,000, H H the Maharao of Sirohi, Rs 5,000, H H the Maharawal of Dungarpur, Rs 5,000, H H the Maharawat of Pratapgarh, Rs 5,000, H H the Nawab of Tonk, Rs 40,000, Her Highness the Begum of Bhopal, Rs 40,000, H H the Maharaja of Patiala, Rs 1,00,000, H H the Raja of Chamba, Rs 25,000, H H the Maharaja of Dhar, Rs 30,000, H H the Raja of Sitaman, Rs 4,000, H H the Raja of Dewas (Senior Branch) Rs 10,000, the Rana of Jubbal, Rs 5,000, H H the Raja of Rajgarh, Rs 10,000, the Maharaja of Patna, Rs 5,000, the Maharaja of Benares, Rs 5,000.

The Maharaja Regent of Jodhpur also gives a recurring grant of Rs 10,000, the Bharatpur Durbar also, Rs 3,000.

The Government of India will also recommend to the Secretary of State the grant of Rs 50,000 a year. This represents a capital of Rs 12½ lakhs.

INDUSTRIAL AND COMMERCIAL SECTION.

Engineering in India

All over India at the present day engineering works of great magnitude and importance are being carried out which must materially increase the prosperity of the country. At Rangoo, says in up country contemporary, a great river training project has just been completed. In Bengal the bridging of the Ganges is nearing completion. In the South engineers are trying to effect a junction between the railways of Ceylon and India, and on the eastern side there are works of equal importance in hand. Great as these projects are, however, it is probable that as India develops, greater schemes still will be undertaken. Having regard to the possibilities of the future, it is not a little disappointing to find that engineering as a practical science has made comparatively little progress amongst Indians. Perhaps, continues the journal, the secret of it lies in the fact that the Indian student attaches too much importance to the theory of Engineering and too little to the practice. "If we are to turn out first class engineers from among the inhabitants of this country," says Mr C B Williams, the president of the Calcutta branch of the Institution of Mechanical Engineers, "we must start by making 'the young Indian understand from his entrance into the profession that although a string of 'degrees and a record of successful examinations 'are all very well in their way, they are only of 'value when guided by commonsense, judgment 'and experience. This is eminently sound advice, and the truest friend of the Indian student must admit that it is needed. When the colleges in India turn out practical men as well as degree men, there will be fewer complaints of the inability to secure worthy appointments."

Recognized Auditors

Under the new Indian Companies Act the accounts of joint stock companies are required to be audited by one of the under mentioned two classes of auditors (1) Members of Accountancy Societies and Institutes recognized by the Government of India and empowered to conduct audits throughout British India. These are the Chartered Accountants of England, Scotland and Ireland and the Incorporated Accountants of London, (2) Holders of Certificates from the Local Government entitling them to act as Auditors of companies. A notification in the 'Gazette of India' recognizes the following Institutions and Associations —

- (1) The Institute of Chartered Accountants of England and Wales
- (2) The Society of Accountants in Edinburgh
- (3) The Institute of Accountants and Actuaries in Glasgow
- (4) The Society of Accounts in Aberdeen
- (5) The Institute of Chartered Accountants in Ireland, and
- (6) The Society of Incorporated Accountants and Auditors, London

The members of the first five bodies are styled Chartered Accountants, of England in the 1st case, of Scotland in the second, third, and fourth cases, and of Ireland in the fifth case. The members of the sixth body are styled Incorporated Accountants of London. We now await the publication by the Local Government of the Regulations for the issue of audit certificates to other than the Chartered and the Incorporated Accountants.

Railway Earnings

The total approximate gross earnings of the State and Guaranteed Railways from the 1st April, 1913, to the 21st March, 1914, show a gain of Rs 97,01,885, as compared with the figures for the corresponding period of 1912-13.

The Tarkessur Railway

The Tarkessur Railway, which as a joint stock company will cease to exist on December 31st, 1914, says the *Indian Agriculturist* is a striking instance of the enterprise of a small syndicate of business men in the early eighties. As a ready made concern it was then converted into a joint stock company and commenced to run on January 1st, 1885, the E I R working the line on behalf of the company. During the years the company has existed it has proved to be one of the most paying little railways in India. It is not surprising, therefore, to find that Government have decided to exercise their right of purchase, and the Railway Board have accordingly intimated that they will acquire the undertaking on January 1st, 1915. It is understood that the price to be paid is fixed at the aggregate net profits of the preceding twenty years. Shareholders, it is calculated should therefore get back somewhere between Rs 175 and Rs 180, a hundred rupee share.

Provincial Trade

A Government report shows that the trans-frontier trade of Bihar and Orissa with Nepal has been steadily increasing during the last three years. Imports and exports together were valued at Rs 455 lakhs in the year 1912-13, showing an increase of Rs 77 lakhs, or a little over 20 per cent over the total value of the trade in the preceding year. The imports into Bihar and Orissa from Nepal were valued last year at over Rs 322 lakhs and exports at nearly Rs 133 lakhs. The leading commodities which Bihar and Orissa receives from Nepal are agricultural and pastoral products, and the bulk of the merchandise sent in exchange consists of manufactured articles, cotton yarns and piece goods, mostly of foreign origin, being the main items. The imports of oilseeds, jute and hides show that the trade of Nepal responds to fluctuations in India and in Europe.

The Bombay College of Commerce

The work of the Government College of Commerce in Bombay is now in full swing and at the temporary premises in Hornby Road, there are nearly 100 students receiving tuition in the various subjects dealt with at the College. There were over 300 applications for admission to the College but for the first year it was decided to confine the number of students to 100, and this number will not be raised until an adequate building is provided for the College, and the institution is thoroughly set on its course so that it will be able to supply the full demand for commercial education.

The object of the College of Commerce is to give to Bombay what similar Colleges provide in other countries and, in addition to being an educational medium for the youth of the city, it will incidentally raise the standard of proficiency amongst young men going into commerce. The prospectus, which will be issued shortly, states that the object of the College is to furnish young men embarking on a business career with a University education of such a kind as will assist them by deepening and widening their understanding of industrial and commercial conditions, to rise to more important and responsible positions in their respective vocations. The principal subjects that will be taken will be Political Economy, Mercantile Law, Practice of Accountancy, Economic History and Economic Geography.

A Public Market for Calcutta

The Government of Bengal have sanctioned the construction of the projected market for the northern part of Calcutta at a cost of Rs 1½ lakhs. The market will be at the junction of College Square and Harrison Road covering about eight bighas of land, and will be constructed on most up to date lines, following the style of the Sir Stuart Hogg Market. Mr Balardie, City Architect, is preparing plans and estimate.

The Indian Railway Board

An official communique from Simla states that, as a result of correspondence between the Government of India and the Secretary of State, there will be no increase in the membership of the Indian Railway Board, but that it has been decided that while railway experience must be a necessary qualification in respect of two members of the Board, the third member will be selected for financial and administrative or for commercial experience. We are also told "that any one of the three members of the Board will be equally eligible for the appointment of President, and the power the President has hitherto held of overruling his colleagues is to be materially modified. The last sentence, says Capital, is significant. It is tolerably well known where the power of the Railway Board has centred during Sir T. R. Wynnes term of office and it is not an accident that on the eve of his retirement he should be the one member of the Board present in the Simla office. No doubt, it adds, the selection of a civilian in the place of Mr R. W. Gillan presages the annexation of the chair for the civil Service but for the present Sir Henry Burt is to hold that office.

Tata Cotton Mills.

The Report of the new Tata Cotton Mills, Ltd., just issued to the shareholders, sets at rest the speculation as to the date on which the Ghaunthi electric power, for driving the mills, will be available. According to the Report, the mill buildings will be completed in time for the machinery to be erected for work as soon as electric power becomes available, as is expected, in the latter part of 1915. This will be the largest mill in Bombay, for, when fully equipped, it will have 100,000 spindles and 3,000 looms. As shed buildings are to be constructed throughout, ground measuring about 35 acres has been acquired on a lease of 99 years.

The Workman's Millennium

Mr Henry Ford, an American millionaire, who startled the industrial world by raising the minimum wage of his 20,000 workmen to £1 (Rs 15) a day, has explained to an American newspaper man why he voluntarily took this step. "The principle is to share your profits with your workmen," said he, "whether they're big or little. Be content with moderate dividends. And if you can't add more than 5 cents (Ans 2) a day to your man's wages on a profit sharing basis, do that. If you start, you'll soon find that you can afford to give them more. Why? because they'll earn more. Every man in our shops is a partner in the business. No wonder I make money when I've got 20,000 partners helping me, instead of 20,000 workmen watching the clock. Mr Ford says that profits should be shared between capital and labour, "and labour ought to get most of the profits because labour does most of the work which creates wealth. He declines to die rich and leave his money behind him. His wife does not care for money, his son is "able and willing to take care of himself, and "the wealth that comes into my hands is going to flow back to the men and women who earned it.

Indian Cotton

Mr Leach asked the Under Secretary of State for India—Whether he will give the number of bales of cotton sent from India in the year 1913, to Germany, Japan and England, respectively.

Mr C. Roberts said that the figures for which the Honble Member asks are as follows (in bales of 400lbs)—To Germany, 372,835 bales, to Japan, 1,236,206 bales to the United Kingdom, 92,985 bales.

The yield of the Indian cotton crop of 1913-14 is estimated at 5,201,000 bales (of 400lbs) said Mr C. Roberts in answer to Mr Leach who asked for the total number of cotton bales grown in India during the past year.

The Indian Balance of Trade

In the House of Commons, Sir George Scott Robertson asked the Under Secretary of State for India — Whether he can state the amount by which the exports of India exceeded the imports during the nine months ending the 31st December, 1913, or alternatively and approximately during the current financial year, and if he can say in what proportion the balance of trade in favour of India was paid for by Council Bills, by imports of gold and silver bullion, and by the imports of sovereigns, respectively, and how much of the gold bullion and sovereigns were shipped from Great Britain and how much from Egypt and Australia.

Mr C Roberts said — The figures for the nine months ending the 31st December, 1913, are as follows — Excess of exports over imports of merchandise on private account, £27,900,000 Sales of Council Bills and telegraphic transfers, £21,355,000, net imports of gold bullion on private account, £6,358,000, net imports of silver bullion on private account, £2,343,000, net imports of sovereigns on private account, £4,838,000 = £34,794,000. The greater part of the gold bullion went from Great Britain and of the sovereigns from Egypt and Australia, but the exact distribution is not given in the returns.

An Auditors Council

We understand that an auditors council, which will be a consultative body, has been formed for the Bombay presidency. The president is the Collector of Bombay *ex officio* and all the members, of whom there are four, are nominated. These are Sir James Begbie, the Hon'ble Mr Marshal Reil, the Hon'ble Mr Lalubhoy Samaldas and the Hon'ble Mr Fazulbhoy Chao. The council will receive all applications for the grant of certificates enabling any one to act as auditor, and will not pass final orders but make recommendations to the Governor in Council.

Weights and Measures

With reference to the Weights and Measures Enquiry says the *Indian Agriculturist*, it appears that the Hon'ble Mr Chatterton, Superintendent of Industrial Education in the Southern presidency, does not consider that the metric system has much chance of replacing the existing systems in India. In regard to weight and capacity," he says, "nearly every Province has its own system, but alongside the local system, two other systems are also in use, that is to say, English weights and measures and the Railway, or Bengal standard. The latter is very extensively employed, and if any one of the existing systems is to be selected, this probably has the best claim. The fundamental unit, as Mr Chatterton points out, is the tola, which is the weight of a rupee, and "it is desirable to preserve, as far as possible, the extraordinarily convenient arrangement by which the weight of the rupee or tola, as the basis of the system of weights in this country." It is unfortunate, from this point of view, that the tola, at present bears no simple relation to the English pound, as thirty eight and eight ninth tolas go to a pound. The proposal has accordingly been made that the tola should be altered from 180 to 175 grains, so as to make the ratio of the tola to the pound as 1 to 40. This might have been objectionable in the old days, but as the rupee is now simply a token, Mr Chatterton sees no reason why it should not be lightened in the interests of uniformity. With a rupee weighing 175 grains Mr Chatterton constructs a new table of weights which would, he claims, unify the British and Indian standards. Whether the proposal is feasible or not, the Committee will doubtless be glad to have it, for apparently its enquiries have hitherto aroused little interest in Southern India.

AGRICULTURAL SECTION.

Wind-mills for Irrigation in India

The *Indian Trade Journal* gives a short account of an experiment made by Mr A Chatterton, C I E, Director of Industries in Mysore, with a wind mill imported from Chicago

He was by no means satisfied with the construction of the mill he imported. It caused a good many breakages and there were serious defects in fittings. But if the mill is designed in the manner he suggests, he says that a \$500 wind mill will pay 6 per cent interest, deducting 10 per cent depreciation and cost of maintenance. Such a wind mill, he says, will do as much work as at least two pairs of good cattle and if fitted with two pumps it will be equivalent to 3 pairs of cattle and the cost of lifting the water with them will amount to \$15 to \$22 33 a month showing a margin in favour of the wind mill of from \$6 69 to \$13 13 a month. "This," he writes, "is the result that can be obtained in Madras, but there are thousands of square miles of country in India where much more favourable results can be obtained, and I therefore conclude that there is a wide field in India open for the profitable employment of wind mills in lifting water for irrigation.

Indigo

Indigo is rapidly becoming extinct. This year only 63,100 acres have been sown as compared with 90,100 acres last year. There will be some 7,000 cwts for sale as compared with double that amount last year. In 1895 indigo represented Behar's prosperity. In 1896 some German chemist produced the chemical substitute, and the same year plague made its appearance in Bombay. Both have done incalculable harm to Behar, though ordinary zemindari produce has so risen in price as to retain for the province its accustomed wealth.

Bombay's Milk Supply

A new Company has been registered in Bombay with Mr Ratan Tata (Chairman) and a strong Directorate for the supply of milk to Bombay. Dr K M Dubash is the originator of the Company. It is proposed to rent 200 to 300 acres of land outside the city for growing fodder, and to employ a British dairy expert, and for the benefit of the poor, there will be a Milk Fund Company, with some four acres of grass land, which will erect stables, or cow sheds, on up to date sanitary principles, with sufficient accommodation for 100 animals. Cows will neither be milked in these buildings nor by men employed therein. They will be taken to the milking shed some distance away after having been thoroughly cleaned, and the milking will be done by men specially employed for this purpose. The milk will be taken to the milk house, where it is to be passed through a filter into a bottling machine, and the filled bottles will then be passed on to the steriliser, and after being cooled will be conveyed in motor wagons into the city for distribution.

A Model Breeding Farm

The story of the breeding operations carried on at the Northcote Cattle Farm are full of interest, as showing the efforts which are being made at the present day to improve the breed of Indian cattle. The herd maintained at this farm consists of cattle of the Kankrej breed. The main object of the farm is to breed bulls of pure blood for distribution among the herds of Gujarat. This is being steadily carried out, as every year bulls are sold to District Local Boards for stud purposes. The details of these operations contained in the report show that the efforts which are being made are securing good results. This subject of cattle breeding is likely to be taken up seriously, presently, in many other places where the standard of cattle needs improvement.

Madras Forestry

In the course of their order reviewing the administration of the Forest Department in 1912-13 the Madras Government write — 'Two Reports of great importance to Forest Administration were dealt with. The first was that of the Committee appointed to deal with the more pressing problems of the administration so far as they affected the relations between the Department and the agricultural population. Orders on the recommendations of the Committee were passed in Government Order No. 3020, Revenue dated the 13th October 1913. The Government hope that the result of those orders will be the creation of more cordial relations between the officers of the Department and the ryots, the establishment of more effective departmental control over the more important forests, and at the same time the promotion of the interests for which the smaller reserves were constituted. The second report was the valuable note of the Inspector General of Forests Mr. Bardon Bryant, on forest revenue and expenditure in Madras. This dealt chiefly with matters of departmental importance. The Government note with pleasure the Board's appreciation of the good work done by the officers of the Department, and they desire to place on record their appreciation of the administration of the Department by the Honble Mr. W. O. Horne.

Manurial Experiments with Cocoanuts

The second year's results of the manurial experiments with cocoanuts under the control of the Board of Agriculture are described in the *Bulletin of the Department of Agriculture, Trinidad and Tobago* (January 1914). After pointing out the inadvisability of drawing conclusions from the results of a single year the author states that in calculating the yield and cost of manuring per acre it was assumed that there were seventy-five trees to the acre, also the price of 'selects' was fixed at \$25 and that of culls at \$15 per 1,000.

Bengal Agriculture

In their resolution on the report of the Department of Agriculture, Bengal, for the year ending the 30th June, 1913, the local Government remarks — 'Another year's experience has convinced the Governor in Council that the superior staff of the Department is inadequate to deal satisfactorily with the task of improving agricultural conditions of this Presidency. The Government of India have already sanctioned the creation of a separate post of Agricultural Chemist for Bengal and an application has been made for the services of a second Deputy Director of Agriculture. In the event of this appointment being sanctioned, it will be possible to make a considerable advance in the control and organisation of Agricultural work in the Province and in the dissemination of the results already achieved among the cultivating classes.

The Labour Market in the U P

The Director of Agriculture in his note says — 'Owing to the contraction of the rabi area, the demand for agricultural labour is somewhat below normal except in the eastern districts and canal irrigated tracts, but well irrigation is providing a good deal of employment. No unusual movement of labour is reported. Relief works have been opened in the most distressed areas, and public works, such as railway and canal construction are in progress which are absorbing the labour locally available. No movement of labour to Bengal, which is usually a noticeable feature of a famine year, is reported and, except in Bundelkhand, labourers can generally find employment at good wages. Districts ordinarily supplying labour to the Colonies and Assam report that recruitment is not on a larger scale than usual. A small number of labourers could be recruited in South Oudh and the Jaunpur district, and it is probable that after the harvest has been cut the numbers will increase.

Departmental Reviews and Notes.

LITERARY.

MR FRANK HARRIS

It is painful to think that a man of genius like Mr Frank Harris should have had such a time of his life. Mr Harris has had a remarkable career. He was born in the late fifties, ran away at an early age to sea, lived in America by doing odd jobs, and then fell in with an American University Professor who divined what was in him and put him in the way to scholarship. He completed his education, as the phrase goes, in very wild places in America, and in French and German Universities, winding up at the University of Athens, but he will tell young journalists to whom he has always been hospitable across a café table that he got the best of his education in Fleet Street. He did not enter Fleet Street, he invaded it, in the late seventies or early eighties. It was the desperate position of the *Evening News* which gave him his first chance. As Editor, in four or five years he increased its circulations ten fold. Then came his control of the *Fortnightly Review*, and later on of the *Saturday Review*. And now with all his gifts, what a wonder that he should choose to fritter his energies in the *Modern Socialist*, and treated with such coldness by his countrymen.

"WRITING GOOD OR BAD"

Sir Arthur Quiller Couch, lecturing at White fields Tabernacle on "Writing, Good and Bad," protested against the use of "A Cabinet Minister says." The answer to the Hon. Member's question is in the affirmative. What he means is 'Yes.' Whenever your pen slips into the words Cite, Instance, Character, Nature, Degree, Condition, Persuasion, Description, etc., pull yourself up and take thought. 'He was conveyed to his home in an intoxicated condition.' Why not say, "he was carried home drunk?"

MR BIRING GOULD

Mr Biring Gould, who has just passed his eightieth birthday, is publishing a book of memories with Messrs Methuen, the ninety ninth that has come from his pen. Mr Biring Gould started writing books when he was 20, and he has written novels, sermons, books of travel, books about ghosts and were wolves and fairies.

THE "TIMES" LITERARY SUPPLEMENT

With the reduction in price of the *Times* to a penny, the Literary Supplement has ceased to be for every purchaser an integral part of Thursday's issue. It can now be obtained either with that day's issue or separately, at a penny. Every one who is concerned for the welfare of English letters will wish the Supplement under these new conditions an even wider circulation than it has hitherto had, for it is unquestionably the most valuable critical organ that exists to day. One goes back to the days when Mr Theodore Watts Dunton was the chief critic of poetry for the *Athenaeum* or to the time when Mr Arthur Symonds was writing more or less regularly for the *Saturday Review*. But no other literary paper has maintained the highest standard in every department so constantly as the Literary Supplement of the *Times* has done. Criticism so scholarly, so human, so free from provincialism on the one hand, and the passion to be "in the movement" on the other, deserves the cordial support of every lover of literature.

A LADY LITERARY ARTIST

The Queen of Roumania was admitted as an Honorary Fellow of the Royal Society of Literature at a recent meeting of the Society. In Her Majesty's absence, the Roumanian Minister acted as her proxy. The Earl of Halsbury, as President was to have performed the ceremony, but Mr W. L. Courtney, Professor of Dramatic Literature in the Society, took his place in the Chair and paid an eloquent tribute to Her Majesty's literary activities.

EDUCATIONAL.

RELIGIOUS TRAINING IN SCHOOLS

The following gentlemen have been appointed to form a Committee to advise the Government of Bihar and Orissa on the subject of religious and moral training in schools —The Hon Mr H Le Mesurier, President Hon Mr J G Jennings the Bishop of Chota Nagpur Khan Bahadur Sayid Muhammed Fakir ud din Rai Sheo Shankar Sahay Bahadur Mr Madhu Sudan Das Mr C Russell Mr H Lambert Mr J H Thickett Reverend Father L Van Hooek Rev Lie J Stosch Rai Gajadhar Prasad Bahadur Babu Raghunandan Prasad Sinha Moulvi Sayid Ahmaq Husain, Babu Narendra Nath Ray Pandit Sadasiva Misra Khan Sahib Amjad Ali Babu Kamal Prasad Maulvi Mahmud and Mr G E Fawcus, Secretary

THE MADRAS COLLEGE FOR WOMEN

H E the Governor of Madras in Council has resolved to develop the Presidency Training School for Mistresses Madras, into an institution providing for Collegiate instruction for girls. The school will be re named "The Madras College for Women and arrangements will be made for opening therein a junior intermediate class this year, and a senior intermediate class next year, two women teachers with first class qualifications, recruited in England, being provided for the purpose. The provision for increased and improved accommodation referred to in the Director's letter is to be revised to meet the requirements of the institution as thus re organised and a portion of the Spur Tank, when acquired, will be reserved for any extensions, a additional recreation ground or other objects which may be found necessary in the new circumstances. The Director of Public Instruction will be requested to submit without delay definite proposals for giving effect to the above decision.

THE EDUCATION OF WOMEN

An interesting fact regarding the future education of women in Bombay was made known on the 9th March by Dr MacKichan, the veteran Principal of the Wilson College, when speaking at the College Day celebration, presided over by Lord Willingdon. Dr MacKichan said his college had twenty nine women university students and theirs was the first Arts College in Bombay to admit lady students. They had a long roll of women graduates who had subsequently taken Medical Science and Law degrees. Their admitting women into their colleges had meant no misgiving or inconvenience. The men had benefited by the presence of ladies, in that it called out their courtesy. There was, however, need for a women's college with a staff of women professors. During the last year a number of societies, interested in the education of women in this country, had drawn up plans for such a college. Referring to this His Excellency in reply, said that he fully appreciated that an imperative necessity existed for establishing a Women's College in the city. Government was now awaiting a report from the Director of Public Instruction on the matter, and when that was received the question would be considered.

INDIAN EDUCATIONAL SERVICE

The Secretary of State for India in Council has made the following appointments to the Indian Educational Service —Mr Robert William Cable to be Professor of Architecture and Design at the Sir Jamsetji Jeejeebhoy School of Art, Bombay, Mr Henry Verner Hampton, B.A. (Dublin) to be Professor of Logic and English at the Gujarat College Ahmedabad, Mr Wentworth William Thompson Moore B.A. (Dublin) to be Professor of Mathematics at the Patna College, Bankipore, and Mr David Edward Roberts, M.Sc. (University of Wales), to be Professor of Physics at the Cotton College Gauhati.

LEGAL

MR CHANNING ARNOLD'S APPEAL

Delivering judgment in the Arnold case, Lord Shaw said that the Committee had listened to lengthy arguments and had gone into the entire history of the case so that nothing should interfere with the course of justice. The question whether the appellant, on the materials before him, was acting in good faith, justified a lengthy hearing. It had been reiterated repeatedly that what was said was true but no justification was pleaded as defence. Accordingly that part of the case ought to be dismissed. The most serious charge made by Mr Arnold was that the Magistrate, Mr Andrew and others had conspired to defeat the ends of justice. It was argued for the appellant that he relied on an article signed "Vigilance" which appeared in the *Rangoon Times* and also on the fact that the Magistrate Mr Buchanan, was intimately acquainted with Mr Andrew. Their Lordships did not think there was anything substantial in the allegations against Mr Buchanan and were of opinion that Mr Buchanan in investigating the charges against Captain McCormick acted in entire good faith and in accordance with the best traditions of the service. It was a point in Mr Arnold's favour that the sub-divisional Magistrate thought there was a case for the committal of Captain McCormick, but all the judicial officers, except Mr Buchanan, expressed the opinion that the charge ought to be dismissed. Lord Shaw pointed out that Mr Arnold had reopened the whole case after an investigation by the Lieutenant Governor had completely exonerated Mr Andrew. Concluding Lord Shaw declared that the Privy Council was not a Court of Criminal Appeal from India and the Colonies and only interfered where there had been an interference with elementary rights, placing a man outside the pale of law.

THE INSPECTOR MURDER CASE

In connection with the action of the Government in entering a *nolle prosequi* in the Inspector murder case, the *Patrika* publishes the following: "The Government of Bengal, it is stated, communicated with the Secretary of State on the subject of the Chitpur murder case before entering the *nolle prosequi*. A cablegram from the Secretary of State, it is said, reached the Government of Bengal on Tuesday morning (March, 27) and a Meeting of the Executive Council was held at noon. The Advocate General was then instructed to withdraw the case.

PROTECTION OF MINOR GIRLS

The report of the Select Committee on the Bill for the protection of minor girls was not unanimous. The Committee recommend that in view of the material alteration of the Bill it should be republished. The Bill as introduced empowered Magistrates to commit minors to suitable custody until they attained the age of majority which has been fixed at sixteen instead of eighteen years.

Five separate minutes of dissent are appended to the report by Mr Acharar, Mr V R Pandit, Mr Malaviya, Mr S N Bannerjee, and Mr M S Das.

TRIALS OF EUROPEAN BRITISH SUBJECTS

The following rules are published in the Central Provinces Gazette for general information —

Trials of European British subjects by the Jury are to be held in every case at the seat of the Sessions Court where there is a Sessions Court within the District. In preparing the list of Jurors or Assessors care is to be taken to include in the list such qualified European British subjects and Americans as shall be available for service. In any trials by the Sessions Court, or Magistrate of the District, the Chief Commissioner is pleased to direct that European British subjects sentenced to imprisonment in Berar shall be confined in the Nagpur Central Jail.

MEDICAL.

SYPHILITIC FEVER.

Glaser in a recent issue of the *British Medical Journal* speaks of several types of syphilitic fever, some of which have long been known. He mentions early syphilitic fever preceding the rash, and tertiary syphilitic fever. Aside from these, however, there are types of fever which are irregular and simply indicate mixed infection. The first modern description of pure secondary syphilitic fever is by Glutz and Fournier about thirty years ago. It was held to be present in about 20 per cent of cases. Many years later Senator sought to differentiate early syphilitic fever from other acute infectious diseases. It should be remarked that the syphilitic fever is not always a re-action preceding the exanthem. For in certain instances the fever is purely symptomatic of certain local lesions. Despite some connection between exanthems and fever the early syphilitic fever cannot be so easily explained (since it is a minority symptom). Pure tertiary syphilis is even more difficult to account for. Much more readily comprehended are the secondary syphilitic fevers which are seen in luetic liver, luetic lungs and the like. Certain fevers in certain patients appear to suggest the possibility of late syphilis.

AN INDIAN SURGEON

Friends and admirers of Dr. U. Mahomed Husain (Midras) Assistant Surgeon, who went to Turkey last year in charge of the First India Red Crescent Medical Mission, will be glad to learn that he is now at Plevna, with the Commander in Chief of the Rumanian Army, in which cholera is spreading. His services have been lent by the Turkish Red Crescent Society to the Rumanian Army, in which there are many Mussulman soldiers.

RADIUM WATER

Sir Frederick Treves, speaking at the Radium Institute said they possessed four grammes of radium which were worth £80,000, the largest amount of radium used in any institution. Sir Frederick instanced cases where cancer had been erased and rheumatic affection cured by drinking radium water. A process had been discovered of bottling emanations of radium for despatch to practitioners without weakening radium.

YELLOW FEVER

We have an assurance from Sir Hurley Lukis that there is little danger of the spread of yellow fever to India as a result of the opening of the Panama Canal. In the course of an article in the *Science Progress* on the advance which has been made in sanitation in this country, the Director General gives an account of the result of the inquiries of Major James, I.M.S., who was sent by the Indian Research Fund Association to study the route that will be followed by ships from Panama to India and also to report on the precautions that may be advisable. The report is to the effect that the immediate danger to India does not seem to be so great as was anticipated, owing to two circumstances. The first of these is that very thorough precautions, in the way of inspection, disinfection, etc., are taken at Honolulu, which is the first port of call for the trans Pacific voyage to the East. The second is that the route from Honolulu to Hong Kong passes northward into latitudes not favourable to the life of the *Stegomyia* mosquito. It will still be necessary to use vigilance in India, where the *Stegomyia*, which is the potential carrier of yellow fever, is by no means uncommon. Its habits are at present being carefully observed, and it is said to be to a large extent a domestic mosquito, bred in small collections of stagnant water within house limits, and therefore easily got rid of.

SCIENCE.

DISCOVERERS

History shows that many discoverers of great truths have been the subjects of derision and persecution, says the *Popular Science Siftings*. They have often been treated as visionaries and dangerous innovators. Harvey, the discoverer of the circulation of the blood, lost his practice, and was lampooned all over the then civilised world. Bartholin, who discovered the lacteals, was treated with contempt and ridicule. Even Harvey, when he became old, never believed in the thoracic duct, but believed the lacteals all terminated in the liver. Horace saw his odes despised. Elizabeth regarded Bacon as an unsound speculative genius, and as incapable of serving her with judgment. Socrates, for teaching the unity of God, was compelled to drink hemlock and die. Pythagoras was banished for his opinions. Democritus was cast into prison for dissecting a human body. Every historian knows that Galileo, at seventy years of age, was imprisoned for announcing the motion of the earth. Aristotle's books were burnt. Descartes was persecuted because he taught the innateness of ideas, his books were burnt by order of the University of Paris. It is said of the Newtonian philosophy that "authority frowned upon it, taste was disgusted by it, and fashion was ashamed of it."

ELECTRIC LIGHT FOR NOTHING

A small dynamo and storage battery have been combined by a Paris genius with an exercising machine having bicycle like action. Training of the muscles is thus made to store up electric current, and pedalling for an hour may supply sufficient energy for several lamps for an evening. The person exercising finds satisfaction in knowing that his work is not wasted, while the need of light may be an incentive to regular exercise.

A POCKET WIRELESS

The report that a pocket wireless telegraphy apparatus has been discovered in France causes a well known military "correspondence bureau" in Berlin to explain that a similar apparatus, a "purely German invention," has been undergoing tests for the last two years in the German Army. The apparatus is in the form of a watch and a small rod with a metal armature, the rod and watch being connected by a wire roll. On the face of the watch are letters through which messages can be transmitted over a radius of about thirty miles. The apparatus serves, as might be expected, only for the receiving, not for the sending, of messages. Its usefulness for the transmission of orders to sentries and outposts promises to be very great, and the authorities are very much satisfied with the success of the experiments.

AN AUTOMATIC SOLDIER

A Danish Engineer has invented an automatic soldier, which he claims will do away with most of the dangers of war for the Army employing his invention. It consists of a steel cylinder enclosed within another cylinder, which is embedded in the ground. Its fighting power is set in motion by means of wireless telegraphy, the inner cylinder rising to a height of about 5 ft. above the surface of the ground. At the same time an automatic gun fixed in the cylinder opens fire with 400 bullets in any required direction. The automatic soldiers may be brought in action by an officer at a distance of five miles from the line of defence. Further, it is pointed out that there is no danger of panic. It is claimed that a few hundreds of these steel warriors would suffice to defend a position against the most powerful infantry attack. To stop the murderous shower of bullets the enemy would have to destroy the steel cylinders one by one, which, of course in active warfare would be a most hazardous proceeding.

PERSONAL

SIR R. ROBERTSON AND PRINCIPAL COOK

At a Meeting of the Senators of Aberdeen University, held at Marischal College, on the 24th February, it was decided to confer honorary degrees on the following among candidates for these distinctions — Sir Benjamin Robertson, KCSI, CIE Chief Commissioner of the Central Provinces, and Mr John Cook, MA late Principal of the Central College, Bangalore, who were both granted the Degree of Doctor of Laws

MR GOKHALE

Mr Gokhale's complaint writes the latest *India* had become worse during the voyage, but he has already put himself under the treatment of a distinguished physician, and it is hoped that during the six weeks that intervene between now and the re-assembling of the Public Services Commission early in May, there will be considerable improvement in his condition

THE HON. MR CARDEW, CIE

A *Fort St George Gazette Extraordinary*, published states — A temporary vacancy having occurred in the office of an Ordinary Member of the Council of the Presidency of Fort St George in consequence of the grant of leave to the Honble Sir Harold Arthur Stuart, Knight Commander of the Royal Victorian Order and Companion of the Most Exalted Order of the Star of India, and no person provisionally appointed to succeed thereto being present on the spot, the Governor in Council has been pleased, under the provisions of 24 and 25 Vic, cap 67, Section 27, to supply such vacancy by the appointment of Mr Alexander Gordon Cardew, Companion of the Most Exalted Order of the Star of India, to be a Temporary Member of Council. The Honble Mr Cardew has on the forenoon of this day, taken upon himself the execution of his office under the usual salute

MISS DOROTHY BONNERJEE

An Indian lady student at the University College, Aberystwyth, has scored remarkable success in her 19th year. Miss Dorothy Bonnerjee daughter of Mr D N Bonnerjee Barrister of Lucknow and Mussorie has been adjudged winner of a handsome oak chair of College Estddfd for an ode 'Owain of Wales' (Owain Lawgoch). The examiners are required to give preference to Welsh Odes and it is rare for one written in the English tongue to secure the award. This is understood to be the first occasion of the competition being won by a non European or by a member of the fair sex. It is reported that Miss Bonnerjee's poetic gifts are altogether exceptional

MR FINDLAY SHIRAS

Mr G Findlay Shiras, Reader in Indian Finance to the Bengal University has been selected for the new post of Director of Statistics with the Government of India. This is the appointment announced by His Excellency the Viceroy in his reply to the address of the Bombay Chamber of Commerce

MR HAR DAYAL

It appears from a Delhi paper that Har Dayal, who was arrested the other day at San Francisco in connection with the Delhi sedition trial, is the son of Goure Sahay, Sheristadar of Delhi. He was educated in St Stephen's College, Delhi, where he obtained his B A in 1903. He left Delhi for Lahore, where he passed his M A. He stood first in Sanskrit and Applied Mathematics. He was sent to England by the Punjab Government as a State Scholar to finish his education. He was Boden Scholar at Oxford. It is said that on his return to India he became a *sanjasi*, and was for some time at the Ouruknal at Harwar. He again left India for Europe in 1909, shortly afterwards leaving for America. At the time of his arrest he was holding the post of Professor of Sanskrit in the California University.

POLITICAL.

THE LEGISLATIVE COUNCIL OF TO DAY

Sir G. Fleetwood Wilson in the course of his evidence before the Indian Finance Commission, thus explained how public criticism in India had developed enormously —

"One of the great difficulties that I had to contend with in India was the failure, or partial failure, in this country to realise what an extraordinary change has taken place during the time when I was in India. I delivered my first budget statement to the old Council, and I have in a speech which I do not suppose anybody here has seen, described what took place. There were very few people, they were all nobles or zemindars of very high degree and they were all fast asleep from beginning to end. It was a very hot day, and so hopeless was the situation that I feel asleep myself while I was making my own financial statement. All of a sudden there burst upon India a really representative body which expressed the opinions of educated Indians. It came as a great shock to a great many people and I do not think I could possibly have coped with it—I dare say I did not cope with it happily—at any rate I struggled there with it—had it not been that as a private Secretary I had had to sit under the gallery of the House of Commons for year after year during the debates. It was really a small House of Commons composed of men with brilliant intellects and men who were extraordinarily hard working. The mind of an Indian will assimilate knowledge rapidly, their receptive capacity is good and it is really a very serious matter to cross swords with them in debate. It must be recognised that educated Indian opinion is an opinion which must be viewed with the greatest possible respect and regard. It is a very important item in the administration of India now, though it used not to be. Its criticisms of

financial transactions are of the gravest and the soundest character very often, and it will become daily more important for a Finance Minister to be perfectly sure of his ground in dealing with them. I have a case in my mind at the present moment where I was made to give an undertaking two years running which was not fulfilled at home. I do not wish to dwell upon it but there it was. That is, of course, a source of embarrassment not only to the Finance Member, but to the whole Government and it is apt to create a two fold impression on the Indian mind, the first that they are not being frankly dealt with, which is disastrous from a political standpoint, and the other that the Member is not accorded much consideration by those over him, which is also a bad thing."

A RACIAL QUESTION

India writes —It appears from an official statement that in Behar and Orissa, the Maharaja of Durbhanga is given next to nothing to do. In connection with the provincial financial statement, he is considered to be fully occupied with the revenue and expenditure heads of two departments only—registration and jails. Moreover, Mr. Maudo, who has just been appointed to officiate in Council, has been given the status of second member, while the Maharaja who has been a permanent member for nearly two years, is left to bring up the rear as before.

After touching on a similar situation in Madras, India observes —This evil precedent was set some time ago in Bombay when Mr. Chaubal was similarly superseded. How are Indians over to show their capacity if they are not afforded the opportunity? And why are Indians like Sir Pherozeshah Mehta and Sir Sinkaran Nair and Mr. Gokhale systematically passed over, when Indian members are sought for the Executive Councils? These are two questions to which an honest answer will never be given.

India was no more than a name to Europe when Raja Birbal lived at the court of Akbar the Great, throve and jested and discomfited his opponents, and died valiantly in the severest defeat the Emperors army ever suffered. The mediæval monarch of the East had his privileged jester just as the European rulers of the middle ages and although in the Tudor period the office of the royal mirth maker was approaching its end in India the custom still prevailed.

One of the most extraordinary facts about Raja Birbal was that he was a Brahmin while Akbar his ministers and his court were Moslems. The Emperor indeed was one of the most pious of his faith and that he should have permitted one of an opposite religion to such close access to his person and his throne proves the cleverness and wit of Birbal more than any of the numerous examples of his adroitness that have been treasured through out the centuries. What is more Birbal's life at court was one long contest with the Moslem courtiers but he seems to have come out successfully in all his trials of wit.

Birbal, a scion "of a pious Brahmin family of the Surber sect" was born in 1541. At an early age he was left an orphan and friendless. But already his great qualities must have shown for the chief pundit of the State of Kahunjar gave his daughter in marriage to the young jester and he thenceforward lived in affluence. But this version of his life hardly fits in with the story of his introduction to Akbar. It is related by an erudite Moslem that one day an attendant of Akbar served him "panasupari" (pan) with a little too much chunam. Akbar's result the Emperor's mouth smarted. Angered, he ordered the attendant to purchase from the bazaar a quarter of a measure of chunam. Fortunately for the servant when he went to the bazaar he met Birbal who, inquisitive

by nature, asked him why he required so much chunam. The servant narrated what had happened. Whereon Birbal warned him that the chunam which he was buying was to be used by the angry monarch to compass his destruction. Accordingly he advised the servant to buy with it an equal quantity of ghee and instructed him to drink the ghee after having been made to consume the chunam. Accordingly when the servant was told to pound up the chunam in water and drink the mixture he obeyed. But he afterwards drank the ghee. He appeared again before the Padsha uninjured, and was asked to explain how he managed to survive the draught. There on he related how he acted up to the advice of a stranger. Akbar wondered at the device adopted and sent for Birbal. The future jester came and the Padsha received him very kindly and ordered that he should henceforth be attached to his court.

Other authorities deny this story as it is against Akbar's nature (he abhorring cruelty) and holding that Birbal entered the courts because of

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HYDROCELE

* These and other stories of Raja Birbal are told in a little book (as 4) by R. Subashcharam B.A., published by G. A. Natesan & Co., Madras

his gifts of music and wit, which were renowned far and wide

Indian folklore is full of stories of the jester. For instance when the Padsha drew a line on the floor and asked his courtiers (who were hotly discussing as to who was the wisest among them) to make it shorter without rubbing off a portion of it the courtiers stood nonplussed. Birbal drew a longer line by its side. The king and the courtiers agreed that the original line was now made shorter by comparison with the longer one. On another occasion he proved his fearlessness of Akbar by a remarkably impudent saying. The Emperor and he looked from the Imperial terrace towards a tobacco field in which an ass stood. Now Birbal was an enthusiastic smoker and chewer of "the weed" and the Padsha, thinking to score off him, directed his attention towards the field saying "See, tobacco is such a bad thing that even an ass does not like to eat it." Birbal smiling rejoined, "Only people who are like the ass

discard the fragrant leaf."

Akbar's courtiers were always bent on Birbal's downfall and accordingly Khaja Sara once induced the King to ask him the following three questions:

- (1) Which is the centre of the earth?
- (2) How many stars are there in the firmament?
- (3) What is the exact number of men and women in the world?

The Padsha sent for Birbal and asked him to answer the questions. Birbal planted a stick in ground and said that the spot where it stood was the centre of the earth, but if Khaja Sara was not sure he might measure the earth and satisfy himself. Then he sent for a ram, and when it was brought exclaimed, "There are as many stars in the sky as there are hairs on the body of this beast, which Khaja Sara might count for himself at his leisure. As to the third question he observed that it was not possible to give an exact answer, but that if all the men and women were

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GENERAL.

THE MOSLEM DEPUTATION

Referring to the Moslem Deputation to H F the Viceroy, the *Indian Daily Telegraph* points out that the members consisted of various sections and shades of thought and included Mullhas, Princes, Rajahs and Members of Council. In discussing the affirmation of loyalty by the Mahomedans and its acceptance by the Viceroy, it warns the English Press against the danger of recklessly attacking a loyal community through the influence of misinformed and biased writers.

THE NADIA CHARITIES

The manner in which the Trustees of the Fund left by the late Mr. Nowroji Wadia, which aggregates about Rs 1 crore administered their charge for four years from 1909 to 1913 formed the subject matter of an account rendered by Sir Tejeebhoy, Bart, Chairman of Trustees at the Wadia Commemoration Day celebrated on the Parsee New Year's Day. The Report gave details of over Rs 11 lakhs distributed during the four years in catholic charity besides which Rs 2,88,000 were spent on education and Rs 97,000 in miscellaneous charities.

AN INTERNATIONAL CONGRESS

The following Governments have notified their intention of sending representatives to the seventh International Congress on Social work and Service, to be held in London from the 30th May to the 5th June 1915—Belgium, Denmark, France, Greece (M. A. Typalik Bassia, Deputy, ex Vice President of the Chamber of Deputies), India, Italy, Norway (the Rev. Eugene Hansen), South Australia (the Hon'ble A. A. Kirkpatrick, Agent General), Tasmania (Sir Jhon McCaff, Agent General), Turkey (Charles Serkis Bey), Victoria (Mr. Peter McBride, Agent General), and Western Australia (Sir Newton J. Moore, Agent General).

VEGETARIANISM IN ENGLAND

Mr. V. V. Giri, Kings Inn, Dublin sends us the following communication which we trust will be read with profit—

Having spent already a year in the Capital cities of England, Scotland and Ireland I believe, I am now in a position to give some information with due deference to the opinion of others.

For my part I did not feel much difficulty as regards Vegetarian diet and it is with feelings of pleasure that I mention here that many Indian gentlemen are continuing to be vegetarians enjoying as they do the best health possible.

When the people of this western world are favouring Vegetarianism by establishing Vegetarian hotels and restaurants in different parts of this country and what is more when they themselves are becoming Vegetarians, it is really strange that our Indian brethren who are Vegetarians in India should become non Vegetarians after coming over to this country. I should like to mention here that even in ordinary hotels, they make some arrangements for those who are Vegetarians provided they give them directions.

Some people may say that for persons having weak constitutions it is necessary to take meat diet to preserve their health in this cold climate. I beg to submit, in all humility, that they don't require any animal matter provided they take pure and nutritious vegetarian diet and wear nice warm clothing.

I write this article without the slightest intention of disclaiming any gentlemen here, but with a sincere motive of giving information to all my friends in India who have a wish to come over here but who are prevented from doing so by imaginary fears that they would be compelled by circumstances to become non vegetarians after coming over here.



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murdered, it would be easy to know their entire number

* Birbal was many times in danger of death but never more than when he was sent to Burma at the instance of his enemies on a dangerous mission. At that time a Moslem musician named Tansen was held up by the courtiers as the wittest and best musician of the day. Akbar comparing him with Birbal likened him to a mosquito beside an elephant but determined to prove to the Court the intellectual superiority of his favourite. So he sent both to Burma bearing letters asking the King to put the bearer to death. When they were brought to the place of execution they began, on Birbal's suggestion to quarrel as to precedence. This occasioned delay and on the matter being referred to the King Birbal told him that Akbar desired to possess Burma and he laid out upon this plan to forward his schemes. For, said the jester, 'he who is killed first is destined to displace you from the throne on being reborn and he who dies next will similarly become the

minister. We are both his favourites and he expects us to hand over the kingdom to him.

Perhaps it is needless to say that the King of Hurm thought differently of the matter and sent both of them home with presents. And Akbar was able to point out to his courtiers how they had one and all backed an "also ran." But Birbal's time was at hand. When Khan Kokali marched against the Yusufzais in Bijor and Sawad Birbal was sent with Hakim Abul Fath and reinforcements, it is said that Akbar determined by lot whether Abul Fath or Birbal should go and the lot fell on the latter much against Akbar's wish. Nearly 8,000 imperialists were killed during the retreat and among them was Akbar's brilliant jester. One likes to think of him fighting as valiantly as he had jested brilliantly and ending a merry life by a brave death. Probably he is the only jester—Oriental or Occidental—who led his master's army to war and paid with his life for his loyalty.—E. H. T. in *The Empire*, Calcutta.

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*Hari Nath Dutt, Assistant Account P. W. D., Mullick Lane, Calcutta, writes—*A few days ago I had bought two phials of Prof. James Electro-Tonic Pearls. They have done me an enormous amount of good, better such efficacy that they are a marvellous recovery of the age. Please send two more bottles of it, and oblige,

*R. J. Macand, Traffic Overseer, Madras Harbour Trust writes—*I have already tried Prof. James Electro Tonic Pearls and find them very efficacious. Please send three bottles more by V P P.
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MUNICIPAL GOVERNMENT IN BOMBAY

No better historian of the rise and growth of municipal government in Bombay can be found throughout the whole of the Western Presidency than Mr D E Wacha. He is one of the veterans of the corporation, and an ex president, and has for close on thirty years taken an active and influential part in its deliberations. Nor could there be a more appropriate dedication of his work than the one which he makes to Sir Phero zeshah Mehta, who has an 'uninterrupted record of forty three years' municipal service to show, has four times served the office of President, and has for twenty one years represented his colleagues on the Bombay Legislative Council.

Mr Wacha tells with minute care the story of the various Acts under which municipal administration in Bombay has been developed and in the course of his narrative he introduces many an interesting remembrance of the great men of the past. He takes us through the early munici-

pal government of Bombay from 1792 to 1865, Act II of 1865 which furnished the groundwork of the present municipal constitution, the agitation of 1872 and the Act that followed it in the same year, and the Act passed by Lord Rey's Government sixteen years later. As we read of the beneficently extravagant career of Mr Arthur Crawford, who was municipal despot in days before the Corporation was established, and of his grand manner and contempt for control, we are reminded of Lord Curzon's longing to have "a free hand to deal with Calcutta as he pleased. We wish Mr Wacha had given us more glimpses of this vigorous Municipal Commissioner, to whom Bombay owes so much and against whom the citizens rose in almost unanimous revolt. Our old friend, Mr Martin Wood, who edited the *Times of India* in the seventies, was one of the leaders in the campaign, he sat never in the corporation, unlike Mr Maclean, who passed

The Rise and Growth of Bombay Municipal Government by Mr D E Wacha, G A Natesan & Co, Madras, Price Rs 2.



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from the *Bombay Gazette* to control great news paper enterprises in South Wales, and to sit for Cardiff in the House of Commons. Many an Indian worthy also receives his meed of commemoration. Mr Wacha is a bonny fighter. The story goes that he was introduced by Sir Charles (then Mr.) Ollivant, at the time Municipal Commissioner to Lord Reay, the Governor, as "my severest critic in Bombay. But if he is a critic, he is also an acknowledged expert and his character drawing is never affected by his likes and dislikes.

The Act of 1888 under which the present Corporation is constituted, can claim an enthusiastic supporter in Mr Wacha. This 'stately structure beautiful to behold for the symmetry of its design and the elegance of its proportion' was, he writes the child of the liberal statesmanship of Sir Bartle Frere and Lord Reay, the two most brilliant administrators after Mount Stuart Elphinstone and conspicuous among the members of the Legislative Council who assisted in giving it body and form were Sir Pherozeshah Mehta, Sir Frank

Forbes Adam and Mr Justice Telang. It was the outcome of the famous Resolution on local self government which marked Lord Ripon's vice royalty, and, of the members of the original Committee which reported upon it, Sir Pherozeshah alone survives.

The corporate body which was thus created has long been recognised, says Mr Wacha, as a model for all India to copy. Thus was, indeed, the view of the Decentralisation Commission, and their advice has already been taken in Madras, while, if report speaks true, the Corporation of Calcutta will also speedily be remodelled on similar lines. In those cities at present the official chairman is the executive authority. Far happier results have been obtained by the Bombay method which places executive power in the hands of a Municipal Commissioner appointed by Government, and bestows upon the Corporation the right of electing its own President. There is civic pride in Bombay and a lofty tone. Anglo Indian merchants and journalists have loyally co-operated with her Indian citizens in winning the rights and privileges which she enjoys and time after time, as Mr Wacha's book shows they have proved the value of united effort by the victories they have achieved over the narrow official reactionaries who have from their seats on the Executive Council tried to put back the clock.—*India*

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In the life sketch of the Right Hon Syed Amir Ali, published by Messrs G A Natesan & Co of Madras one more addition has been made to their cheap and splendid biographical works about eminent Indians. Within a small compass the book let furnishes sufficient materials to justify Mr Amir Ali's place in the series, dedicated as it is to really great men of modern India whose lives are worth reading and whose work an enduring incentive to noble aspirations in others. Mr Amir Ali's biography comes at an opportune time at present when his recent severance with the London Branch of the Moslem League has converged to him the undivided attention of the Moslem world in India. For the younger generation of Mahomedans the few pages of this small book carry a great meaning. It will show them that a great edifice has to be raised by the man

who aspires to be acclaimed a leader by popular consent, and certainly Mr Amir Ali's reputation as such was not built by platform oratory and much less it is one that could be shaken by noisy philippics. "He has all the attributes," says the book, "that go to make up a leader—education, position, earnestness, self sacrifice, moral backbone, clear foresight into results and, above all, conviction,—qualifications that have been ably set forth in the book by a reference to the life work of Mr Amir Ali. His unflinching advocacy of separate rights for Mahomedans has earned for Mr Amir Ali an unfavourable impression in India as to the selflessness of his aims. In spite of this, which seemingly argues a separatist attitude of mind, the book contends that he is "an Indian first and a Moslem afterwards. For, while he holds strong reasons to vindicate his policy,—which to sum up in a nutshell is a policy that advocates the preservation of the rights of minorities against the dead weight of over whelming

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numbers—Mr. Amir Ali is a staunch champion of the cause of the political growth of India, an uncompromising advocate of local self government, an apostle of education, and female education especially, and ever the loudest and most sincere publicist in his advocacy for the administration of Indians to the higher ranks of Government service and of the Indian army in particular. Denouncing the official view on the latter question that Indians are unable to command obedience to exact deference, Mr. Amir Ali has once declared it as his view, "that in every country the amount of respect shown to an officer depends upon the consideration in which he is held by his superiors, for the people take him at Government valuation." A strong supporter of the Minto Morley policy and claiming that the official statements be thrown open to Indians he was the first Indian to open the doors of the Privy Council by being the first to secure admission for himself through its portals. The book deploras it as an unfortunate thing that Mr. Amir Ali who has always been known as a liberal minded Indian should be misjudged by the more educated community and be dubbed a "partisan" by some Congressmen. We deplore it as a still greater misfortune that among his own community whom he has served with a fidelity and oneness of purpose as are rare, traces of recent attempts can be found as have been curiously made with a view to belittle his meritorious services to his own people. But such is the fate that often overtakes great men. No prophet had ever had admirers in his own times and in his own country!—*Pash Goslar and Satya Prakash*

HANDY, CHEAP AND USEFUL

Many of our countrymen are deeply indebted to the head of the enterprising firm of G. A. Natesan & Co., Madras, for the valuable publications he has been placing before the Indian public, dealing with important questions of contemporary interest or with the lives and careers of some of our foremost Indians, both ancient and modern. Their views and public utterances

have never been a secret. But until our friend Mr. Natesan, undertook the charge of publishing them in a handy form, it was not possible to popularise them and thus extend their influence. The wasteful system of crowding too many conferences or gatherings into one week at the end of December makes it difficult even for the laborious publicist to collect and have by his side authentic materials for ready reference in dealing with political, industrial, social, religious and other topics. Mr. Natesan seems to have fully realised the disadvantages and waste consequent upon allowing valuable materials to lie in a scattered and inaccessible form, and the activity and discrimination he has displayed in supplying the public with the biographies and speeches of leading Indians, the addresses delivered by presidents of the Congress and the Conferences held in connection therewith, the papers read at the Industrial Conferences and with books dealing with a variety of other subjects cannot be too highly commended. We do not think there is any other publishing house in India that has attempted what Mr. Natesan has done with so much success during the last four years to instruct public opinion by means of handy, cheap and useful publications. Mr. Natesan is not only a man of literary attainments but endowed with business capacity and sound discernment. He certainly deserves to be congratulated on the success of his useful publications. The *Indian Pioneer*, which is ever replete with instructive articles dealing with contemporary events and topics and with interesting information picked up from a variety of sources, occupies a front rank amongst first class monthlies conducted by Indians. We need not commend Mr. Natesan's publications to the readers or subscribers of his well known magazine because they are already well acquainted with their value and importance.—*The Guzerati, Bombay*

INDIAN SOIL.

An abstract of C. M. Hitchinson's work in India appears in the *Monthly Bulletin of Agricultural Intelligence and Plant Diseases* (November 1913). In an investigation of the so-called weathering of soil by repeated ploughing in the hot dry season preceding the spring rains, it was found that the maximum temperature reached by the top $\frac{1}{2}$ inch was 60°C . Artificial weathering was therefore effected by exposing soil to the heat and light of a Nernst lamp for eight hours daily for a week. The result showed that the number of bacteria was considerably reduced and that all the forms of the *subtilis* group were eliminated from the first inch of soil. It was found that the nitrifying power of the soil was not destroyed or altered by weathering, which the writer explained as due to reinfestation of the surface soil from the lower layers. The soils were further examined for the presence of protozoa by seeding into hay infusion, two types of protozoa occurred (together in some cases), none were found between November and May. These two types were destroyed at 60°C but not at 55°C . As however they were found in a soil in May just after the 'weathering' operation had taken place it does not seem likely that the effectiveness of this operation can depend on their elimination.

The rapidly increasing outturn of plantation rubber is necessarily stimulating inventors all over the world to find new uses for this product. Information in regard to progress in this direction is presented in the *India Rubber World* in a special section. The principle of the ingenious idea of securing window glass by the employment of rubber strips is, that the rubber takes the place of putty, the use of which has been customary for many years. The sash windows are cut with merely bevelled grooves to conform with the edges of the rubber strips which hold the glass in place. When the glass is set in the sash and the retaining strips are forced into position, the parts fit tightly together, keeping out all moisture. On advantage of this method of fastening is that the glass can be removed at any time without the usual trouble and dirt which attend the use of putty.

Another interesting invention of an equally simple but effective kind is a mallet of which the head is made of soft rubber and the handle of hickory. It is capable of standing a powerful blow, and there is no danger of denting or damaging the material which is being worked upon. It will be seen that this rubber mallet can take the place of the ordinary wooden mallet and often of the steel hammer.

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THE MANUFACTURE OF ALUMINIUM

The most promising use of aluminium in India is in making vessels for carrying water to the native houses from the village taps or hydrants or from wells and rivers. On account of caste rules or prejudices, natives of different castes living in the same neighbourhood must often go long distances apart in order to secure water not defiled or monopolized by other castes or outcastes, and as a rule not only the poverty of most of the people, but also their religious prejudices, prevent the connection of their houses with central taps. When the natives are extremely poor they use earthenware vessels, but as their means increase they adopt the use of metal ware for carrying their water. In a prosperous community the vessels are commonly of copper or brass but the advantages of aluminium for this purpose are becoming recognized, as it is not only much lighter to carry but also much cheaper. An aluminium vessel of carrying capacity equal to one of brass or copper would be much cheaper, even if the same prices per pound were charged for the metal. Many metal dealers are now specializing in aluminium goods, and it is said that their profits are very large. Generally speaking, they can allow themselves a much wider margin of profit than is obtainable for brass or copper ware. Another important and rapidly extending use for aluminium in India is in manufacturing cooking utensils, especially kettles, gridirons, saucepans, stew pans, frying pans, etc.

The chief centres of the aluminium industry in India are Madras and Bombay, but its manufacture in small establishments is likely to become widespread. The working of aluminium was first started in the Madras School of Arts in 1898. A considerable business was gradually developed, and in 1903 it was taken over from the Madras School of Arts by the Indian Aluminium Company.—*The Indian Market and Ceylon*

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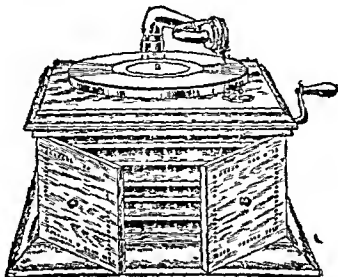
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"Children, the married girls, the old, the pregnant, the distressed, the unmarried girls, the guests and the servants are to be fed, and the man and his wife are to eat of the remaining food

Self sacrificing benevolence is often carried to an extent which looked at from the Western view point would be considered idiotic, ridiculous, or even repulsive (as in the case of bed bugs among certain sections of our community) I bid for sometime had occasion to camp in the State of a Vashnava chief in Kathiawar My camp swarmed with ants But the servants of the Chief in attendance on me would not only not injure them, but would feed them with sugar, etc Plague happened to break out in the State at the time and I asked the Chief if it would not be advisable to kill the rats in his capital as a preventive measure He said, however, that his people would rather die than take such a cruel step

It is this selfless benevolence which has led to a most remarkable development in the Hindu of such qualities as charity, hospitality, sobriety, forgiveness and mercy The well to do Hindu of orthodox type generally spends but little upon his own luxuries The greater portion of his savings is devoted to such works as tanks wells and rest houses which benefit the public His house is a miniature hotel where all sorts of people find board and lodging As head of the joint family, he lives and earns as much for himself and his own family (in the restricted Western sense) as for others more distantly or scarcely related to him His ceremonial observances and entertainments are so ordered as to benefit all sections of the community "The Brahman has, no doubt, precedence over the other castes and gets the lion's share of the gifts and at the present day he seldom fulfils the conditions which of yore entitled him to such gifts But Brahman, or Sudra, or even Mahomedan each has a prescriptive right in any entertainment that may take place in his neighbourhood Whatever be the occasion, whether it be a wedding, or a Puja, or a Scaddha all

ranks of the community from the highest to the lowest, from the richest to the poorest, have their share in it, almost as a matter of right Guests come in by the hundred, and they have all to be attended to according to their social status With regard to amusements they are also open to the public The most popular form of amusement in Bengal is what is called *Yatra* or popular dramatic performances The entire expense of the *Yatra* is borne by the party in whose house it is held Sometimes also it is got up by subscription But, in either case, it is open to the public there is no admission fee In Hindu society the entertainers are seldom entertained All their time and energies are exhausted in looking after their numerous and heterogeneous guests The pleasure they derive is the pleasure of having done their duty towards the society in which they live And one of the greatest hardships of excommunication, the worst social punishment which the Hindu dreads, is the deprivation of the pleasure of feeding others

"Selfishness is seen in its worst forms in the struggles for the acquisition of wealth Such institutions as the joint family system have by minimising these struggles, checked the growth of selfishness No institution analogous to the work house of England, and no law analogous to the Poor Law of England has ever been needed in India Except during famines, private charity has always been sufficient to relieve local distress The Hindus have always admitted foreigners into the heart of their country, and behaved towards them with an unsuspecting liberality which, in many cases, proved highly detrimental to their own interests"

Warren Hastings spoke of the modern Hindus as "gentle benevolent more susceptible of gratitude for kindness shown them than prompted to vengeance for wrongs inflicted and as exempt from the worst propensities of human nature as any people upon the face of the earth they are faithful and affectionate in service and submissive to legal authority The precepts of the religion are wonderfully fitted to promote the best ends of society, its peace and good order"

* P. N. Bose "A History of Hindu Civilization during British Rule," Vol. I, pages LXXII to LXXXII

† History of British India "by Mill and Wilson Vol. I, p. 372,

Bishop Heber spoke of them as 'decidedly by nature, a mild, pleasing, and intelligent race; sober, parsimonious and, when an object is held out to them, most industrious and persevering,' and as "constitutionally kind-hearted, industrious, sober, and peaceable."⁴

If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching reading, writing, and arithmetic, the general practice of hospitality and charity amongst each other, and above all, a treatment of the female sex full of confidence, respect and delicacy are among the signs which denote a civilised people—then the Hindus are not inferior to the nations of Europe, and if civilisation is to become an article of trade between England and India, I am convinced that England will gain by the import cargo.⁵

James Forbes says in his "Oriental Memoirs"—"I sometimes frequented places where the natives had never seen an European, and were ignorant of everything concerning us there I beheld manners and customs simple as were those in the patriarchal age, there in the very style of Hebececa and the damsels of Mesopotamia, the Hindu villagers treated me with that artless hospitality so delightful in the poems of Homer, and other ancient records. On a sultry day, near a Zimora village, having rode faster than my attendants, while waiting their arrival under a tamarind tree, a young woman came to the well, I asked for a little water, but neither of us having a drinking vessel, she hastily left me, as I imagined, to bring an earthen cup for the purpose, as I should have polluted a vessel of metal but as Jael when Sisera asked for water, "gave him milk, and brought forth butter in a lordly dish,"—Judges Ch V. Ver. 25, so did this village damsel with more sincerity than Heber's wife, bring me a pot of milk, and a lump of butter on the delicate leaf of the banana, "the lordly dish" of the Hindus. The former I gladly accepted; on my declining the latter she immediately made it up into two halves, and gave one to each of the oxen that drew my hackery. Butter is a luxury to these animals, and enables them to bear additional fatigue."

The influence of Western contact is causing a marked diminution of the altruistic, and an equally marked enhancement of the egoistic spirit. There is now much more of selfishness than of selflessness, much more of self-assertion than of self-effacement. The Neo-Hindus (Western-educated Hindus) do not generally see the necessity of social and socio-religious observances and entertainments from which they cannot derive more unalloyed and direct pleasure than what satisfied their ancestors. The guest-house which formed such a conspicuous feature

of every village of any size is now becoming obsolescent. The joint-family system is yielding to the disruptive influence of Western civilization. An increased sense of self-interest has struck a deadly blow to that system which recognised a claim to maintenance for relations to the remotest degree of consanguinity. In the new society the poor have not that recognised position which they had in the old. The occasional feasts to which they used to be treated, and the gifts which they used to receive on such occasions as the *Sradha* are getting few and far between. The amusements to which they used to look forward of old are going out of fashion. The good feeling which subsisted between the different classes of our community is being gradually weakened, and their harmonious relations are being seriously disturbed. We have, instead, increased keenness of strife and competition and increased jealousy and bitterness.

There are various causes which are operating towards these results. The decadence, if not the virtual extinction of our indigenous industries, the stationary condition of our agriculture, and the inordinate rise in the prices of the absolutely necessary articles of consumption have greatly added to the stringency of the struggle for existence. The influence of a highly developed, material civilization like the Western has also had the effect of immensely enhancing the intensity of that struggle by engendering in us a taste for things which, if not quite unsuited to our society, may be regarded as useless and enervating luxuries. As a consequence of these causes, incomes which at one time would have been regarded as opulence are now hardly considered to be bare competence. The candle burns at both ends. Our resources are exhausted, on the one hand, by the excessive rise in the prices of necessities, and, on the other, by the increasing complexity of living which is perpetually adding to those necessities. No wonder, that our people are

⁴ "Narrative of a Journey through the Upper Provinces of India," Vol. II pp. 307, 270.

⁵ "History of British India," by Mill and Wilson, Vol. I, p. 371.

⁶ "Oriental Memoirs," Vol. II, pp. 503-505.

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EDITED BY MR. G A NATESAN

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PUBLISHED ABOUT THE THIRD WEEK OF EVERY MONTH

EDITED BY G A NATESAN

Vol. XV

MAY, 1914

No 5

HINDU ETHICS UNDER WESTERN INFLUENCE

BY

MR PRAMATHA NATH ROSE B Sc (LONDON)

I have, in my *Epochs of Civilisation*, endeavoured to show, that the civilisations in which the material element prevails over the ethical and spiritual have been short lived that the survival of a civilisation depends upon its attainment of equilibrium between the cosmic forces making for material progress and the non cosmic forces leading to higher culture (especially ethical culture), and that the life of a civilisation after it has passed from one epoch to another depends upon the maintenance of that equilibrium.

The equilibrium, it should be explained, is a moving or dynamic one. It is constantly disturbed by various causes, internal as well as external. The continuance of the life of a civilisation depends upon the restoration of the equilibrium after a such disturbance, though not in the same position as before.

The Western contact has disturbed the equilibrium condition of the Hindu civilisation ethically as in various other ways. Ever since that civilisation attained the highest stage (about the sixth century B.C.) self sacrificing benevolence has been held to be the most estimable of all virtues—benevolence not only towards all human beings, but towards all other sentient creatures. It has been extolled alike by Buddhists and Hindus. Gautama Buddha preached "As a mother even at the risk of her own life, protects her son, her only son, so let him cultivate good will with

out measure among all beings. Let him cultivate good will without measure towards the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. Let a man remain steadfastly in this state of mind all the while he is awake, whether he be standing, walking, sitting, or lying down. This state of heart is the best in the world."

These Buddhist precepts are echoed in the literature of the Brahmanic Hindus and of the Jains. There is no virtue so insistently inculcated by them as that of altruism. The inculcation was not confined to the expressions of pious wishes and precepts. But there is abundant evidence to show, that an earnest endeavour was made to realise them in life during the highest stage of Hindu civilisation.* Since the close of that stage when ever the Hindus have strayed away from the noble ethical and spiritual ideals of their fore fathers, reformers like Ramananda, Nanak, Kabir, and Chaitanya have tried to bring them back to those ideals.

Self sacrificing benevolence being enjoined in the daily practices of the higher class Hindus, it has become almost ingrained in the normal Hindu constitution. Not a twig is to be cut for such purpose as a tooth brush without a propitiatory hymn to the Divinity of the Forest. The *Bhuta Yajna* is performed by the duly offering of food to all living beings including insects, moths, and other small creatures, and the *Mamushya Yajna* by the daily feeding of a stranger. Yajnavalkya lays down the following rule for the house holder

* "Epochs of Civilisation," pages 186—191.

gradually ignoring responsibilities beyond the narrow family circle consisting only of wife and children, and are ceasing to recognise the claims of remoter relations, let alone strangers, and that the absence of amity, and of hospitality and individual charity is now becoming as pronounced a feature of our community as their existence was in days gone by.

As a set off against the diminution of individual charity and individual service we are having corporate charity and corporate service to an extent we never had before. Philanthropy now is more discriminating, and distance being shortened by steam and electricity, public spirit has a much wider range. Suffering even in Europe or America stirs up a thrill of sympathy in the hearts of the benevolent among us. Such institutions as Charitable Societies, schools for the deaf and the dumb, Asylums for orphans, and refuges for the distressed are a new feature in our community. It should be noted, however, that being confined to large towns they do not reach the mass of the people, and consequently fail to promote and foster the good will which should subsist among all classes of the community. Then again the sentiment of benevolence is not strengthened by organised charity to the extent it is by individual charity. For, in the former case, the golden rule of charity,— Let not your left hand know what your right hand giveth — cannot be followed, and there come into play such motives as vanity and desire for fame. Besides, in corporate charity, the altruistic impulse is strengthened in only a few noble minded individuals who run the organisations, the great majority of the donors and subscribers being more or less apathetic.

The gospel of Equality is by no means a new one in India. It has been frequently preached ever since the time of Gautama Buddha and has resulted in such large sects as the Buddhists, the Vaishnavas, the Sikhs, the Kabirpanthis, the

Satanis, &c. Under Western influence, however, it is now being preached more widely than ever and what is more, the causes which that influence has set into operation such as the weakening of the barriers of caste and of its functional basis, are levelling down inequalities more effectively than any amount of preaching.

The result, however, cannot be contemplated with unalloyed satisfaction. The gospel of equality which was preached by our great men in the past had spiritual enfranchisement for its objective, and always had in view the exalted ethical and spiritual ideals which were attained during the highest stage of our civilisation. They endeavoured to remove the barriers of caste only so far as they stood in the way of the ethical and spiritual uplift of the lower classes. The higher castes, especially the highest, with commendable self-abnegation left the money making occupations to the lower ones. So it was only the spiritual disabilities of the latter which weighed upon the conscience of the more sensitive natures among the former, and they preached their gospel of salvation to high and low alike. As a result of the levelling movements which they initiated and led, we have had, even in comparatively recent times, a large number of universally respected saints and reformers, among whom were women (including penitent prostitutes), tailors, gardeners, potters, goldsmiths and even the out caste Mahars of Western India. The first great Tamil composition, the *Aural* of Tiruvalluvar which enforces the doctrines of the Samkhya philosophy is ascribed to a Pariah poet. To his sister also are ascribed many highly popular compositions of great moral excellence in Southern India. The first Marathi poet of fame was Namadeva who was a tailor by caste. Tukaram, whose spiritual poems record the high water mark of Marathi poetry began life as a petty shop keeper. In Bengal a large number of the Vaishnava poets belong to low castes.

The modern gospel of equality differs markedly

from the old, inasmuch as its objectiva is almost exclusively material. Its chief, if not the sole aim, is to secure equality of opportunity to all classes in the struggle for animal existence. The increased sense of equality and individuality under Western influence being divorced from our old ethical and spiritual ideals, and having chiefly material betterment and sensual enjoyment for its goal, is slowly sapping the foundations of Hindu society and Hindu family by loosening the bonds of benevolence and reverence which bound them together. The gladiatorial view of life is permeating all classes of our society. The "religion of amity" which made for concord and happiness is on the wane and the "religion of enmity" which leads to discord and misery is gradually spreading. The manner in which the "elevation" of the proletariat is now being effected, while it is failing to develop the natural resources of the country, is tending only to swell the ranks of penurious aspirants for Government service and of hungry candidates for the learned professions. There is thus caused not only immensely increased struggle for existence, and consequent ill feeling, discord and misery, but also not infrequent recourse to dubious, if not positively iniquitous, methods of earning one's livelihood. The net result of the elevatory movement is not so much to level up the lower classes as to level down the upper ones, not so much to make the lower classes as a whole better than before as to make the upper classes as a whole worse than before.

The increased sense of individuality developed under Western influence has certainly led to considerable mental expansion which is reflected in the growing vernacular literatures. But, on the other hand, unrestrained by concomitant spiritual and ethical development, it has caused a distinct diminution of the sentiment of veneration for age and wisdom which has hitherto formed the centripetal force in the Hindu family, and has, to a

large extent, been subversive of discipline. It is this vaneration and the daily religious and socio-religious services and ceremonies which have hitherto maintained discipline in the Hindu family and cemented it together. Their gradual extinction is tending to seriously disturb the harmony and happiness of the family among those who have advanced most on the Western path. The complaint is becoming general, that children no longer obey their parents as they should, and that filial affection can no longer be reckoned as a valuable asset of the family.

Simplicity of living has always been a strong point of our national character. However various the paths commended by our sages for salvation, they all agree in the advisability of suppressing the animal side of man. They have sought happiness by self denial not by self indulgence, by curtailing the wants of life not by increasing them, by suppressing desires not by gratifying them. Western civilisation, on the other hand, takes but little heed of spiritual life and seeks to accomplish the well being of man mainly, if not solely, by the gratification of his senses, by adding to his physical comforts and conveniences, by multiplying his wants and desires. With us the death of desire is the birth of happiness. With the Westerns, the satisfaction of desire is the chief, if not, the only source of happiness as it is understood by them. Our sages have sought spiritual development at the expense of the animal, the Western scientists seek the expansion of the animal life taking but little account of the spiritual.

Under Western influence, those of our countrymen who can afford it are doing their utmost to emulate the Occidental in the desire for material gratification and complicity of living. In the West, the perpetual rise in the standard of luxuries and sensual enjoyments has been attended by avil consequences of a serious character. But

* "Epochs of civilization," pp. 211, 212.

from the point of view of mere material progress there has been a certain amount of good also. The multiplication of wants in the West has been partly the cause and partly the outcome of the immense accumulation of wealth and of the remarkable progress in mechanical invention (and of industrial qualities) which have gone on during the last seventy years. In India the spread of Western luxuries without the previous accumulation of wealth or the preparation of mechanical talent and the development of industrial qualities cannot imply progress of any description, either present or prospective. On the contrary, it connotes considerable degeneration. It is the spiritual and the ethical faculties which differentiate man from the lower animals and since our civilization attained its highest stage, the inner life has been more thought of than the outer, and spiritual and ethical development has been accorded a higher place than material progress. The West is just beginning to see this, and the latest Western philosophy is an echo of the Indian. The expansion of animal life which we are gaining is poor compensation, if it is any compensation at all, for the contraction of the ethical and spiritual life from which we are suffering. The adoption of the Western material ideal by the Hindus is rather a come down than a lift up for them.

Some of our reformers are doing their very best to bring our society into line with the Western. Any custom or practice which does not meet with Western approval is condemned and abandoned by them. They are endeavouring to cast Hindu Society into Western mould and to reform it past recognition. I would ask them to ponder whether the goal they are after would be conducive to the maintenance of the life of our civilization. As I am writing this, I have before me a description of the moral condition of one of the centres of Western civilization. Similar descriptions would apply to various other centres.

"The general deterioration of public morals

may be traced to the night life of the German capital. The decline in the German birth rate, so distressing to German patriots, is also regarded as one of the results of the unrestrained nightly dissipation.

One means suggested by the Germans to increase the birth rate is based upon their inordinate love of titles. It is that every child living to be a year old shall raise its parents one step in rank, that the fourth class of the Order of the Crown shall be given to every father with two children, and that three children shall bring the order of the Red Eagle, and so on.

Startling statistics were recently given regarding the increase in divorcees, especially in Berlin, which apparently is Germany's Reno.

The percentage of divorcees to marriages throughout Germany doubled between 1901 and 1911. During 1912 one marriage in every twenty five ended in divorce in Prussia. In all Prussian towns the percentage rose to one in eighteen, while in Berlin it rose to one divorce in ten marriages. If the present increase in divorces continues, in 1957 there will be no married persons who have not at sometime been divorced except those who have just wedded.

There are 150,000 children mostly under three years of age orphaned by their parents' divorce, and at the present rate of increase will reach half a million within a few years.

The growth of luxury, increasing immorality and night life are claimed as the principal contributing causes especially in Berlin, though one weekly paper says there is a small Prussian town where it would be difficult to find one young married woman who is faithful to her husband.

Many of the night resorts in Berlin do not open their doors until 2 o'clock in the morning, and several open after the cabarets and dance halls are closed and continue till day light. To see men in evening dress returning home at 8 and 6 o'clock in the morning is not unusual.

This description recalls the condition of Rome before her downfall, when one Emperor "gave rewards to women who had many children, prohibited those who were under forty five years of age and who had no children, from wearing jewels and riding in litters," and another "in view of the general avoidance of legal marriage and resort to concubinage with slaves was compelled to impose penalties upon the unmarried," when "to be childless, and therefore without the natural restraint of a family, was looked upon as a singular felicity."


We are unquestionably getting a broader outlook on life, but we should inquire whether it is not shallower than of yore. We are imbibing the modern idea of the Rights of Man, but we should ponder whether we are not, at the same time, losing sight of the ancient idea of the Duties of Man. We are learning to take a brighter view of mundane life than the ancient philosophers, but we should consider whether much of the brightness is not the glamour of flimsy tinsel.

A Chinese philosopher (Laoutze) sums up all human virtues under three heads—benevolence, humility and economy (simplicity of living). Our seers and sages also have always emphasized the importance of these virtues. As we have seen above, the influence of the Western environment is tending to weaken them seriously, if not to destroy them, and thereby jeopardize the harmony of Hindu civilization. The preservation of its life depends upon the restoration of that harmony, which cannot be effected unless we resist the insidious encroachments of modern materialism and go back to our ancient ethical and spiritual ideals.

INDIAN COMPANIES' ACT OF 1913

BY

DEWAN BHADUR K. KRISHNASWAMI ROW, C.I.E.

 CONSIDERING the important part which Joint Stock Companies play in the material advancement of India and the rapid increase in their number, Act VII of 1913 (Indian Companies Act) which came into force on the 1st April, 1914, demands very careful and close study. Not only the Directors, officers, bankers and lawyers but also share holders and, in the case of Life Insurance Companies, Policy holders also will find a fair knowledge of the enactments governing the Joint Stock Companies to be of very great use to them in their dealings with them.

The Act VII of 1913 is mainly based upon the Companies Consolidation Act of 1908, passed by the British Parliament and is an improvement on the Indian Companies Act VI of 1882, as every subsequent legislation ought to be. Some of the provisions are no doubt very stringent and their literal application may, in the beginning, be felt as a hardship. But if they secure the desired object, *viz.*, strict compliance with law, our companies as a class, will command better confidence and respect.

The formation of new companies is not as easy as it had been up to 31st March, 1914. Under the new Act, every application for a share must be accompanied with five per cent of the value of such share. No share can be allotted until the whole amount of the share capital has been subscribed. Within 120 days from the date of the issue of the prospectus, the Directors should make the allotment of shares and if they fail to do so, they must return to the applicants, the amounts received from them, with interest at 7 per cent per annum, calculated from the 130th day (See section 101 of Act VII of 1913). The keeping of the register of applications for shares open for any length of time and the making of allotments without waiting for the subscription of the whole capital (which were the ordinary features of Indian Companies hitherto) are invalid under the new law. The promoters of the new companies have however the option of mentioning in their prospectus a minimum amount of capital or (to use the words of the Act), "minimum subscription," and on this amount being fully subscribed, they may proceed to the allotment of shares. It may be possible for a small trading or banking company to start with a minimum subscription, but in the case of a manufacturing company which requires a large outlay, minimum subscription will be of no practical use. In Southern India, there is very little chance of a large capital (say a lac and

more) being subscribed within three months allowed by law. Past experience has shown that manufacturing companies which began with small capital in the hope of increasing it, failed completely in securing public support and had to be wound up. There can be no greater blunder than to start a manufacturing company with a minimum subscription. The provisions of the new Act may act as a deterrent to the formation of companies in this Presidency which require large capital.

No company can begin business until the whole or the minimum capital as the case may be, is subscribed and allotted, and also a certificate is obtained from the Registrar of the Joint Stock Companies to the effect that it has satisfied the conditions laid down in the Act for the commencement of business (see section 103).

There is also another fact to be specially borne in mind by the promoters of new companies, viz., that if the business for which a Company is started, does not begin its work within one year from its registration, it may be wound up by order of Court (Sec 162). In the case of manufacturing companies, the construction of buildings and the fitting up of machinery which have to be commenced after a large portion of the capital is collected may take much longer time than one year. The use of the verb "may" in this section indicates that it is optional with the court, to order the winding up in such cases. The District Court or the High Court which is to exercise this power, may be trusted to use their discretion in favour of the continuance of the company where it shows that it has been doing all that could reasonably be expected to be done. But the promoters cannot always be sure of the courts being with them, and they must therefore try to be on the safe side by issuing their prospectus after informally securing reliable promises of adequate support from a large number of intending shareholders. Prospectuses issued by some promoters

in the Bombay Presidency and in Europe, contain statements to the effect that a certain portion of the capital has been already subscribed and that it is only the remainder that is offered, for public subscription. The promoters of future companies in this Presidency may follow the same course.

The Act imposes very heavy penalties both on the company and on the Directors and Managers for a great many acts of negligence and breaches of duty. While the personal liability of the Directors and Managers is made to depend in a great majority of cases on their *guilty knowledge* or *wilful misdeeds*, the company's liability is unconditional. The courts are also given powers to excuse wholly or partly the Directors or Managers who prove that they acted *honestly and fairly* (see Sec 281). But this power cannot be safely relied on, as its beneficent exercise is not regulated by any definite principle but entirely depends upon the opinions of Judges of different temperaments.

None but holders of licenses from Government can audit the accounts of companies. It is hoped that this licensing system may not prove a source of pecuniary hardship to companies by an increase in the rates of audit fees which will surely follow the reduction in the number of available auditors and their assured position. To check or mitigate this undesirable tendency the Government have the power of revising the rules for licensing from time to time.

The Act provides for payment of heavy fees in connection with many acts which were free of cost hitherto. A Company with a capital of Rs. 10,000 has to pay fees at the same rate as a Company with a capital of many millions. A graduated scale of fees with reference either to the capital or the volume of business done will be fair and equitable. The Governor General of India in Council has power to wholly remit or reduce the fees payable under the Act. It will be a great boon if the Government of India be pleased to exercise this benevolent power at an early date.

to be his consort in preference to all the other candidates available for that dignity, because she was the cleverest poetess of them all. She was married on the 9th of February, 1869, the Mikado being two years her junior.

The wedding was solemnized at a time when Japan was at the parting of the ways. A few years before the country had been opened to foreigners. The Americans and Europeans who came to Nippon brought with them new ideas which conflicted with the notions held by the inhabitants of the Sunrise Isles. The interests of the aliens clashed with those of the natives. These cross currents were seriously disturbing Japanese life. One wrong move at such a juncture might have proved fatal, and the aggressive westerners might have acquired control over Nippon, while the Japanese would have lost their freedom. The menace to the Nipponese entity was all the greater because the fire of internal dissension which had been raging for a number of years, had not yet completely died out.

At that critical moment the youthful Emperor and Empress, advised by their abrood and far seeing councillors, resolved upon the bold course of revolutionising their own lives. The seclusion in which the Imperial personages lived was abandoned. Stupendous as that change was, especially for the Empress it marked the beginning, and not the end of the transition. The whole court life and the etiquette that governed it had to be transformed. All voluptuousness had to be cast out of the place, which thenceforward was to serve as the centre of progress in a nation to be the home of the Mikado and his consort. To effect this the whole procedure of court life had to be completely altered. First of all, the capital was shifted from Kyoto, where the Emperors had been condemned to live a life of idle seclusion, unable to exercise any direct influence upon the administration. Yedo (the modern Tokyo) which was a younger and sturdier city, and was free

from the voluptuous atmosphere of Kyoto, was made the capital. The Emperor moved to the new seat of government and bade the nobility to settle in that metropolis. Imperial orders were issued to sink the distinctions which existed between the court and military aristocracies, and to unite them into a single class known as *Kinzaifu*. This class was finally divided into a number of orders after the style of European nobility, and European court etiquette and dress were prescribed.

In all these changes, while the Emperor Mutsuhito set the example for the men, the Empress Haruku pointed out the way for the women. Her Majesty put aside all pre-conceived notions as to who was and who was not noble, and all the rule of etiquette which she had learned at considerable sacrifice to her personal comfort, and quietly and uncomplainingly adopted Western dress for ceremonial purposes. This innovation, strange to say, did not detract from her grace and dignity. On the contrary, the long trains of her Paris gowns seemed to add height to her short stature.

Great as were these outer changes they were nothing in comparison with those that were effected in their Majesties' inner life. The exigencies of the time required that instead of giving them selves up to pleasure, as their predecessors had done for generations, they must devise the means to advance their subjects intellectually, morally, and materially. To perform this task satisfactorily it was necessary for both of them to inform themselves in regard to human institutions, to study what was going on in the great wide world outside of their Empire, and to acquaint themselves with the needs of their people. As soon as they realised the necessity of taking up such a course of study, they seriously engaged in it, and, in the course of a few years, both the Emperor and Empress became well informed regarding the history of human progress and had discovered just what ought to be done to uplift their subjects.

The needs of the woman particularly appealed to the heart of the Empress. She induced princesses of the highest rank to go abroad for education. She issued an order founding a special institution for the schooling of peeresses. She helped to establish schools to provide higher, technical and professional education to girls and young women. She not only donated money to aid these schools and colleges, but also honoured some of them with her presence. Year after year, for instance, without fail, she attended the field sports of the pupils of the Peeresses' School. To another institution—the Tokyo Higher Normal School for Girls—she gave a poem composed by her, in order to hurry the progress of female education. This poem reads—

' Without polish, whether a gem or a mirror,
What would it be?
With the way of learning
It is likewise so."

It hangs in the place of honour in the school and is the pride of the students.

Her Majesty took an important part in the formation and development of the Red Cross Society—the history of which I outlined in an article contributed to a recent number of the *Indian Review*. The fact that the Empress took an active interest in the organization led ladies of the nobility to help the Society, and women of the higher and middle classes, overcoming their prejudices against such work, became Red Cross Nurses.

During the course of the wars with China and Japan, especially throughout the latter campaign, the Empress displayed great interest in Red Cross Work. She attended all the important meetings. On a number of occasions with her own hands she rolled bandages and scraped lint for the wounded soldiers. She paid many visits to hospitals where the men injured in battle were being nursed back to health and strength. In this connection it is important to note that she went to see the Russian as well as the Japanese wounded. She

made many donations to the Red Cross Funds, and some of them, it may be pointed out, were contributed from money saved from her private income at personal sacrifice.

The Empress showed great concern for those who had been permanently maimed, and for those who had been widowed and orphaned by the wars and contributed money to alleviate their misery. She assisted those who sought to open institutions where these people could be taught trades which would make those partially incapacitated by war as much as possible able to support themselves. She bought artificial limbs for both Russian and Japanese soldiers who had lost their arms or legs in battle.

When holocausts, earthquakes, volcanic eruptions, tidal waves, etc., occasioned disasters and when famine held Japan in its remorseless grip, the Empress was active in conveying relief (medical and otherwise) to the needy. At such times, she was always able to preserve her equanimity of mind, despite her poignant grief on account of the sufferings which her people were undergoing.

It is said that much of her yearning sympathy for the people of Japan was due to the fact that she herself was childless—the present Mikado being the son of Madame Yungawa, a subsidiary wife of the late Emperor, that enabled her to look upon all the subjects of the Empire as her children. Whatever the truth of this statement may be the fact remains that she was large hearted and wonderfully patriotic.

All the charities of the late Empress show that she knew how and when to give. The more laudable an object was, the more she contributed to it. No one who has spent as much on philanthropy as did her Majesty ever had as much just cause for being satisfied with the good that the money thus donated had accomplished.

In her private life, the Empress was retiring, calm, and dignified. Literature and arts appealed



THE LATE DOWAGER EMPRESS OF JAPAN

WHAT THE EMPRESS HARUKU DID FOR JAPAN

BY

MR SAINT Nihal Singh

ONLY those who have intimately studied the far reaching influence of the late Dowager Empress of Japan, her Imperial Majesty the Empress Haruku, in regenerating her land, will be able to intelligently sympathize with Japan which, within a short time has had the misfortune to lose such other distinguished personages as his Imperial Majesty the late Emperor Mutsuhito, Count and Countess Nogi and Prince Katsura. The late Empress lived through the most momentous period in the annal of the Sun Empire. She was called upon to put aside all the notions and habits that, during her earlier years, she had been taught to admire and cherish. The exigencies of the transition through which Japan was rapidly passing made it necessary for her to adopt outlandish institutions that were little understood, and for which the Nipponese did not have the aptitude which racial experience alone gives. With a grace that was truly regal, she changed her habits of mind, altered her mode of dress and transformed her whole life. With an exemplary courage she stepped out of the shadows of seclusion which she had been taught to look upon as the symbol of womanly modesty. With unexcelled intelligence she took up duties which none of her predecessors had ever been called upon to discharge. To such purpose did she fill the position assigned to her by the new institutions that she left the impress of her personality upon the multifarious activities of modern Japan. Education, especially that of women, gained impetus from her personal example and from her generous donations and practical counsel. Medical relief in peace and war, in normal and on occasions of disasters, benefited the active part that she chose to take in it.

Philanthropy acquired a new meaning from the manner in which she combined generosity with utility, business tact with large heartedness. Poetry, music, art, and culture profited from her personal contributions and the encouragement that she lavished upon poets, literature, musicians and artists. Last but not least, she proved to be the fount of that love of the country of her birth which distinguishes the Japanese as a people who have nothing to learn in respect of patriotism either from the East or from the West. So full, so noble, so energetic, so genial a life as that of the late Dowager Empress cannot but have its lessons for us, Indians, and I therefore sketch its broad, general outlines.

The Empress Haruku was born on the 17th day of the fourth month of the third year of *Ka ei*, which corresponds with the 28th of May, 1850. Her father, Prince Ichijo Tadaoka, belonged to the Fujiwara clan, which for generations had provided consorts for the Mikado, and which for hundreds of years had been famous for the learning and culture of its women who had produced classical novels and had distinguished themselves in art.

Princess Haruku was brought up in such a way that, should she be so fortunate as to become the Empress, she would be able to act with distinction and grace. From the beginning of her schooling she was taught how to speak politely and how to deport herself with gentility and modesty. As she grew older she began to learn classics and versifications, painting and music. Possessing a naturally sharp wit, she made rapid progress in acquiring these graces and accomplishments. The talent she showed for composing sonnets amounted almost to genius, and before she was out of her teens she excelled all the other princesses of the court gentry (*Kuge*) in the art of versification.

The story goes that the late Emperor Mutsuhito, who came to the throne in 1867, selected

to her greatly. She wrote poetry of a high order. Her sonnets were written in classical Japanese and would be deemed meritorious, irrespective of their being the work of the consort of an Emperor. She did much to encourage classical poetry and arts.

Though herself of a serious turn of mind, she held many receptions at which she shone brilliantly. Her hospitality was always lavish and much appreciated both by Japanese and foreigners. The cherry blossom fete held annually perhaps was the most delightful of functions held by Her Majesty.

The disappearance of such a personality from the active life of Tokyo is a serious loss to the nation. Her deep culture, her patriotism, and her philanthropy all will be missed. Female emancipation loses in her one of its greatest friends and champions. Arts and crafts will be the poorer on account of her demise. The only consolation that the Japanese have is the fact that her influence upon Nipponese life is imperishable.

I being an Indian the life record of the late Empress Haruku appears most remarkable to me because it was the work of a woman who until she was grown to maturity, did not receive any liberalising knowledge. She was merited by her parents to be nothing but a plaything and was brought up with that and no other end in view. She was called upon to perform the duties which fall to the lot of the consorts of European monarchs, and these she so ably discharged that many an European Queen might well read a moral in the life of the Empress Haruku, who so recently passed away.

A career such as this could not but be an inspiration to us, Indians who are striving to rise superior to the prejudices in which we were conceived.

MISSIONARY ENTERPRISE IN INDIA

BY

THE REV. MR. LEITH, M.A.

THE title of the most recent book* of Mr. Bernard Lucas of Ballary is arresting. A Hindu gentleman travelling in the train with me caught sight of the book and its subject while I was reading it and made a note of title, author and publisher with a view to immediate purchase. The words of the title present however a contrast that is more epigrammatic than actual. They indicate an assumption that the work of Christian missions is carried on by some at least with the avowed object of proselytism according to the definition of Mr. Lucas.

What is proselytism? A definition is not easy. To define the difference between proselytism and evangelism is a delicate task. Mr. Lucas speaks of the proselytism of Judaism as a desire "to impose its yoke upon outsiders in order that its own glory may be the greater. The dominating ideas of the modern proselytist according to him are three—

First, the advancement of his religion, second, the separation of the outsider from the religious thought and feeling in which he has been born and brought up, and third, an insistence on the unreserved acceptance of his creed, ritual and organisation.

This is proselytism. This Mr. Lucas vigorously condemns—and rightly so. But it is a condemnation of what scarcely exists. There are few Christian advocates in India or anywhere who would agree for one moment that these are the motives which impel and dominate his work in India.

* Our Task in India. Shall we proselytise Hindus or Evangelise India, Bernard Lucas (Macmillan & Co.)

What is Evangelism? Mr. Lucas finds difficulty in defining it so clearly. 'Evangelism,' he declares, "is the outflow of that divine love for humanity which seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things. The chief concern of the evangelist is the reception by others of the spiritual life and thought and feeling which he enjoys and of which others may be in need." Jesus, the Supreme Evangelist, aimed at evoking that latent divine life within the soul, to produce that newness of life which gave entrance into the Kingdom of God. Further He aimed, we are told, at saving the soul of the race as distinct from saving individuals. An Evangelism freed entirely from Proselytism is what Mr. Lucas advocates. In practice, this would seem to mean that the missionary's work is to explain in life word and service the gospel of Christ's love and power and allow it to fructify and achieve what results it may without attempting to link new disciples of Christ to those who have heretofore been so.

The thoroughness with which he carries out the discussion is of value in three directions. First it shows the danger of religious externalism—thinking of the outside profession rather than of the inward moving religious life. Second, it emphasises the danger of making the acceptance of a creed and the passing of certain theological tests the entrance into the Christian life. It indicates the ever recurring danger of over emphasising the organisation of Christianity. Organisation is only useful so far as it ministers to life. We frankly admit that Christian workers do not always steer clear of these dangers.

But we cannot accept the position of Mr. Lucas. We do not think it is the position of Christ. The aim of the Christian enterprise in India and throughout the world is to present Jesus Christ to every man until every man be drawn to Him. The whole trend of the life and work of Jesus is not the salvation of the

soul of a race as Mr. Lucas puts it. It is the delivery of the individual from the power of evil. It was not the Jewish soul but Jewish men and women that Jesus forgave and to whom He said "Go and sin no more." It is not the "Indian soul" but Indian men and women who need deliverance from the thralldom of evil to day. No missionary wishes the Indian to cut himself off from all that is rich and noble in the life of his nation. But it is only through the deliverance of the individual that the deliverance of the nation is possible. The kingdom of God is not an organisation but the sum total of those whose lives are drawn into fellowship with God.

Wherein then is the place for the organisation and the Church? The Church of Christ is the body of His disciples bound to one another by a common devotion to Christ and a love for one another. The missionary feels that he must advise all who would be disciples of Christ to link themselves with that great Brotherhood not to swell its numbers, but because in it they will find strength and encouragement for the service of Jesus and through it they will be able to take their part in expressing the Christian message to the world. Experience surely teaches that the man who tries in India to stand alone as a disciple of Christ, without joining the Church, loses in a few years the fresh idealism and the earnest spiritual devotion which before characterised him. In practice, every Christian needs the fellowship and comfort and enrichment which the Church affords.

The word Proselytism suggests an eagerness for quantity without any consideration for quality. All agree with Mr. Lucas in condemnation of that. On the other hand every Christian desires to see every man in the world becoming a follower of Christ not that he may rejoice with pride on the greatness of Christianity but because he believes that every man can find in Christ the power that he needs to overcome evil, the love that will inspire him to intense service and the life that is life indeed.

Nationalisation of Railways

BY "COMMERCE"

IT has become usual with a school of Indian economists to adopt in their speeches and writings the theories of British Liberals and Labourites, without considering whether these will suit the conditions of India or not. Thus the conflicting theories of Free Trade and Protection are taken up by even eminent Indian politicians on the basis of the arguments and contentions of either the Liberals or the Conservatives without shedding much light on the essential question whether the peculiar conditions of this country require any of these theories in its undiluted British form or with some modifications. The same obsession seems to have overtaken the Honble Mr V. V. Srinivasachariar who moved recently at the Imperial Council that a Committee should be appointed to consider the advisability of nationalising the Indian Railways. He himself admitted that the Railways were already partly nationalised but he advocated a complete nationalisation on the lines of that carried on in Germany and Belgium. Such an urging is common on the Liberal and Labour platforms and the question is one of those referred to the Royal Commission on Railways. British conditions are however different from the conditions prevailing here just as they differ from those prevailing in the United States, though it must be said that there is a greater resemblance between American and British conditions than between the latter and Indian conditions. Both in the United States and the United Kingdom the management of Companies is entirely in the hands of private companies, with this difference however that their powers are more autocratic in the former than in the latter country. In this country we have no

such grievances on the score of the battle of rates or the stiffening of wages or the complete absorption of the profits by the Railway companies. The recent strikes in the South on which the mover of the resolution and some of his supporters seemed to lay so much stress cannot be considered as an index to the situation, for they would have been there even if the control had rested with the Government. The rise of the cost of living and the failure of the wages to advance *pari passu* with it is at the bottom of all the labour unrest to be found in the world and no one would be bold to say that on all the Railways controlled by the Government as in Germany and Belgium, labour is getting all its demands realised. It appears in fact from two articles contributed to the *Revue Politique et Parlementaire* for the months of May and June 1906 by M. Marcel Péschaud that the position of employees on the Belgian State Railway will not afford much encouragement to Railway servants in the United Kingdom and that in regard alike to salaries or wages, hours and conditions of labour, they are clearly in a position less favourable than that of employees in corresponding positions in private concerns. Then again there was an article in the *Railway News* of May 4, 1907 on "The conditions of the Railway service and the National Programme" wherein it was shown that Railway work in the United Kingdom was essentially of a permanent character, with regular pay and no fear of stoppages owing to financial disasters, hard times or other conditions which often threw thousands of men out of work in State controlled lines. In the matter of compensation to Railway servants in the case of accidents the treatment meted out by the Belgian authorities is extremely meagre and narrow minded. To those who are enamoured of the Belgian and German conditions of Railway servants the chief disillusion will come when it is known that in Belgium employees have not the right to form labour unions,

pecially for military and political purposes without any regard for profits. We in this country have had experience of such lines in the past which are laid for military purposes only without any regard being paid to their commercial value or to profits being obtained from the same. If both the ownership and the management are in the hands of the State the danger of these lines being laid to a greater extent becomes the more obvious. I may quote the following from the interesting paper of Prof. Kernot on Australian railways to show how State owned and managed railways tend to be merely political lines:

"It cannot be denied that the method has its advantages and disadvantages. One of these is the making of unproductive lines for political purposes. This has been done in several cases in the State of Victoria and at the present time 16 miles of line have actually been dismantled the rails being removed and used elsewhere. Other portions but not to any extent are not worked while not a few branch cross-country lines which it is not considered politic to close are worked at a loss and constitute a dead weight on the system."

One of the greatest plies urged by the advocates of the State ownership and management is that this tends to the development and expansion of commerce and industry. This is also how ever disproved by the experience of the German and Belgian

Germany as it does in England, though with this fundamental difference that whereas in the latter country the trader pays a lower rate when he accepts owner's risk, in Germany the trader pays the ordinary rate, without any reduction but runs the risk all the same. In other words the English trader has owner's risk at "O R" rates, and the German trader must take owner's risk at the equivalent of "C R" rates. It is one of the greatest grievances of Indian merchants that Railway Companies ask them to sign risk note forms exempting the Companies from all risk to the goods while in the charge of the latter. The case against these risk notes was well put by the Indian Merchants Chamber in their representation to the Government on the subject. Thus they observed—

"The Government will see the justice and reasonableness of amending Chapter VII, Sec 72 of the Railway Act so far as to afford that fair and adequate protection which the owners of property entrusted to Railways for transport have a right to claim but which Railway administrations ignore by adopting special forms of an one-sided character under the extensive powers granted to them under the Act."

It might be supposed that these grievances of the Indian merchants regarding risk note must be absent in Germany and Belgium, which Mr. Vill

Railways just mentioned, but goes on to say —

"Provided that such loss, reduction in bulk and damage is not due to the fault of the sender, to an act of God, to a defect in packing not externally apparent or to the natural quality or constitution of the goods, especially as regards their danger of deterioration, wasting or leakage"

This and several other exceptions wide in their nature are followed by a general condition to the effect that "If, having regard to the circumstances the loss sustained might have been due to one of these causes, then it shall be assumed that such was the case" It is thus seen that the so-called advantage of the German merchants in the matter of risk note is merely chimerical It is often argued that the States not being in the position of a commercial company banking after profits might be keeping the Railway rates at a low limit for the convenience of trade and commerce This too however is not the case German Railway rates are higher than those of British Railways excepting in cases where they are specially cut down to encourage export trade

With regard to the conveniences of passengers more would be done if the Railways were being worked by private companies competing with each other for traffic than if they were worked by a Department of State through the agency of officials more or less tinged by bureaucracy It is true that in this country we have no competing lines but Railways which have got a practical monopoly of business Sufficient account is not taken however of a competition which may arise in future through the development of motor facilities, a competition which has already begun to be felt in the United Kingdom Severe reductions had to be made there in several classes of rates due to this very competition Here we may not feel largely the effects for the lines are owned by the State but it is better for people and countries on their way still to development and expansion not to accept policies which may throttle any hopes of progress The Finance

Policy of the Government is manifesting signs of a greater and greater apprehension of the issues of the country All the influences went to make of the Indian Budget more or of an abnormality have fortunately or nately gone and the Government is awaking from the intoxicating charms of opium surpluses to the realities of the situation, wherein Railways play so prominent a part Is it not possible that in time to come more and more encouragement should be given to private enterprise in the shape of branch and feeder lines? Is it not suicidal then to propose a wholesale nationalisation of Indian Railways? It is better to stop for the present at least at the halfway house where we are in this matter than to go adopting new policies about which opinions are sharply divided even in countries which have experimented with the nationalisation of Railways

"INDIAN BALLADS:" AN APPRECIATION

BY

MR K S RAMASWAMI SASTRI, B.A., B.L.

IN modern times—especially in India—it is always difficult to turn the gaze of people away from the charms of ever new schemes of material advancement and social amelioration and make them see the beauty of the more permanent if less prominent, elements of human nature—the æsthetic and the religious elements But we must, at least now and then, fill our hearts with æsthetic emotion and religious rapture even though battling for bread and trying to improve our social and industrial environments, because otherwise there is every danger of our ceasing to be men in the highest sense of the word and becoming machines that grind out money and goods and come to a sudden stop by the force of some mysterious power,

I propose to invite the attention of the public to a book entitled *Indian Ballads* by William Waterfield. It was published long ago in the middle of the last century. It has now been reprinted by the Panini Office, Bahadurganj Allahabad. It is valuable not only for its intrinsic merit but as showing the way to a somewhat neglected sphere of poetic emotion which can be made a great unifying and uplifting force in our land if only we will not let our ears be deafened by the war cries of the political and social reformers of India and are able to recognise that poetic emotion and religious rapture are even more valuable than political agitation and reforming zeal.

Mr William Waterfield was a member of the Indian Civil Service. He was for many years the Accountant General of the North West Provinces. He was a man of great kindness of nature and nobility of feeling and won the respect and affection of his subordinates by his courtesy and kindness to men. He studied Sanskrit and some of the modern Indian languages with great thoroughness. One of his poems called *A Dream* is written in fourteen different languages. He used to describe himself by the Sanskrit equivalent of his name—आर्क्षेय. He had a profound love for India and Indian ideals and institutions. His poems bear ample witness to his genuine poetic feeling and his deep love for India and Indian ideals.

The value of the ancient Indian stories of love and passion and religious ecstasy as storehouse of poetic material is imperfectly appreciated by the Indians of the present day. Sir Edwin Arnold has revealed some of the possibilities of artistic delight that will be our reward if we push aside the veil of worldliness for a time and gaze on the face of the goddess of poetry. Toru Dutt and in a less measure Mrs Sarojini Naidu have sung to us some of the old heroic incidents in modern poetic forms. The peculiar feature of these stories

of the heroes and heroines of ancient India is the fact that the Indian ideals that fascinated the minds and hearts of men and women in India's golden age are still alive and active, and still thrill the hearts of the Hindus throughout the land.

That Mr Waterfield had a deep love for India's ideals and thoroughly appreciated them is clear from the following lines:

Where o'er the storied shrines of saints
Religion weddeth with Beauty
Where to young hearts Tradition paints
The loyal path of Duty
Where statesmen and where prelates found
The earliest steps of learning

It is hence that his poems have a more profound attraction for us than the poetic works of persons like John Leyden. I shall deal briefly here with some of his poems in the hope that he will have a due measure of appreciation from my countrymen and that they will begin to love with a greater love than heretofore the heroic actions of great men and women in our land—a country where nature is at the loveliest where 'religion weddeth with beauty, made holy by the touch of the lotus feet of incarnated Godhead.'

I shall take up first of all Mr Waterfield's *Hymn to Ushas* (heron). He has tried to bring out in it the most beautiful of the sentiments contained in the hymns addressed to Ushas in the Rig Veda. These hymns are among the most beautiful in the Vedas and contain a rapturous description of the dawn which shines like a rose of fire in the eastern skies, routs the forces of the night and ushers in the reign of the golden sun. The very first stanza in the poem gives us an idea of the beauty of the Vedic Hymns to Ushas:

Ushas I praise
Of the brilliant rays
Who hath dwelt in heaven of old
The gates of the sky
As the sun draws nigh
Her lovely hands unfold

The author has been able to retain and reproduce the simplicity of style and the irregularity of the metre that characterise the Vedic hymns. The *Hymn to Indra*, however, does not rise to the

level of the *Hymn to Ushas* Even in it the following stanza is very good —

God of the varied bow,
God of the thousand eyes,
From all the winds that blow
Thy praises rise,
Forth through the world they go,
Hymning to all below
Thee, whom the blest shall I now,
Lord of the skies!

The poem on *The Sacrifice of Daksha* is well written but does not render the beauty of Satis character with sufficient passion and energy The following stanzas from it are good —

Words like these from Daksha,
Daksha's daughter heard,
Then a sudden passion
All her bosom stirred
Eyes with fury flashing
Speechless in her ire,
Herd long did she hurt her
'Mid the holy fire

Most of the other poems of Mr. Waterfield in the book before us are on subjects taken from the Puranas. These Puranas in spite of the predominance of the legendary and miraculous elements in them are veritable mines of poetic material wherefrom many a golden nugget of story and many a precious stone of sentiment can be extracted by persevering lovers of Indian ideals and aspirations.

The Song of the Kail deals with the beautiful story in the *Kumarasambhara* by Kalidasa where Cupid (Kama) tries to overcome the asceticism of Siva so that Siva might wed Parvathi and give a Saviour to the worlds that were groaning under the malignant sway of Taraka. The opening lines of the poem are very beautiful

O youths and maidens, rise and sing!
The Kail is come who leads the spring
The buds that were sleeping his voice have heard,
And the tale is borne on by each nesting bird
The trees of the forest have all been told,
They have donned their mantles of scarlet and gold,
To welcome him back they are bravely dressed,
But he loves the blossoming mango best.

The Kail is come, glad news to bring!
On the blossoming mango he rests his wing,
Though its hues may be dull, it is sweet, Oh! sweet,
And its shade and its fruit the wanderer greet

The Kail is come, and the forests ring
He has called aloud to wake the Spring —
Spring the balm, the friend of Love,
The bodiless god who reigns above

The following description of Siva absorbed in yugic meditation is very fine though it will hardly bear comparison with the wonderfully beautiful and melodious verses about Siva in Kalidasa's immortal poem

His visage was baggard with watching and thought,
His body was lean, and his limbs were shrunk,
His colour was wan, and his eyes were sunk,
His thick black locks in a knot were tied,
His loins were wrapped with a tiger's hide,
His skin with ashes was smeared and gray,
And spread beneath him a deer skin lay,
He moved not nor spoke, eave in telling his beads,
On the rosary strung of the jungle seeds,
Yet his head was awful, a god's to view,
And gemmed with the moon and the Ganges' dew

The following stanza describes Kama aiming his flower arrow at Siva at the magnetic moment when Parvathi bows before Siva

The love shaft flew from the bowstring fast
As the child of the snows in her beauty passed,
And the cream white lotus blushed rosy red
Where the blood of the God from his wound was shed.

The poem on *The Churning of the Ocean* is not so full of genuine poetic feeling as the above. But the following stanza describing Lakshmi is very good

Now a vision comes enthralling—
Lakshmi comes, the Queen of Grace,
Gods and demons prostrate falling
Bow before that lovely face

The next poem in the volume before us is about *The Fourth Avatar*. It describes that marvellous episode in the Bhagawatha—a work as famous for its literary grace and melody of verse as for its rapture of devotional feeling—where the Lord incarnates as Narasimha and slays the wicked father of Prahlada and shows his matchless love for his devotee. The following lines on the profound Indian conception of Vishnu sleeping on his couch of Adishesha which symbolises the Lord as resting in Eternity (Ananta) till He calls time and space into being and evolution begins to unfold the panorama of the universe are very beautiful

Sing we to him whose couch is borne
By the many headed snake,
By elemental discord torn,
Nature her rest must take,
Midst the world of waters wide
Turning round on every side,
Till the god his slumbers break,

When the destined hour is nigh,
 And b'd a new creation wake
 To life and energy
 All preserving, all creating
 All-destroying he,
 From his essence generating,
 All things that e'er shall be,
 Nought is done
 Beneath the sun,
 Within the golden wall,
 But be before the world begun,
 Hath pre-determined all
 Still the work he loveth best
 Is to give the weary rest
 To remove, in mortal birth
 The burdens of the groaning earth,
 And with resistless arm to free
 His followers who in good or ill,
 Shall hold their faith unshaken still,
 Few and feeble though they be
 For those who look to him for aid,
 Naught on earth shall make afraid

The justness and beauty of the following description of Krishna will be apparent to those who are acquainted with the *Bhagavata* and Jayadeva's *Gita Govinda*

His lotus eyes
 Our hearts surprise
 From his face of the cloud-dark hue
 As the stars shine bright
 Through the purple night,
 Or the sea flashes its living light,
 From the Ocean's depths of blue

The following lines describing how when Irla was thrown into the flames on his praising Hari in the presence of his father, the fire played about the person of the devotee and did not burn him the least, are very fine —

As unscathed power the flames obedient knew
 And parted wide
 On either side,
 And wreathed their waying coils around,
 As though an arch of triumph they supplied,
 And his most holy head with glory crowned

The poet describes in splendid verses how Prahlada's mind being free and wrapt in adoration of Hari was unaffected by the cruelty of the king

For who wills to be free, him none shall entral,
 Since a freedom there is which surpasseth all
 The freedom of the mind,
 The tyrant's chain, and the conqueror's charm,
 May fetter the hand, and nunc to the arm,
 But the spirit they cannot bind

The following lines breathe the innermost part of adoring expectation that all pious Hindus have throughout in

Sing we to him who shall yet return
 In our season of utmost need,
 With a meteor flash his sword shall burn,
 As he mounts on his snow white steed,
 With the hosts of the wicked he war shall wage,
 A victor from shore to shore,
 And the earth from the stains of the iron age
 To virtue and peace restore

It is interesting to compare this poem with that of *Prahlada* by Toru Dutt. Though both fall short of Sukla's treatment of the story in thrilling and melodious verses in the *Bhagavata*, yet Toru Dutt's poem shows a more intimate sense of the beauty of the story and a fuller grasp of the most vital Hindu ideas on Godhead and Love than Mr Waterfield's poem. We can easily see that in the nature of things this must be so. A Hindu can comprehend the innermost spirit of the story of the life of a Hindu spiritual hero better than any outsider can. In the following passage Toru Dutt describes how the world waited for Time to bring its revenges and end the evil reign of the wicked king

They read the Vedas, they prayed and mused,
 Full well they knew that Time would bring,
 For favours scorned, and gifts misused
 Undreamt of changes on his wing

Time changes deserts bare to meads,
 And fertile meads to deserts bare,
 Cities to pools and pools with reeds
 To towns and cities large and fair

Time changes purple into rags,
 And rags to purple. Chime by chime,
 Whether it flies or rucs, or drags—
 The wise wait patiently on Time

The following description of Godhead put into the mouth of Prahlada by Toru Dutt is full of beauty

Hath He a shape, or hath He none?
 I know not this, nor care to know,
 Dwelling in light, to which the sun
 Is darkness,—He sees all below,
 Himself unseen! In Him I trust,
 He can protect me if He will,
 And if this body turn to dust,
 He can new life again instil

The poem about *The Lamentation of Irla* tries to picture for us one of the most pathetic episodes in Kalidasa's *Raghuramaya*. Those who are acquainted with that immortal poem can realise how admirably suited to the pathetic emotion in the

canto is the stanza employed by the poet—*The Vataliya Chandas*. The author has tried to bring out the most beautiful ideas in the eighth canto of the *Raghuvamsa* and has succeeded in a considerable measure. The following stanza is very good

Thy tickling girdle pressed
So close thy gentle breast,
It knew each secret beat
Now on the heart it lies,
Silent its melodies,
As though its spirit went with its mistress sweet.

The poem on *The Ordeal of Sita* deserves even higher praise and is conceived in a spirit of noble and up-lifting emotion. There is no more moving incident in the whole range of literature than that where Sita, banished by Rama in obedience to popular clamour, takes leave of her lord full of a spirit of sublime resignation and full of true and passionate love for him. The poem is full of beautiful sentiment and shows in lines full of passionate melody the alternations of feeling in the heart of that most queenly of women and most womanly of queens. She asks Rama—

Is there no memory of our early love,
And the long trouble we together bore?
Dost not remember all my joy and pride,
When accepted kings contended for this land,
And thou didst conquer?

The following exquisite description of the woodland life of Rama and Sita when in exile is worth remembering

And Oh! how happy was our woodland life—
To weave thy forest garb, to dress thy meal,
To rest in peace while sweet Godavari
Lulled us with murmurs down her rocky bed!
Oh that thou wert a simple forester,
And I thy love!

The following description of the journeying home of Rama and Sita in the celestial car after the death of Ravana is very fine

How sweet, my love, was then our homeward way!
A double brightness glittered on the waves,
A double beauty blossomed in the woods.
The spring leaped up at once to sudden life
The sun shone fearless and the wind blew free,
Since thou hadst overthrown the evil one

We marked our silent hut, and that tall tree
Which spreads its branches set with ruby fruit,

Where Yamu in leaps blue to Ganga's arms
And last we crossed rich plains and fertile fields,
Far off we marked Ayodhya's gleaming walls,
And, by the path which rose between, we knew
Thy brother had his host to welcome us,
And render up the throne he kept so well

The last portion of the poem where Sita disappears into the earth is full of the enchantment of true poetry

O Earth, my mother, on whose silent breast
I lay a helpless child, when the good king
Found me and fostered me,—hear thou my prayer!
If never I—thought or word, or act—
Transgressed my marriage duty and my vows
To my loved husband, take me once again
To thy kind bosom, hushing me to rest
From all the troubles of this weary world
Then over the people passed a murmuring wave,
As when a sudden gust shakes the dry trees
Which pant for rain after a sultry day,
And Rama cried a loud and bitter cry,
And started from his seat but, as he came,
She, with her eyes still fixed upon his face,—
As a bird lily sinks beneath the wave,
His days were done—sank and was seen no more

The poem on *Sharmishta* describes the familiar story which tells us how Yayati's son by his queen's slave was willing to give his youth to his father in exchange for his father's old age, whereas Yayati's sons by his queens refused to do so

The following description of the capital of the Asuras is very good

Fair is the city of gold that floats in the fields of heaven,
Ruled by the Daeva chiefs the kings of the Titans
Of old,
After the shower of summer is brushed from a smiling even,

Far through the clearness of air is it given those
City of golden ramparts that blaze in the sun at his setting,
Flashing with banners of crimson and amber changing
Silver and diamond turrets of marvellous mystical
ing to green,
fretting,

Deep in the lap of the cloud by the lightning
Fair are fields of the city, with pleasant murmur of
Bright with lovelier blossoms than garlands of earth
Fairer the stately forms of the mighty Daeva's daughters
Faurest Sharmishta, the princess who leads that
company fair

The story of *Amba* who was taken captive by Bhishma, whose offer of love Bhishma would not accept by reason of his vow of chastity and whose

promised husband would not take her on account of having been taken into captivity, and who in a passion of vengefulness performed penances to please Siva and got from Him as boon the power to kill Bhishma is dealt with in the poem on *Amba*. *Ambar* says

A weary thing it is to love —
To love and not be loved again,
To feel the heart that fair would rove,
Enthralled by Passion's iron chain

Love, watered with a smile can never die
But springs there from its ceatid and bliss ed root
A plant of swiftest growth, and Vengeance is its fruit

The *Story of the Syamantak jewel* deals with the familiar story where Krishna falsely accused of taking the jewel recovers it from Jambavan to clear his fair name and wins Jambavan as his bride. It is written in a simple ballad metre but it is not distinguished by any rare grace of style or beauty of sentiment. The poem on *Rukmini* deals with another incident in the life of Krishna. Rukmini betrothed to Sisupala is waiting for the Divine lover whom she has chosen in her heart as her Lord. She says of herself

The banners floated from the towers,
The city shone in all her pride,
The stately gates were wreathed with flowers,
And all were glad except the bride

But the poem does not maintain a high level of poetic feeling. The long poem on *The Destruction of the Yadavas* deals with the destruction of Dwaraka and the Yadavas and the disappearance of Krishna and Balarama from the earth.

Though it cannot be said that the poet rises to the height of his subject, the poem contains excellent passages here and there. The following passage describes how the winds and the waves destroyed the fair city of Dwaraka after the Yadavas departed from it.

Like soldiers to sack of a citadel,
When the perilous breeze their woe,
By lofty street and ample square
The conquering tide poured in,
Battlement, rampart, pinnacle
Tower by tower down they fell,
For the billows laid siege to each castle fair,
And stormed each humbler home
They mined beneath, and to scale the height
They tossed their angry foam;

And they hurled vast rocks with an engine's might,
And huge blocks they tore from their laboured site
And ground them to powder, and dragged them down
Till there was not left of that stately town
One stone in the morning's light,
And the waves were ceasing to seethe and boil,
And the winds were ceasing the wild turmoil,
Victorious in the fight

The following stanza describing the eternal cosmic process and the raptures of God knowledge and God love that is the dower of the soul which knows such cosmic process might contains the essence of Hindu thought on the ultimate problems of existence

Till earth with sea, and sea with light,
And light with tinner wake,
In ether air be swallowed quite,
And ether in the effluite,

The all pervading mind,
Which whose learns to know aught,
And soar on high with vision bright,

Freed from illusion blind,
Will ahim not pain, nor seek delight,
Nor joy in praise, nor need despite,
But good and ill as one require,

Because not diverse in his sight
Is he from all mankind
He will, with meditative might,
Gnost senses a wakeful warfare fight,
Turn passion's fierce assault to flight,
Till, bursting bricks which hind
The soul to grope through error's night
From birth to birth in evil plight,
In the all present soul his spright
Its rest eternal find

The *Song of Kalindi* is another poem dealing with an incident in the life of that marvellous personality, Sri Krishna. Kalindi is the daughter of the sun. She prays for Krishna to come to her. The following lines are among the best in the poem.

The koi wakes the early dawn,—
He calls the spring all day,
The jasmine smiles by glade and lawn,
The lake with buds is gay

The next poem is on *The Pilgrim's Return from Haridwar*. Haridwar is the place where Ganges emerges into the plains. The following description of the glow of the evening sun on the limpid waters of the sacred stream is very fine.

The sun is fast sinking, the gold of his beam
Falls level and long on the rippleless stream,
As a saint, who hath trodden the pathway of right,
Leaves the wealth of his prayers ere he passes
from sight.

The glory of the moonrise and of the light of the moon on the river is described well in the following lines

The full moon has risen majestic and still,
The messenger rays speed the heaven to fill
Their tidings the stars with due reverence hail,
At the face of their monarch the splendour they veil

The following lines descriptive of the descent of the holy Ganga are equally good

Ill brooked she to bow to a mortal's command,
But the might of devotion no will may withstand
So chafing in pride of her lineage high
O'er the snow-covered mountains she sprang from the sky
Down the gullies in anger she hurriedly leapt,
O'er the rocks and the boulders she scornfully swept,
In her blue waving mantle with lotuses crowned
Down in her beauty, she passed to the ground
The fields of the villager burst into green
Where the trace of her white twinkling footsteps
were seen,
Came the gods and the mortals her praises to sing,
As diadems she followed the car of the king;

There are a few other miscellaneous poems in the book before us. But we shall here content ourselves with quoting the following lines from *The Moral of History*. The perfume of the finest flowers of Hindu feeling is seen in them

Saints who toiled with mighty penance stains of earth
to expiate,
Sages who through years unnumbered strove against
the stream of fate,
What to him or self a victor is the ocean guided
earth?

Foolish were the kings who boasted, 'Earth is mine
marking my slaves
Time more mighty, hath overcome them silent sleep
they in their graves

Wife and children—wealth—dominion,—deeming
naught on earth their own,
Fix the heart on last night's riches stored around the
Eternal throne

I have sought in the above pages to show how the Indian stories of love and passion and religious rapture are capable of exquisite poetic treatment and how well they have been handled by Mr William Waterfield. Well has it been said that "a song that nerves a nation's heart is in itself a deed". The country that does not remember its past with pride will neither deserve nor attain a glorious future. The best way of making the past

enduring force in our souls is to enter into the vast domain of past achievement through the golden gateway of poetry. If through such poetry in the English tongue and in the Indian languages we are able to get into touch with the genius of India's immemorial and memorable past, then shall dawn on India a future heroic and golden age when her children shall do great deeds for her glory and win for her an honoured place among the nations of the world and make her a power making for happiness and righteousness on the earth

B. M. MALABARI: AN ESTIMATE*

BY MR B. NATEBAN

OF the men that India in the course of her new development has produced perhaps the most typical and illustrious is Behramji M. Malabari. He fully imbibed the spirit of the Occident and to a mind stored with the lore and philosophy of the great Zoroaster he added the critical and humane spirit of European culture and Christian charity and brought them to bear on the practical amelioration of his fellowmen without seeking seclusion to muse on the eternal infinites of things. Essentially an oriental ascetic in life and temperament, he chose the nobler path of action and movement to quiet and rest. He moved with the spirit of the marching times. He saw the distressing society around and spared no pains to alleviate its lot. Though the harassing condition of his country moved him to pity and remorse he never scrupled to believe with Herbert Spencer in the efficacy of the line of least resistance in social matters and carried the day by reason and persuasion rather than by blatant revolts and blustering anathemas.

* Condensed from a lengthy sketch published by G. A. Nateban & Co., Madras, for the "Biographies of Eminent Indians" series. Price 4 annas.

In later life he used his fame and influence in high quarters to bring about more cordial relations between the rulers and the ruled, to instil mutual sympathy and mutual understanding and acted as it were as an interpreter and link between the Occident and the Orient at a period when more than ever their interests and ideals were strikingly clashing. Gifted with a style at once facile and telling, moved with the noblest of emotions, Love, Faith and Charity—he was like Addison, the weekday preacher of his age with all the art and cunning of the essayist but with no little of the reformer's fervour. He was the inspirer of many a beneficent institution and was above all rich in

"that best portion of a good man's life
His little nameless, unremembered acts
Of kindness and love"

Early in 1876 a couple of enterprising school boys, and a clerk in the Bomba Municipality started a cheap weekly under the name of the *Indian Spectator*. For some time Malabari was assisting them with his literary vice but soon he became co editor with another friend whom he describes as "my superior in general knowledge, perhaps my equal in his distaste for mathematics, pure or otherwise, but with a command of English, cool judgment and powers of organization which I envied." They lived in a sort of dreamland, entirely forgetful of the practical side of life.

At this time Mr Martin Wood who had left the *Times of India* for starting a newspaper in the interest of the Native States and the masses at large found in Malabari a welcome co adjuter. Mr Wood began the *Bombay Gazette*, a small weekly of the size of the *Pall Mall*, to which Malabari contributed his delightful sketches on *Guerat and the Gujeratens* written in the course of a travel in those parts to popularise the cause of the new journal. But the new weekly in spite of its editor's decided ability and influence could not get on financially and was discontinued in a couple of years. But it gave a splendid training in

journalism to one who deemed it "not a trade, not a business, not even a mere profession, but an avocation, a call, a holy mission."

Thus about the beginning of 1880, Malabari rejoined the *Indian Spectator* as its virtual editor on the magnificent salary of Rs 251. With plentiful brains and journalistic flair he pushed on the paper but the malignant Gods denied him the gift of prudence. The paper became a power in the land but it kept him at famine rations. He had to part with the only couple of ornaments at home to keep up his position in the face of his clamorous creditors. The cloud became ominous and still he struggled on "writing, editing, correcting proofs at times folding and posting copies and even distributing them in town, going the round in a cab with the driver to deliver the copies as instructed by me. Such was the adolescence of the *Indian Spectator*. In spite of his own genius and resourcefulness, the journal had many a time left him stranded. And on one of these occasions the valiant support of Mr D. E. Wacha came to his rescue. Indeed Malabari is never tired of acknowledging both in public and private the good offices of this amazingly active and earnest prodigy of facts and figures. Mr Wacha was for long Malabari's cyclopaedia for ready reference. "But for Dinshaw," wrote Malabari, "I would have been nowhere and so also the *Indian Spectator*. He not only gave us most valuable literary assistance but brought us more than once pecuniary help from friends as disinterested as himself."

When the *Indian Spectator* was thus pulling on Malabari and his friends started the *Voice of India* in 1883. The idea originated with Sir William Wedderburn and Mr D. D. Bhoj Nowroji was able to collect Rs 15,000 or thereabouts as manager of the new monthly. The *Voice* appeared in six languages and the licking of the translated extracts into shape was enough to try the most patient of men. Here is a tribute to the Grand Old Man of India.



BEHRAMJI M. MALABARI

But for Mr Dadabhai's co-operation I could not have carried on the work for six months. It was a sight to see the dear old patriarch poring over the petty accounts and correspondence day after day as if on them depended the fate of the British Empire. He could not possibly have worked harder as Finance Minister or Chancellor of the Exchequer. That has been Mr Dadabhai's way all his life—thorough and conscientious work in small matters as well as great. And his example could not but be catching even for a perfunctory and impatient worker like me.

But all this slaving from morning to night came to nothing. The *Voice* had to be stopped. Latterly Malabari had a similar experience with the *Champion*. Does the shadow of an evil genius pursue the good intentions of mice and men? There was no use making experiments only to fail. He wisely incorporated these tender offerings with the *Spectator* and worked on with indifferent success, many a time the editor and proof reader rolled into one. In 1901, he started the *East and West* as a monthly and till the day of his death he watched with fond affection and eager solicitude the growth of these two children of his heart for which he spared neither time, nor purse, nor brain.

This in brief is a mere outline of Malabari's journalistic concerns. For wellnigh forty years he was the premier journalist of India. He early found his vocation and stuck to it with reverent devotion. With such a capital editor *The Indian Spectator* became within a couple of years "the best paper in India." The Anglo-Indian journals bailed the dawn of this illustrious compeer. *The Englishman* bore testimony to its "idiomatic English" and its "bold trenchant style." *The Daily News* eulogized its remarkable fairness and ability. French and American journalists were not slow in recognising the advent of this potent force in India. *The Academy* considered *The Indian Spectator* "no unworthy rival of its London namesake" and everywhere it was commended for its intelligence, moderation, liberality and the limpid English which it kept undefiled.

To the public of India and to the world at

large his essays in English carry a peculiar weight and value.

In truth, it would be difficult to find comparisons from any Indian author to the *Guzerat and the Guzeratie*, the *Indian Eye on English Life* and some of the Round About Papers in the *Indian Spectator* and the delightful autobiographical reminiscences in the *East and West*. In all these works there is little display of book learning. Here and there are indeed attempts at over smartness and the sparkling but it is the amiable foible of a young and enthusiastic genius. The *Saturday Review* confessed

The writer is truly a humourist in the best sense of the word. His "professes" to quote Thackeray, 'to awaken and direct your love, your pity, your kindness, your scorn for untruth, pretension, and imposture—your tenderness for the weak, the poor, the oppressed, the unhappy. To the best of his means and ability, he comments on all the ordinary actions and passions of life as most. He takes upon himself to be the weak day preaches, so to speak. Accordingly, as he finds, and speaks and feels the truth best, we regard him, esteem him sometimes love him.' No one who reads 'Guzerat and Guzeratie' will fail to have a very high admiration and esteem for its author.

But the *Indian Eye* is the work of a more mature age. He visited England thrice in connection with his programme of social reform and was fully engrossed with the work of conversion. And yet he could never trifle with his points of observation and study of human nature and character. And in England he had a very wide and novel field. He observed English life in all its grades with a curious eye and made notes of the most striking features. These he worked out into a book which "does for his own countrymen, as regards England, what he has already done for Englishmen about Guzerat." Notwithstanding man's vivid and life-like passage dealing with men and things that abound in the book, it is almost entirely a volume of criticism. He does not see eye to eye with some of his friends on many matters. In some places, he is severely adverse in his strictures on men and things, yet the whole look is so candidly conceived, the critic is so generous in his estimate, that even his victims will scarcely fail to

believe that the author's heart, in the thenological phrasé, is in the right place. The wide sympathy and keen insight of this Indian penman have wrought a fascinating study from the crucible of a peculiarly brooding mind. Ever and anon, the writer is reminded of India, and Indian life is the touchstone of his comparisons. As a literary work, it holds a high place. It is replete with humour of that gentle delicate kind that never hurts. It is a kindly humour. The style is so simple, lucid and elusive with no little force and beauty. And yet the artist is overwhelmed by the propagandist and the man of letters is subdued by the journalist. He suggests more than he explains. He catches the mood and he lights it up with a rare touch. The book as a whole is not comprehensive enough. Both by education and by temperament, he was unfitted for methodic and scientific treatment of matters. He sees the truth of things as it were by a stroke of genius but never by scholarly research nor systematic reasoning. And his works bear the mark of incompleteness and want of leisure quite as much as they symbolise genius of a high order with a distinct individuality. The book ran through three editions in a year. The *Saturday Review* compared the author of the *Indian Fye* with Rudyard Kipling.

Mahabari was essentially an interpreter between East and West and he never wavered in the supremely moral purpose of his mission. His practical philanthropy and the unending journalistic controversy gave a superb human turn to his ideas, brought him face to face with men and affairs rather than with books and stars and made him closer to life rather than to literature. And yet his works have "the ever seductive note of meditation and inwardness" and the dis-solvent literature of his own generation has lost none of the refreshing fragrance of fugitive articles on contemporary thought.

MALABARI'S ACADEMIC LIBERALISM

The sweet reasonableness of his opinions and methods of controversy was in conformity with the general spirit of Malabar. The bitterest opposition and the medley of the most carping insinuations were met by Malabar with the same serenity of temper. Not a tinge of acerbity could be detected in his soul, perturbed as it was with many a misunderstanding of his motives and his methods. Sensitive to a supreme degree to all the passing waves of contemporary onslaught, equipped with the brilliant array of his own arguments and the deep rooted convictions of his opinions, he yet possessed his soul in patience and kept it unruffled by the corrosive fumes of political controversy. He had in an abundant degree the gift of forgetting and forgiving.

At the time he began his public career, he found a congenial atmosphere for his work. The aggressive policy of Lord Jytton had brought in its train wars in the frontier, unrest at home and discontent everywhere. The Government provoked vengeance and on all sides was confusion worse confounded. Gladstone easily perceived the defects of the Beaconsfield administration and deputised to India one of the most high souled Englishmen, the benevolent Lord Ripon. The policy of the Government was clear. The time for conciliation had come. The hour was propitious. And Malabar emerged with his message of peace and good will.

The new Viceroy set about the task of repairing the mischief done by his predecessor in foreign as well as domestic affairs. The policy of aggression and interference with the North west frontier was given up. The night mare of Russian advance was forgotten as the unsubstantial dream of a clumbersome brute. With the skilful assistance of his new minister Sir Evelyn Baring, now Lord Cromer, the damaged finances of India were put again on a sound basis. Instead of coercion and repression a marked departure was assumed.

ed in the attitude of the new government towards the people of the country. Public leaders were consulted, public opinion welcomed, public criticism invited. The Indian press was given back its original liberty. Press and platform were astir with a new enthusiasm. A decent measure of self Government was vouchsafed to a few principal localities. The leaders formed a chorus to sing the praises of the new democracy. The press multiplied. And Malabari had his share in no small measure.

He conducted his paper in an eminently judicial spirit, and never showed the determined antagonism of some of the journalists of his day. He likened the British administration to a perpetual snow drift, magnificent to look at, but always uncertain as to its destination. Hence, he never quarrelled with the Civil Service for its obliquity of notions and attitudes but only gave the thrice blessed counsel—knowledge and sympathy. During times of wild excitement and heated controversy he kept his head cool and cured his compatriots with doses of his own balm. The most notable instance in point was his service at the time of the Ilbert Bill controversy. He had no small hand in softening the acerbity of feeling that followed the introduction of the Criminal Procedure Code Amendment Bill and the Bengal Tenancy Bill. He was in perpetual correspondence with some of the highest authorities on the burning questions of the day and his sage counsels could not but be of value in cementing the divergent races of the East and the West.

Malabari's aloofness from the Congress may now be easily guessed from the foregoing pages. It is, however, surprising that his intimate association with Mr Dadabhai had not made him an ardent Congressman. Yet his was not a nature made for the rings. He confessed that the Congress ring was as unattractive to him as an official bureau. He shared the politics of the Congress but differed from it in many vital points.

His two pamphlets "India in 1897" and "The Indian problem" contain many an illuminating analysis of the situation in India, the methods of government, the attitude of the people and the common end in view. With charming frankness he "preaches at the official class on the one hand and at their critics in the press and on the platform on the other. He supported Sir Auckland Colvin's Income tax Bill rather than see the Salt tax raised. He always approached every political question mainly from the stand point of the masses, the great agricultural population and the labouring classes and was not much in sympathy with the average politician clamouring for rights. This is only in conformity with his mood. Fully convinced of the necessity of British rule in India he brought forward the suggestion that a Royal Prince should be stationed in this country so as to ensure the stability of the Imperial sway.

It is strange that at the time Lord Beaconsfield proclaimed an Imperial vote for India, it did not occur to his fervid imagination that the appointment of a member of the Royal Imperial family might prove most acceptable to the subjects, steeped in the sentiment of personal loyalty. Even now a selection like this would tend to soothe the asperities and estrangement between the two races unhappily on an increase, and might perhaps lead to something like the establishment of a permanent dynasty, worthier than the Moghul, and likely to revive some of the best traditions of the reign of Akbar. Such an arrangement, if practicable, might also neutralize to some extent the evil inseparable from the present system of employing a foreign migratory agency—the breaking up of family ties, a growing distaste for life in India, and gradual diminution of interest in the welfare of a country in which the English officers of a former generation felt proud of spending almost a lifetime.

It certainly does credit to his imagination but can hardly be taken to be the best solvent for all our political ills. It is as interesting as the creation of a House of Lords in India which was in contemplation in a previous regime. About the merits and defects of these proposals, it is needless for us to enter into a serious discussion. The proposals have ultimately been dropped and the academic Liberalism of Malabari pales before his trumpet call for self-examination.

THE PILGRIM REFORMER

In concluding his brilliant essay on "The Indian Problem" Malabar gave a piece of his mind in the following strain —

"It is not contended for a moment that India should adopt European ideals of life. All that is sought is that she should go back to the older, wiser ways. A life at 10, a widow at 12 (in many a case the age limit stand much lower) a mother at 13—these are monstrous in the face of which it is madness to think of a consistent, progressive public life. And so long as the state of things continues, so long will the Indianophile continue to laugh at the efforts of man to shake her from her purpose which is to puzzle, to mystify, and to undo the work of years."

The passage quoted above gives a clue to his whole career and forms the basis of his life work. In his earliest volume of verses he had sung of the terrors of enforced widowhood and sworn like a knight errant of old, to eradicate the evil. He was as true as his word. He had seen the horrors of widowhood and the spectre haunted him night and day.

The nights burnt themselves into my brain. It is not merely that I know the miseries of widowhood, not merely that I feel them, feel for and with the widow, but that I am the widow for the time being.

This intensity of feeling was at once a key to both his literary and philanthropic life. He almost visualised the sufferings of women and felt the pangs of enforced celibacy as if he were the veritable conscience of the women world. Yet his position was peculiarly unfavourable to the cause. He was a Parsi by birth and he could not impeach with authority the hoary traditions of an alien community. The social abuses might indeed show tendencies of ruin to the society but still they were sanctified by the halo of religion. Rightly or wrongly nothing is so popular as the doctrine of *laissez faire* in India at any rate in social matters. An alien Government could not with impunity mar the even course of our own social evolution. He that used an impious hand against them was denounced as an infidel, a heretic. Agun Malabar had none of the equipment of the privileged castes of India. His schemes of reform were not based on Shas-

tric versions and he could not quote chapter and verse from the Upanishads to fortify his position. He took his stand on the immutable principles of justice and humanity. And yet the mass of the people would hang their heads if only to fulfil the dictum of an antiquated authority. The hold may be but slippery yet the expediency of the school of Shastric reformers was undisputable. But then none of the Brahmmins would lend the wry. And the banner of social reform was unfurled by Malabar with his wondrous "enthusiasm of humanity."

The problems raised in the previous chapter evoked many a delicate issue. The relations of the state and society, the conflict of expediency and ideals, the value of national as distinguished from humanitarian sentiments, and a score of other intricate questions came tumbling in for immediate solution. The British Government in India has been a paternal institution and in the march of mankind, shall it not change its proportions to the newer demands of the Indian bureaucracy? Shall our countrymen be told by one of themselves that we are yet unfit for the prerogatives of a self governing state and an infant democracy should be nurtured by a paternal aristocracy? Here was the crux of the problem. And the orthodox community clung to their accustomed alleys and raised the cry of "Religion in Danger." Thus Malabar had not only the apathy of an alien government to overcome but the active antipathy and opposition of his own reactionary countrymen. Still he went on urging, agitating, campaigning, allowing

"neither evil tongues,
Rash judgments nor the sneers of selfish men, nor all
The dreary intercourse of daily life."

to prevail over him and make him swerve from the path of active benevolence.

After six years' preparation and organisation in India, he addressed an eloquent and pathetic appeal to the women of England on behalf of their Indian sisters. He elicited the sympathy

of the whole English press. He went to England thrice on this mission. He won over Herbert Spencer to his theory of the necessity of State aid in dealing with what he calls "certain outer aspects of Social Reform." And finally a committee of the most influential and representative persons, including prominent English as well as Anglo Indian statesmen men of letters and philanthropists was established in London, to urge the necessity of legislative action on the Indian Government. For a full dozen years, India and England were ringing with the cry of Indian women. At last the chief recommendation of the committee, that of raising the marriageable age of Indian girls from ten to twelve was embodied in the famous Age of Consent Bill of 1891 passed by the Government of Lord Landsdowne.

Malabari was the centre of this great controversy. His schemes of social reform have to day passed the stage of discussion and many of the arguments on both sides have none of the novelty of originality and are apt to make us shrug our shoulders and smile within our sleeves. But then they had to be seriously defended and Malabari left no stone unturned. His invaluable *Notes on Infant Marriage and Enforced Widowhood* published in 1884 was the *Idem* of social reformers. Province by province the idea spread like wild fire and gave a death blow to superstition. Vidya Sagur in Bengal, Sir T. Muthuswamy Iyer in Madras and Ranade in Bombay, to name only a few, gave the *Notes* the stamp of their valued assent. Baroda and Mysore followed suit. The Provincial Governments favoured the proposals. Lord Roberts instituted a practical reform in his army on the models suggested in the *Notes*. There was no use mincing matters. The Government was moved and the Bill was passed.

CHARACTERISTICS

It is now time to bring these rather scrappy remarks to a close. Since the passing of the Age of Consent Bill Malabari had retired into private life, content to do quiet work, unostentatiously, undemonstratively, almost behind the Shamiana. Though still a journalist and a journalist of no inconsiderable repute, he still lingered in the background and was never much of a public character. He was in constant communication with some of the master spirits of the century in every walk of life and from time to time could bestir himself to realise many a philanthropic endeavour. Early in life he began the encyclopedic work of arranging for translation into all the vernaculars of the country Prof. Max Muller's Hibbert lectures on the *Origin and Growth of Religions in India*. The task was too gigantic for his poor funds. In later life, he accomplished a more glorious memorial of his services in the shape of the two philanthropic institutions—The Seva Sadan and the Sanatorium. Viceroys and Governors, Maharajas and merchant princes vied with one another in helping the cause of public beneficence. Belonging to no existing school of politics, he shared in a considerable degree the esteem and confidence of all.

His influence with successive statesmen was for a timesuspected by those who knew him little. Yet in all his works, the one notable feature of his life was his complete self effacement. He had no time to think of himself. He was all absorbed in the cause he undertook with such whole hearted devotion. In his case, at any rate, it is in no apologetic mood that one speaks of the things that "might have been." Yet had he chosen to shine and sparkle he would have blazed in fame and made a mark like any burning star. Thrice he refused the sovereignty of Bombay, he declined the Kaiser-i-Hind of Lord Curzon, he refused to be decorated with the insignia of a KCSI by Lord Minto. Oftentimes he had much difficulty

in excusing himself from the obligation of accepting the Dewanship of many a native State. His heart was with the poor and like them he was content to be obscure if in love and service.

What a lesson is such a life! Born a Parsi, deriving his main inspiration from Christian life and Christian ideals and dedicating his services to Hindu and Moslem India! "Brother Dnyaram has given an excellent biographical sketch of the more eventful period of his life. Mr. Karkaria's valuable monograph on "*India Forty years of Progress and Reform*"—is a running commentary of the life and times of Malabar. His own autobiographical reminiscences scattered through the pages of the *Indian Spectator* and *East and West* throw a vivid glimpse on the career of a peculiarly fascinating personality. Malabar's own correspondence with many of the leading men of his time and the history of many a charitable and beneficent institution abound with biographical materials of a rare kind. It is yet too early to measure the value of his services.

But the man was above all his works. One day he unexpectedly came to call upon the late Rev. Mr. E. S. Hume, and said to him, "Will you please accept these two hundred rupees which have unexpectedly come to me, and with them found a scholarship in the name of George Bowen and award the annual income of this money to the boy in your Mission School who best does his duty. On another occasion some unknown person printed in a Bombay paper a brief notice that Mr. E. S. Hume, was struggling to continue to support a large number of famine boys who were in his charge. The next day Malabar called and handed Mr. Hume a small sum saying, "I was sorry to read that you were having some pecuniary embarrassment. Please accept this small sum, I only wish it were larger. Yet you can understand the spirit which led to its gift, when I say that my own children will have somewhat less to eat because of this

gift." He had learned the luxury of doing good. With much of the milk of human kindness in him he was completely unworldly in his own affairs. "What are you going to do with your eldest boy?" asked a friend. "I have no idea and very little concern. He shall have a good education and for the rest, if he fear God and be an honest man, I don't care what he does. The same unworldliness runs all through. His face in repose suggests gentleness, meditateness and devotion—a sweet union of contemplation with benevolence. His luminous eyes glowed with a genial intelligence. A literally glorious little man with no less tenacity of purpose than strength of will. There were yet lines on his forehead that betrayed the tenderness, the purity, the delicacy, the supreme sensitiveness of his soul. He was eminently playful. His acts only kept a tune to his spirit.

TWO GREAT MEMORIALS

No estimate of Malabar's life could be complete without a reference to the two great memorials of his services to the Motherland, the last and possibly the most enduring of his labours in the cause of his countrymen, which the great philanthropist with such amazing capacity for loving self-sacrifice has bequeathed as legacies of immeasurable importance to Modern India. Malabar felt the sorrows of the suffering humanity with all the poignancy with which they afflicted the pious souls of Ruskin and Tolstoy. The pangs of poverty, the agony of disease, the perils of ignorance, and the waste of life that follow in their train were more than he could bear and early in life he had made it a tenet of his creed to visit the fatherless and the widows in their affliction. Convinced that the hand that rocks the cradle is the power that moves the world, he had like Mill and Comte a reverent devotion to the cause of women. He championed the cause of Indian womanhood with the same fervour and chivalry with which the late Mr.

W T Stend espoused the dignity of the daughters of Eve. His active philanthropy crystallised itself in the shape of the two beneficent institutions of which he was alike the father and the founder. Indeed, the Serai Sadan and the Sanatorium are at once a symbol and a monument—the symbol of a spirit troubled by pains not its own and the monument of a life of unending charity.

The Serai Sadan which has for its chief object the uplift of India by Social, Educational and Medical service through Indian sisters both regular and lay is the first and unique of its kind in India. To achieve its ideal of the Brotherhood of Man and the life of service, the society has been maintaining Homes for the Homeless, Industrial Homes, Shelter for the Distressed, Dispensaries for women and children, Ashrams for Hindu, Moslem and Parsi sisters, Free Educational Classes, Libraries and Reading rooms and Work classes and Home classes for helpless orphans and invalids. A perusal of the reports and leaflets published by the society from time to time would give a fair idea of this great philanthropic endeavour.

The Consumptives Homes Society at Dhiram pur is another of his creation to which he dedicated all that was left of his. The Home was opened in 1909 and the establishment of the King Edward Sanatorium has been a blessing to hundreds of patients. The Maharajas of Patiala, Gwalior and Bikanir, the Tikka Sahib of Nabha and a brilliant array of donors amply supplied the funds. Expert physicians whose services are invaluable for the upkeep of such an institution volunteered assistance and made the Sanatorium a marvel of success.

The two institutions are the fruits of his own genius and humanity. He laboured for their maintenance with the same faith and tenacity of purpose with which General Booth worked out the Salvation Army. What a magnificent ideal—the creation of a corps of Florence Nightingales in India with a net work of organizations all about

the country to alleviate the sufferings of humanity! He gave away his Life Policies as a modest contribution to what the late Lord Minto aptly characterised as a "National Movement." Year after year he might be seen amidst the pine forests of the Himalayas helping the invalids, consoling the distressed, and modelling the Homes. And now the inspiration of his life is still with us. The only fitting memorial to his life of service will be in the efficient upkeep of the Society and the Homes and the popularization of their invaluable accessibility to the children of the Motherland! It is a curious coincidence that he should have breathed his last at the Homes and on the very day of the anniversary of the Society. If ever there was a soldier in the Liberation War of Humanity, assuredly Malabari was one.

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A Great Missionary Educationist

THE REV. DR. MILLER, C.I.E.*

BY MR. S. SATYAMURTHI B.A., B.L.

THE most potent formative influence in the making of Modern India has been the network of Schools and Colleges spread through the length and breadth of this land. And, so far as South India is concerned, the most potent among other factors have been for the last half century and more, the Madras Christian College and the School attached to it. And if there is one man more than another who has helped to make the College what it is, it is the Reverend William Miller C.I.E., LL.D., who is happily spared to us and who, from his distant home in Scotland, is still evincing a keen interest in all that concerns the welfare of this land.

Dr. Miller arrived in Madras on the 9th December 1862, when he was twenty-four years old. His first years in India were devoted to the zealous discharge of all the duties that devolved on him as practically the sole agent of the Free Church in Madras. As Secretary to the Mission, he superintended its operation in all departments.

To the maintenance and development of the institution attached to the Mission, Dr. Miller gave his main time and strength.

At the end of 1863 the staff of the Institution was strengthened by three new additions. The position of the Institution was now practically assured. The first of its pupils who passed the entrance examination of the University directly from its classes belonged to the Matriculation class of 1863, while in 1865 a class studying for the First Examination in Arts, then a single year's course, was formed, so that the Institution

became a College in the present acceptation of that term. A junior B.A. class was formed in 1867 and the Institution became a First Grade College, as it has since remained.

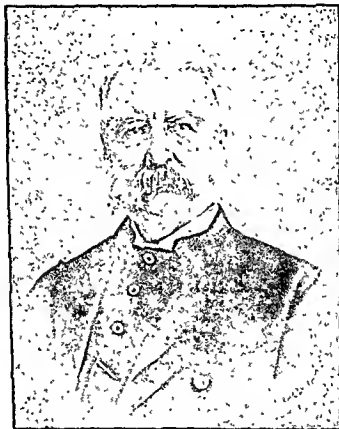
After having thus silently changed the aspect of affairs in Madras, Dr. Miller, on the expiry of his first term of five years, went home on a well-earned furlough. He came back to Madras in 1869, quietly determined to make his college one of light and leading and a power in the land for the highest ends.

Till his second furlough in 1878, Dr. Miller directed all his energies towards making the College efficient.

At the end of 1876, when the staff had become fully adequate, the institution became separate from the other departments of the work of the Mission in respect of organisation, support, and control. The College had now become the most important among the distinctively Christian educational institutions of Southern India, so that it was deemed desirable that it should hold a direct relation to as many as possible of the Christian bodies interested in education, and be no longer connected exclusively with one of them. In a letter written by the Principal to the authorities of the Free Church of Scotland in April 1874, Dr. Miller urged that the Free Church Mission Institution should be placed on a permanent basis as a Central Christian College for Southern India. In an appendix to the letter a hearty general approval of the scheme was given by all the representatives in Madras of the various Protestant bodies engaged in Missionary and educational work. The result was that by the end of 1876 the necessary arrangements had been made, and on the 1st of January, 1877, the Institution entered on its new course as the Madras Christian College. Between 1865, when College classes were opened and this date, the number of students had grown from 8 to 174.

Dr. Miller spent his second furlough in impressing

* Condensed from a Sketch published by O. A. Nathan & Co. Madras, for the "Friends of India Series." Price As 4.



THE REV. DR. MILLER, C.I.E.

on all who took active interest in such matters in Scotland the importance of educational Missions in India with special reference to the new position which the College had just then begun to occupy. And his views were published by the Foreign Missions Committee of the Free Church under the heading 'Indian Missions, and how to view them.'

This was the cause of a heated newspaper controversy in Madras which went by the name of the Miller-Duncan Controversy.

Dr. Miller had referred in his speeches in Scotland to the religious education imparted in the Madras Christian College, as distinguished from the purely secular education given in Government institutions in accordance with the avowed principle of the Government of the country to observe neutrality in matters of religion. As soon as an account of Dr. Miller's speech appeared in India, there was a storm of indignation raised, and Dr. Duncan, a Professor in the Presidency College, led the attack by sending a letter to the *Madras Mail* controverting Dr. Miller's views. The point of real dispute in the whole controversy was whether morality could be taught or practised without the aid of religion. On this point, there is room for difference of opinion. But the view which Dr. Miller holds, has been thus neatly expressed by a colleague of his, Dr. Cooper: "While morality may be separated from Christianity as a special form of religion, it cannot be separated from all religions. It cannot be separated from the doctrines of the existence of a God, a divine Government of the world, immortality and a future retribution—doctrines which are not special to Christianity, but which belong to all religions."

Returning from his furlough, Dr. Miller continued his work at the College. During these years Dr. Miller exerted his influence with the educationists of this Presidency to get them to

agree upon certain rules relating to the internal management of schools, by which a more efficient discipline might be secured among the school-going population. These rules, now popularly known as the "Madras Educational Rules" have been adopted by Government and are embodied in the Grant-in-Aid Code. Dr. Miller has been instrumental in introducing similar rules into the University of Madras in relation to the affiliation of Colleges. Dr. Miller had also to maintain a stiff fight in connection with grants for his College with the Government Education Department presided over by Colonel Macdonald who did not treat aided institutions in any generous manner in the matter of grants.

The increasing number of students made better accommodation indispensable. In 1871, by an expenditure of about Rs. 50,000, the entire block of buildings was made fairly fit for a place of education. But by 1882 the wants of the College had completely outgrown the accommodation then provided, accordingly a movement was set on foot for still further improvement and enlargement. The work was begun towards the end of 1883 and was not entirely finished till early in 1887. As a result, the College was provided with a large examination hall, a chemical laboratory, additional class rooms and library rooms, at a total cost of Rs. 1,36,000. Further additions were made between 1891 and 1896, the most important being a biological laboratory, a large class room and the College Office. The Anderson Hall, a property of the United Free Church, became available for College purposes in 1895. In 1907 a large extension of the College buildings was undertaken which has cost the College more than 1½ lakhs. But this was practically after Dr. Miller had left these shores for good and so does not come within our scope. But it must be a matter of gratification to Dr. Miller to learn that the Christian College has risen equal to the demand made by the University on it with the

introduction of the new courses and that its future, so far as it is in human hands, is assured

It is not possible to record in detail the various acts of Dr Miller's self sacrifice on behalf of the College and to give a list of his many munificent donations to different branches of that institution. But his initiation of the Hostel movement in South India deserves special mention.

Dr Miller at an early time recognised the need for providing better accommodation and some guidance and supervision for such young men as, coming from a distance to study in Madras, had no relatives or friends with whom to lodge. Accordingly in 1882, he rented a house near the College where both board and lodging at a reasonable cost were provided for a number of Brahmin students. The results were so encouraging that Dr Miller secured a site in Thambu Chetty Street, on which in the course of 1884, he erected the Madras Students' Home. This home which affords accommodation for forty six Brahmin students was the first College hostel to be erected in Southern India, and to Dr Miller is due the credit of instigating a movement which has since spread all over the country. The success of this first attempt led Dr Miller to erect the Fenn Hostel for Indian Christian students, which was opened in 1888, and provides accommodation for forty members. The buildings of these two hostels remained for many years the private property of Dr Miller, but in 1902 the first of these, and in 1906 the second were acquired by the College Council with the assistance in each case of a grant from Government. In 1895, Dr Miller erected with the assistance of a large subscription from the late Raja the Setupati of Ramnad, the second Students' Home and presented it to the College. In 1902, a fourth hostel, the Cuthness Hall, was built by Dr Miller with assistance from Government and presented by him to the College. The value of the property which the College has acquired for hostel accommodation

is estimated at more than Rs 2 lakhs. And for a not inconsiderable portion of this sum, the College is indebted to the generosity of Dr Miller.

An aid to the stability of the College was secured when the Professor's Retiring Fund was established with effect from January 1889. The basis of the fund is an endowment amounting to Rs 45,000, provided through the generous gift by Dr Miller, of College House, together with a sum of £1,100, equally generously presented by Dr Miller's brother, Rev Alexander Miller of Buckie. Besides these endowments, there are various endowed scholarships and studentships, the aggregate amount of capital invested to maintain these being Rs 1,27,600. For much the greater part of this sum the College is indebted to the Rev Alexander Miller, D.D. He and his brother Dr Miller have been the most generous benefactors of the College, and have in many ways helped to secure permanence and stability for the College.

By the early eighties, the College had made a permanent place for itself in the forefront of educational institutions in Southern India. "The hostels attached to the College, the district scholarships offered therein, the education given within its walls by a staff of professors, perhaps the most efficient in Southern India, the sober and thoughtful cast of mind of the young men who went out from the College,—the effect of all this was that Dr Miller's College (as the Christian College is popularly known) was thought of in every family having sons to educate from Berhampore to Point De Galie."

Dr Miller left nothing undone to make the College an efficient place of instruction. The College Library was founded in 1863. It was followed in 1869 by the institution of the Consulting Library which contains books of reference, Class libraries connected with the B.A. Classes were instituted in 1886, and the M.A. Library

in 1803 The oldest of the College Societies is the Madras Debating Society, founded in 1877 All the Societies were united later on in the "Associated Societies" of the College, which is a unique organisation in Madras The oldest of the Athletic clubs is the College Cricket Club, founded in 1882 All the clubs were united in the College Athletic Association in 1902 The first number of the *Madras Christian College Magazine* which continues to flourish, appeared in July 1883 The scheme of district and intra-collegiate scholarships was instituted in 1885

But, even more than all this, what has given the College its unique and distinguished character is the cordial personal relations which exist between the teachers and the taught And in this matter a noble and inspiring example was set by Dr Miller

After more than thirty years of toil, advancing age and his great labours began to tell on Dr Miller's strength, but he continued to participate in the work of the College until 1907, when failing eyesight compelled him to leave India In 1909, he formally resigned the Principalship, but the Supreme Governing Body, recognising the great services he had rendered to the cause of Missionary education during the long period of forty five years, induced him to accept the title of Honorary Principal of the College

But, since his retirement as before it, Dr Miller has endeavoured to maintain his connection with his "old boys" And the one thing which cheers him most and inspires him with the deepest joy is to see his students lead lives of noble aspiration and faithful struggling with the problems of life While in India, much of his correspondence, to which he gave a considerable portion of his time was conducted with his former students to whom he was always accessible in person Even after his retirement, he has been keeping on his correspondence with his 'old boys' and he has been sending every year to the College

Day Meeting messages, each of which may, not inaptly, be described, 'a feast of reason and a flow of soul'

During the first ten years of his stay in India, Dr Miller became associated with the work of the Madras University His sound scholarship and zeal for education made his presence on the Senate very useful He was for many years Examiner in English and History He was created a Fellow of the University in 1867, and in 1871, he was appointed to deliver the Convocation Address The Address is an inspiring and thoughtful one

Dr Miller was a Member of the Syndicate for a long time And he always took an active and useful part in the deliberations of that body. To use an expressive term of Mr Cook of Bangalore, "he has been the 'spinal chord' of the Syndicate" He was Charman of the Boards of Studies in English and History for many years He served on various Committees of the University, and on each of them he left the strong impress of his work There was no important debate in the Senate in which he did not take part and shape the discussion and in which his individuality was not deeply felt He had also the unique honour of delivering the Convocation Address a second time in 1894—"a privilege which he utilised in exhorting those who are to be, in a more real sense than their ancestors have been, the *makers* of India, to strive to attain those strong elements of character which have made the Western nations an invincible power in the world and have a thousand fold increased their serviceableness in the economy of the race"

In 1882, when Lord Ripon constituted his famous Education Commission, Dr Miller was invited to serve on the same The Commission was presided over by Sir William Hunter and the recommendations of the Commission have been aptly described as "the great Charter of Aided Education in India as will be seen from

the brief summary of the recommendations given below. On this Commission, Dr Miller "worked with all the enthusiasm inspired by a keen sense of the far reaching issues that hung upon its decisions, not only for this country, but indirectly for other countries also. On this Commission, Dr Miller was essentially the champion of aided education. In him, not only Mission Schools but indigenous schools and colleges found an advocate." But his advocacy of their interests was only subordinate to, and indeed prompted by, his desire to get done the very right thing, both morally and in respect of expediency.

It may be noted, in passing, that Dr Miller was invited by Lord Curzon to take part in the deliberations of the Conference which sat at Simla previous to the appointment of the Indian Universities Commission of 1902.

The unselfish and useful labours of Dr Miller were recognised by the Government of India and the people among whom he laboured so long and so faithfully. The Government recognised his educational services by conferring on him a Companionship of the Indian Empire. Shortly after the University of Aberdeen, Dr Miller's *Alma Mater*, conferred on him the honorary degree of L. L. D. And, later on, the University of Madras, in grateful recognition of his valuable services in the cause of higher education in South India conferred on him the all but unique honour of the degree of L. L. D.

He was appointed the Vice-Chancellor of the University of Madras—the first time in the annals of that body that a non-official was selected for that high office. He was also returned by the University to the local Legislative Council more than once.

His own Church appreciated his services and wished to reward him, but he refused to receive any honour that would necessitate his absence from the sphere of his labours in Madras. He was appointed by the General Assembly of the

Free Church in 1893 to the professorship of Evangelical Theology at the Free Church College, Edinburgh,—an office which he declined. The Free Church Committee in Scotland unanimously resolved to invite their renowned Missionary at Madras to take the Moderator's Chair at the General Assembly of 1895. This is an honour accorded only to the very foremost sons of that Church. Dr Duff of Calcutta and Dr Wilson of Bombay were similarly honoured in their time but probably none has hitherto been called to fill the worthy office at such an early age as Dr Miller.

Though Dr Miller did not take a very active part in the political activities of the day, still he identified himself with public movements in Madras whenever the importance of the occasion demanded it. He gave valuable evidence before the last Public Services Commission. Years ago, when there was a great Mass Meeting held at Madras to protest against the annual exodus of the Government to the Hills, Dr Miller condemned the action of the Government in unmistakable terms. His joining in that emphatic protest gave weight to that movement, and his name was referred to in that connection in the House of Lords as that of "the well known schoolmaster of Southern India." In 1891, Dr Miller presided over the public meeting held at the Victoria Public Hall to urge that immediate steps should be taken towards improving the sanitary condition of the City. His address on the "Cost of Progress" was a warning to those who think the way to the land flowing with political milk and honey, short and easy.

Towards the close of the year 1891, a movement was set on foot to erect a statue of Dr Miller in Madras. And in a comparatively short time the money was subscribed for and in 1901, the statue was unveiled by Lord Ampthill.

The statue is an excellent likeness of Dr Miller and is erected on a granite pillar, in front of which is the following inscription,

William Miller, L.D., D.D., C.I.E.
(*In hoc signo*)
Madras Christian College
Erected by
Public Subscription,
A.D. 1901

On the right hand panel of the pedestal the inscription runs as follows —

'A missionary teacher, known alike for his piety and public zeal whose services in the cause of higher education are probably unsurpassed in India'—Lord Napier in the House of Lords

In addition to his regular arduous work, Dr Miller found time to write some books which reveal in a wonderful degree the strength and the versatility of his intellect. His "Shakespeare's Chart of Life" is a valuable contribution to Shakespearean criticism. And though many may not agree with the Doctor in all his conclusions regarding the moral purport of the four great tragedies of Shakespeare, few will deny that these essays are the fruit of patient and intelligent study of the "master mind of all the ages." And no Indian student of Shakespeare can afford to neglect this stimulating interpretation of Shakespeare.

It has been already mentioned how Dr Miller has been forced by ill health to leave India for good and how even from his distant home in Scotland he is still evincing an interest in everything which concerns the welfare of this ancient land. The best evidences of this are his messages to the former students of the Christian College who assemble on the College day, extracts from which are interspersed in this sketch. Besides this, as Dr Russell puts it, "though a hancung years and his great labours have told upon Dr Miller, he still not only interests himself in the work here (in India), but as we have had recently visible proof, he does so to some purpose." It is the prayer of every former and present student of this College and of every one who is interested in higher education in India that Dr Miller may be spared in health and strength for years to come that he may exert himself, even as he is doing now, in the interests of the rising generation of South India.

Perhaps this is the best place where the question may be asked—What is the secret of this wonderful power which Dr Miller has been, and is exercising over, the thousands of students who have had their education in the Christian College? But it is not easy to answer the question.

But it is given to few, as it has been to Dr Miller, to earn in such ample measure, the generous appreciation of their fellow men which after all, is the greatest reward which a man need care for, next only to the approbation of his conscience.

Some attempt may be made to point out the chief characteristics of the man which ensured for him such wide, almost universal, popularity.

For one thing he loves India, not merely as "the richest jewel in the British Crown," but as a country which has a great past and, so please God, a greater future before it. He said of Madras, sometime ago

"I still had hopes, my latest hours to crown,
Amidst these humble corners to lay me down
To husband out life a taper at the close,
And keep the flame from wasting by repose."

And it is no exaggeration to say that the most poignant way in which the partial loss of his eyesight affects him is that it has thwarted him in the carrying out of his fully intended purpose of spending the evening of his life amidst the people whom he had learnt to love and who had learnt to love him.

And he had full confidence in the glorious future of this land. In the fine peroration to his second Convocation Address, he uttered these prophetic words —

"I cannot lift the veil that hides the future. Nevertheless I am sure that if life's burden is wisely borne and its commonplace duties patiently discharged by you and by the generations to which your character and influence will of necessity be handed down, there will yet arise in this land of yours some community or race, some city or institution, something (I know not what) in which men's thoughts will find noble utterance and from which their energies will flame nobly forth, some thing that will make India a leader in the march of mankind towards its appointed goal."

Again, in another place, he says with true

opinion that grievances do exist and we propose to deal with these as shortly as possible.

THE LICENSING ACT

Representations were made to the Commission regarding the administration of the Act with reference to the grant of licences to carry on trade or business in the Cape Colony and in Natal.

We do not, however, see our way to making any recommendations on this subject which are likely to be of any use.

No evidence was laid before us as to the administration of the licensing laws in other towns of the Cape Colony or in the country-districts, and we have therefore, no observations to make on that subject.

As regards Natal, the system is somewhat different from that which obtains in the Cape Colony.

The evidence before us is to the effect that the Act is not so strictly administered against Indians in the Natal boroughs as it is in Cape Town, but that it is becoming more and more difficult for Indians to obtain new licences except in those quarters of the town which are regarded almost exclusively by them, and which may be regarded as Asiatic reserves. In some other parts of the town it is almost impossible now for Indians to obtain new licences.

As regards the rest of Natal outside of the boroughs and townships, there is one licensing officer who is a Clarendon official, and from whose decision an appeal lies to the licensing board. His policy towards Indians is far more liberal than that of the licensing officers in the boroughs. In fact, he informs us that he makes no distinction between Europeans and Indians.

A fact of some interest which was elicited from this witness is that, where applications for new licences are made by Indians, more than 50 per cent. of the objections come from other Indians.

We had no complaint regarding the grant of new licences from this licensing officer, the complaints being directed entirely against the administration of the Act in the boroughs and townships. We do not see our way, however, to make any recommendations on this subject. Nothing can be done which would be of any effect except by legislation, and, for the reasons already given when dealing with the grant of licences in Cape Town, we are unable to suggest any amendment of the laws.

We have now dealt with all the grievances formulated by Mr. Gandhi in his letter to the Minister of the Interior, but before closing, we think that it is desirable to summarize the various recommendations that appear in different parts of the report.

Some of these recommendations will require legislation to give effect to them while others can be sufficiently dealt with by administrative action.

They are as follows:—

(1) Section 5 (g) of the Immigration Regulation Act of 1913 should be amended so as to bring the law into conformity with the practice of the Immigration Department, which is "To admit one wife and minor children by her of an Indian now entitled to reside in any Province, or who may in the future be permitted to enter the Union, irrespective of the fact that his marriage to such wife may have been solemnized according to customs that recognize polygamy, or that she is one of several wives married abroad so long as she is his only wife in South Africa."

(2) Instructions should be given to the Immigration Officer to open registers in each Province for the registration by Indians of, say, three or more years' resi-

dence in South Africa, who have at present or have had in the past, more than one wife living with them in South Africa, of the names of such wives, who are to be free to travel to and from India with the minor children so long as the husband continues to reside in this country.

(3) There should be legislation on the lines of Act 16 of 1904 of the Cape Colony making provision for the appointment of marriage officers from among the Indian priests of different denominations for the purpose of solemnizing marriages in accordance with the respective religions of the parties.

(4) There should be legislation for the validation by registration of existing *de facto* monogamous marriages, by which are understood the marriage of one man with one woman, under a system which recognizes the right of the husband to marry one or more other wives.

(5) Section 6 of Act 17 of 1913 of Natal which requires certain Indians to take out year by year a pass of licence to remain in the Colony and which provides for the payment of £3 a year for such licence should be repealed.

(6) Conditions under which identification certificates under the Immigrants Regulation Act of 1913 are issued should be amended so as to provide that such certificates shall remain in force for a period of three years instead of one year.

(7) An interpreter should be attached to the office of the Immigration Department in Capetown who should be a whole-time officer.

(8) Application forms for permits, certificates, etc., from the Immigration Department should be filled in by the clerk in the office upon information supplied to him by the applicant, if the latter so desires.

(9) The practice at present existing in the Capetown office of this Department of taking in certain cases prints to all the fingers of both hands, instead of the thumbs only, should be discontinued.

(10) The Resident Magistrate of a district in which there is no Immigration officer should have authority to issue temporary permits to Indians residing in his district who desire to travel from the Province in which they are living to another Province of the Union.

(11) The present fee of £1 for an identification certificate or temporary permit should be materially reduced, and no charge should be made for any extension.

(12) The present practice of the immigration officer of one Province of communicating by telegraph with the immigration officer of another Province when an application is made by an Indian for a permit to travel from one Province to the other should be discontinued.

(13) Domestic certificates which have been issued to Indians in Natal by the immigration officer of that Province, and which bear the thumb impression of the holder of the permit should be recognized as conclusive evidence of the right of the holder to enter the Union as soon as his identity has been established.

(14) An arrangement should, if possible, be made with the Government of India for the holding of official inquiries by the magistrate or other Government official in the case of women and children proceeding from India to join their husbands and fathers in South Africa. If, on inquiry, the official is satisfied that the woman and children are the wife and children of the man in South Africa whom they claim as husband or father, a certificate should be given by him to that effect, and such certificate should be treated by the Immigration officer as conclusive evidence of the facts stated in it.

Silver or Gold for India?

BY

THE HON MR M DA P WEBB, C I E

IN the *Indian Review* for April appears an article on the Final Report of the Royal Commission on Indian Finance and Currency by Mr Dinshaw Edulji Wacha in the course of which Mr Wacha refers to a gold currency for India as "costly, and he urges that as the great bulk of the population in India (as in every other country in the world), are very poor, it would be "rank folly to force gold" on India.

As one of those who have persistently advocated the supplementing of India's present monetary weapons by a supply of currency tools made of gold, I beg that you will allow me to ask Mr Wacha to explain himself a little further. The position appears to me to be this — India sells to outsiders more than she buys from outsiders. Therefore the outsiders have to pay India the difference. It rests entirely with the peoples of India to decide in what form they will receive payment. There is, we will assume, £15,000,000 due to India as the result of the year's trade. This £15,000,000 can be paid in gold bars or gold coins or in silver bars or silver coins or in copper or in cowries or in any form that the peoples of India prefer. Many of the poor people are so ignorant that they would willingly accept payment in silver, or in copper, or even in cowries. But my advice to the people, as a lover of India, is **TAKE GOLD**. By taking gold (or gold coins) they will find themselves in possession of monetary weapons of full value that can be melted down at any time without loss if desired, that are never likely to lose their value or purchasing power, that are acceptable and in wide demand all over the world, and that bring universal respect to those who own supplies of, and regularly make use of this kind of currency.

But, says Mr Wacha, gold is very "costly. How? Why? If somebody buys my rice and gives me a sovereign in exchange why is it more "costly" for me to have a sovereign in my possession than, say, fifteen rupees, or five hundred pounds of cowrie shells? On the contrary it seems to me much safer and more convenient for poor people in the country to own a sovereign than 15 rupees that are only really worth eight or nine annas each as metal, or hundredweights of cowries that are of no value at all outside the tracts where the villagers use cowries.

But continues Mr Wacha. "a costly gold currency must prove disastrous in the end." Again I ask Why, and How? I have lived in India most of my life. I appreciate this great country and count among my friends many good and able Indians. I am most anxious to give them the best advice so that they may increase in wealth and strength, and command more respect in the eyes of foreigners. Unhesitatingly I say to them — "Cowries are all very well for elemental village folk, and may serve satisfactorily to a limited extent in a small district as money. But cowries are very poor purchasing tools in Calcutta or Bombay or Madras or any other big city. People won't respect you very much if you place your reliance on cowries as monetary tools, nor are they the sort of tools I should recommend you to cling to." Exactly the same with silver. Silver is all very well as a monetary standard for backward peoples who are not in the forefront of the great nations of the world. Mexico, Peru and China use silver, it is true, but silver is no good as a chief monetary tool in any part of the world outside India. Japan will not recognise your token rupees, nor will any of the great nations of Europe and America. The world won't respect you very much if you stick to rupees only. So I recommend you to advance a step further and return to the gold money which your forefathers used quite successfully up to 1852.

The Finance Commission have recommended that "Indian sentiment should prevail in this question" so India's currency salvation now rests entirely in the hands of the peoples of India. It is for Indians themselves carefully to think the matter out, and if they are satisfied that it is "wasteful," and "costly" and "disastrous" for them to receive payment for what is due to them in gold, rather than in silver by all means let cart loads of silver be given to India in future instead of cart loads of gold. Nobody will be more pleased than the silver miners of Canada and Australia and the gold dealers of London, Paris and New York who naturally prefer to retain the chief markets for gold in their own hands, rather than see a new mint and market for gold created in India. For my own part, I do not think that silver is so good that India should use it to the exclusion of the better and more widely appreciated yellow metal. I shall, therefore, as heretofore recommend all my Indian friends who can, to strengthen their hands and reputations by using full value gold coins as currency as well as silver and paper token money.

pathos, addressing the former students of the College,

"I ask you to remember me in coming years as one who knows well that he has not done all that he should have done or been altogether what he might have been among you, but also as one who has tried to do the work which he felt fitted and called to do for your good and for the good of India."

It is small wonder, then, that having this unmistakable love for India, Dr Miller has easily captured the hearts of the grateful people of South India.

His love was manifested in deeds as well as in words. His private benefactions to the College have been referred to. He was also generous in helping many a poor student. Thus it may be said without any exaggeration that he placed his intellect, his energies, and his wealth at the disposal of his students. And however weak average human nature may be, it is yet generous enough to appreciate sacrifices made on its behalf.

But to be the head of a growing and popular institution, and to direct its progress aright, it is not enough that a man has a good heart. He must have a wise head too. And Dr Miller has this in abundance. It has been said of him, that if he had found his vocation in Britain, he will have become a Cabinet Minister. There is no doubt, at any rate, that he displayed remarkable qualities of 'statesmanship' in the many crises through which the College passed. He had to deal with very difficult and different forces—the Orthodox Hindu Community, the prancing and aggressive Missionary, the enthusiastic student reformer, the not always sympathetic Educational Department, the often indifferent Government, and the exacting authorities in Scotland. It speaks volumes then for his statesmanship that, amid all these contending forces, he was able to achieve his noble purpose of making the Madras Christian College what it is to-day.

But all these had been of no avail, if Dr Miller had not believed in his work. As it was, Dr Miller had an abundant and growing faith in

the work which he was doing for the people of South India. As has been pointed out above, he firmly believes that India has a great and glorious future before her. He knows that India is passing through a period of transition and that 'the nature of her future depends very much on how those who have now anything to do with India, discharge their duties. He knows further that the young men of the country who have come under the influence of western culture have it very much in their hands, to make or mar that future. And he is rightly anxious therefore that they should be made cognisant of the heavy responsibilities that lie on their shoulders.

Thus he was no mere pedagogue. A good and efficient teacher as he was, he was ever conscious that he was helping, through his students, to bring about the regeneration of this ancient and famous land. And this is the secret of his unbounded enthusiasm for his work among the students of South India and the consequent popularity he achieved among them.

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The Report of the South African Commission

FROM the telegraphic reports summarising the principal features of the Solomon Commission and the speech of H E the Viceroy in Council recommending their unanimous verdict to the acceptance of the Indian public, we observed in the March number of our *Review* that on the whole the recommendations were fairly satisfactory and that General Smuts' announcement in the Union House of Assembly that Government would introduce legislation based on the report of the Commission, had given satisfaction throughout India. We now understand from the *Indian Opinion* that the Bill is in progress and will be published at an early date. The exhaustive sketch of the Marriage and the £3 questions—which are the vital points at issue—occupies the report so considerably that we give here only the bare text of the recommendations on these two subjects. The following extracts from the Report on the Commission's investigations on the five subjects set forth by Mr Gandhi in his final letter of the 21st January, 1914 will be found useful—

THE ORANGE FREE STATE QUESTION

This has already been referred to, and, in view of the assurances given by the Minister on the subject, it is somewhat difficult to understand why it has been resuscitated. The only point that can be made regarding it is, that, inasmuch as under Section 7 of the Act of 1913 educated Indians entering the Free State become subject to Section 8 of Chapter 33 of the Free State Law Book, which amongst other things requires that a declaration shall be made before a Resident Magistrate, and inasmuch as it has been agreed by the Minister that no such declaration shall in future be required, it might be advisable to amend Section 7 of the Act so as to make this perfectly clear.

THE CAPE ENTRY QUESTION

It is clear that, if the provisional settlement of 1911 did in fact safeguard the existing rights of Indians then in strict law there has been a breach of that agreement. Unfortunately the terms of this settlement are not set forth specifically in any formal document, but are to be gathered from two letters which passed between the Private Secretary to the Minister and Mr Gandhi on the 23rd April, 1911.

It has been pointed out that in the letter of the Private Secretary of the 22nd April, there was no direct

assurance that existing rights would be maintained, but there is no doubt that Mr. Gandhi and the Indian Community generally understood that this was one of the terms of the settlement. This appears from many letters subsequently written by Mr. Gandhi to the Minister and especially from certain correspondence which took place between them in January and February 1912, and subsequently in July and August 1913. For example, in Mr. Gandhi's letter of the 24th August, 1913, he states specifically that "The correspondence setting forth the provisional settlement of 1911 protected all existing rights of the British Indians." Statements to the same effect are made in other letters, and never on any occasion was this claim repudiated by the Minister. In fact, a perusal of the correspondence leaves the impression that this was common cause between the parties, and was never the subject of controversy.

Then, if that be so, it follows that by restricting the entry of Indians born in South Africa into the Cape Colony to those who can satisfy the educational requirement of Act 39 of 1906, there has been a departure from the provisional settlement of 1911. At the same time, it is clear from Mr. Gandhi's own letters to the Minister that there is very little substance in this alleged grievance.

Looking at the whole subject from a practical point of view, we have come to the conclusion that no good purpose could be gained by recommending that this shadowy grievance should be remedied by amending the Act of 1913, so as to restore the right of South African born Indians to enter the Cape without undergoing the educational test therein provided.

Before leaving the subject we might refer to a point to which our attention was directed by Sir Benjamin Robertson. Under Section 4 (2) (a) of the Act of 1913 which deals with the educational requirements of the Cape and Natal Provinces makes provision for those who were at the commencement of the Act, lawfully entitled to reside in any Province. It was pointed out that the right conferred by that section would not strictly avail a person who became lawfully entitled to reside in any Province after the Act came into force, as for example, a child born after the commencement of the Act of Indians domiciled in South Africa.

It is indeed difficult to see what good purpose is served by the inclusion in the section of the words "At the commencement of the Act, and they might very well be deleted.

ADMINISTRATION OF EXISTING LAWS


We have now reached the fifth and last of the alleged grievances which have been formulated by Mr. Gandhi in his letter to the Minister of the 21st January, 1914, in which he requires "an assurance that the existing laws and with due regard to vested rights." The representations which have been made to us on this subject deal mainly with the Immigration and Licensing Acts, and, as subjects already stated, we propose to confine ourselves to these.

THE IMMIGRATION ACT

The complaints against the administrative methods of the Immigration Department were fairly numerous, and we were not satisfied that they have been established and we do not propose to make any reference to such. There are others, however, in regard to which we are of

AN ORIENT'S VIEW OF THE OCCIDENT

BY MR R. B. PATEL, B.A., LL.B.

 *Anglo Indian* reviews Mr M. C. Mallik's *Orient and Occident* in the *Indian Review* of February last to which a reply is necessary.

Mr Mallik compares the first half of the 19th century with the other half and concludes that the former was rather liberal than the latter while the *Anglo-Indian* takes it as contrary to fact. But many enlightened men have said that the great administrators who worked in the early half of the 19th century were eminently men of faith, they believed that they had a Providential Mission to govern India. The decay of faith in these maxims in the last sixty years has been increasing enormously. Only a couple of months ago Mr H. Fielding Hall in the *Nineteenth Century and After* said that the British Rule in India has for fifty years or so deteriorated and grown more harsh, more unsympathetic and more pedantic. The Government is out of touch with life and facts. For fifty years it has been growing farther and farther away from the people and from facts.

It used to be an aristocracy of men who were in touch with life, men who knew how to rule, because they knew what humanity was, men who had open eyes, men who tried to do what was right and just and not simply what was legal. They softened and humanised the laws, they were respected, honoured and known as men and not as machines to grind out judgments. The Civil Service of India, as Myersley said, it would be a common-sense school-masters and his further prophecy of the inevitable end is not far off fulfilment.

The talk by the *Anglo Indian* of the increase from 1 to 12 in the appointments of the Indians to the Civil Service in the last 30 years is certainly inaccurate and misleading. On the other hand it only requires to be mentioned that the number of European appointments to the Civil Service in India at present exceeds 60 to 70 by those of the Indians and are out of all proportion to the Indians whose population is even eight times as large as that of the United Kingdom. Recently it was said by Mr Fielding Hall that the whole ideal of personnel of the Indian Civil Service must be completely changed.

In conclusion the *Anglo Indian* commends Mr Mallik to ponder on a truer Indian statesman's

advice (not authenticated) before Mr Mallik sits down again to write.

When the *Anglo Indian* commends others to take advice, he himself will not grudge to receive one in return from his countryman who has been for 27 years among the peoples of India as an official and non official.

A copy of the *Nineteenth Century and After* for the last month will convince him of the validity of Mr Mallik's arguments and to appreciate them he may study the following passages among many others.

India dislikes our (British) Rule because it hurts her and the reason that it hurts her is that it has become bad. We (the British nation) held her (India) in elastic leading strings some fifty years ago. Now she is stronger. She wants the strings relaxed but we have made them into iron and constricted them. The criminal courts are filled with perjury and false evidence the police are most unsatisfactory the courts have petrified all custom into iron precedents. Our education is a failure naturally because its ideals are wrong.

A Song of Love

BY "MYTHIÉE"

The morning wind is blowing
By the grey and silver lake,
The Champaka is glowing
With the Jasmine on the brake,
The little birds are singing
Full throated in the grove,
And the air around is ringing
With the melody of love!

The lotus bloom is dreaming
By the large unruddled swan,
The dewy pearl is gleaming
With the many tinted dawn,
And the velvet lawn is making
A gentle eager love
To the lovely sky now waking
To the ecstasy above!

The rose, a blossomed maiden
New risen from her trance,
And the breeze with music laden—
How they laugh and love and dance!
I on the little lovely flower
With her fairy—none's alone,
Shall not, my love, thy bower
Our gentle love then own?

Current Events

BY RAJDUANI

CARSONISM AND MINISTERS

THE broad feature of the last four weeks may be stated to be a wordy warfare between the followers of Carsonism on the one hand and the Ministers on the other in Parliament. The Army scare which for a few days had flabbergasted the nation had been exorcised as fast as the Ulster Catlines had raised it by their plotting manoeuvres. The Ministers were baited on all sides to produce the correspondence between the War Office and the Commander of the Forces in Ireland, as if some startling revelations to stagger the civilised would be the outcome! To such a pitch of artificial indignation had the Opposition worked itself that they were confident of the immediate and ignominious fall of the Ministry! However, the expected did not happen. The contrary took place when the White Paper containing all the military correspondence of the Secretaries for War and Navy was presented to Parliament. The hitters were sorely bitten. Those who had arraigned the plotters were accused of being themselves archplotters to seduce Army officers and do many other things which strictly speaking would come within the purview of Criminal Law. But just now the phrase "loyal treason" had been made fashionable by King Carson. And many have been the searchings of the heart among the stalwart four hundred of Ulster who have now been caught smuggling guns and rifles and other ammunition in places most unlikely. In reality the Opposition has done service to the Ministers by their insensate and unfounded clamour touching the supposed invasion of Ulster by land and sea. It provided the necessary powder and shot to place them *hors de combat* in this artificial skirmish on the floor of the House of Commons. Thus a deal of electricity in the political atmosphere was discharged. But some yet have remained. When mutual recriminations subsided it was found that the Ministry was stronger than before, so strong that the Prime Minister took upon himself the office of the Secretary of State for War and soon after announced that there was to be a General Election this year and for that matter no autumn session. The fanatics once have been howling in a terrible wilderness of their own, while sanity and serenity prevailed

in the camp of the harried Ministorrallists. The situation was partly alleviated during the few days that another attempt at mutual conciliation was mooted. But it ended abortively, as the basic principle on which pacific compromise should proceed was not the principle which the Ulster leaders at all cared for. Theirs not to reason why? Theirs is still to make a parade of the militant force, said on paper to be two-hundred thousand, at their back! But it is of no use retuling all the theatres and stago thunders of the brand now and self constituted King of Ulster. The second effort at conciliation having proved abortive, the Redmondites also are now showing their teeth. The militant show of Sir Edward is being forcibly imitated by that party. They, too, are moving up and down a force of their own with guns and rifles. As yet the Dublin volunteers are not 2,000 all told, but there is no saying when these may swell to the number claimed by Ulster, if not more. Mr. Redmond has announced that the ministers have gone too far in their concessions and that any more parleying with the Opposition will only have the tendency to alienate the Nationalists from the Government which would certainly signify the break down of Home Rule. Thus Dublin is answering Ulster, gun for gun! The Redmondites, no doubt are serious but at the same time they fully apprehend the consequences of their secession. It is doubtful that the ministry can carry the House with them with even a bare majority. And if the Bill is defeated there would be no further chance for another ten years at the least to raise the battle cry of Home Rule. The present is now the only opportunity to have the Bill passed. So that it may be presumed the Redmondites are only playing their own strategical game on the chess board of Home Rule politics. As we write there is a temporary lull. The Premier will introduce the third reading of the Home Rule Bill soon after the Whitsuntide holidays. That is the period when the forces on each side will be arrayed for the final combat. So far as we can judge there is every chance of the Bill passing midst no doubt the political thunder and lightning of the Opposition and the barbaric din of their organs of public opinion, a din more barbaric than the one with which the Carthaginians entered on their march to Rome.

In the interval Mr. Lloyd George has introduced his budget of over 200 millions sterling, one which has surpassed all previous record, one which would have made aghast that great genius

of Finance who used in his pulpit days to enchant his audience with his stately eloquence and the pleasing animation he breathed in his serried array of budget figures. Not even Mr Gladstone could have dreamt in his financial reticence or imagination of the marvels in budget making of a new order so ingeniously displayed by the intrepid Mr George, to meet the new necessities of the social order prevailing in old England. His graduated income tax is almost a perfection—a new accomplishment in practice of the abstract axiom that people should be taxed according to their ability. The Income tax of 1914 is certainly so arranged as to obtain from each unit who is by law assessed to the tax that slice of his income which he is able to bear and no more. It is a fine concrete example in socialistic finance which has enamoured the French, for it carries with it two broad principles of political economy—taxation of income according to each person's ability and elasticity to obtain as much revenue as the exigencies of the State may demand. Of course this has again warmed the blood of the "Die Hards, the Willoughby de Brookes of the British aristocracy. But the audacious Chancellor laughs them to scorn while the Opposition cannot boast of even a single expert who could tilt his financial sword against that of the masterly George.

Meanwhile Their Majesties have paid their Royal Visit to Paris and taken the Parisians by storm. Never was an English Queen or King received with tremendous popular ovation in the whole history of France for a thousand years. It has rejoiced all England and there is not the slightest doubt that the *entente cordiale* so sagaciously brought into play by the brilliant diplomacy of Edward the Peacemaker, has been now bound with chains of gold. That is the greatest factor in the peace of Europe in the near future.

POLITICS IN FRANCE

French politics are just now at sixes and sevens. The finances of the Republic are embarrassing while there is an imperative need to place the Army on such an efficient footing as to be able to meet any emergency or call at short notice. Apart from this fact the exposure as to certain doings in the administration of justice and finance are adding fuel to the flame—exposure which was the motive of the Cullumet tragedy. While therefore French domestic life is far from satisfactory it is some satisfaction to

know that its foreign policy in the last is one to cement relations between itself and the sublime Porte. France has a great stake in Turkey to which she has lent large sums of money and has promised to lend more. On the other hand, in turn Turkey has freely made some most liberal concessions to France in Asiatic Turkey. But it is to be hoped that the statesmanship of Monsieur Poincaré will be able to bring about a satisfactory domestic policy by reconciling the contending political factions.

CONTINENTAL

Germany is quiet but the anti-Russian tone of a part of the German Press has given umbrage at St Petersburg, the semi-official organs of which capital are necessarily forming at the mouth. This policy of bitter recrimination has never paid and will never pay. In any other circumstances the war clouds might have already gathered on the horizon and the peace on the continent might have trembled in the balance. But the consciousness of unpreparedness on the part of both is the great deterrent. It is that alone which has restrained the two powerful neighbours from coming to blows. But as we write there has been a remonstrance and the anti-organs of the press in both countries are moderating their tone which is a fair augury of pacific conditions very soon. In domestic affairs, say what they will, the Socialist party is steadily gaining strength in the Reichstag which is a happy augury of the mitigation of purely Government. Every year that passes tells the Emperor plainly that the will of a great people cannot be trifled with and that the more the Government is conducted on democratic principles the greater is the chance not only of better political welfare but of vast progress economically. The stronger Germany is in commerce and industry the greater will be her strength to resist with success external aggression.

Russia, on the other hand, is growing every day stronger economically. Conscious of that strength the popular representatives in the Duma are putting forth their best efforts to bring forth a better state of domestic policy. The vexatious policy of the Ministry of the Interior, with its corrupt and high-handed administration, has become now intolerable to the population at large. They are exasperated and only too anxious to throw off the yoke of this too worst bureaucracy in all Europe. The Duma accordingly brought forward a resolution to check and control the domestic policy of Russia in this direction. And

after a prolonged and animated debate for eleven hours succeeded in carrying its resolution by an excellent majority. A committee of both assemblies of the Duma and Council of the Empire is appointed to make a report as to the best way the good object might be attained.

Austria is jogging along and of late has now and again been on the tenterhook by reason of the periodic ill health to which the aged Emperor is subjected. Meanwhile the Albanian problem is again assuming a threatening aspect and the latest telegrams announce the arrest of Essad Pasha on board an Italian war vessel. There is also a rising among Mussulman Albanians who rigorously demand certain exemptions. Altogether the 'cockpit of Europe' has not lost its combative character and it remains to be seen how both the Albanian and Epirot troubles are brought to a satisfactory conclusion.

The recession of the Islands of Chios and Mytiline to the Turks is still hanging fire. There has been no finite settlement yet but the Porte seems to be exceedingly sensitive on this question while the powers appear to be indifferent or too indolent to exercise activity and bring the matter to a fair issue. The Turk is forging ahead and seems to be taking a new and wholesome departure in problems immediately affecting home administration which augurs well for the economic wellbeing of the Ottoman Empire.

PERSIA AND CHINA

Persian affairs are in no way improving while the Russians are fast holding in their grip the borders of Northern Persia. We are sorry for Sir Edward Grey's policy so far. China, however, is improving. Yuan Shi Kai's dictatorship has had sufficient influence in the country and all factional elements have been kept in fair restraint. Only the white wolf and his followers are again on their path of brigandage but it is quite on the cards that the celestial dictator will soon bring them to bay. But Yuan Shi Kai's statesmanship is more busy with the raising of another big loan wherewith to strengthen the defences of the empire and develop the resources of the country. We wish him Godspeed in this great and beneficent undertaking.

THE WORLD OF BOOKS.

[Short Notices only appear in this section.]

Epochs of Civilization By *Pramathunath Bose, B Sc (London)* W Newman & Co, Calcutta
G A Natesan & Co, Madras Price Rs 4

The author is already well known to the public by his books on Hindu Civilization and his Essays and Lectures. His present book on the Epochs of Civilization only adds to the reputation for scholarship he has already won. The subject, though full of importance, has till now met with but scant attention at the hands of scholars and the public. We are glad that an Indian has approached the subject, and treated it with great ability and learning.

Though the author follows his predecessors on the subject in some respects, yet he differs from them a great deal in his classification, methods and outlook. In some of his conclusions and dicta, he even strikes a truer and more profound note than the Western writers on the subject. The division of the growth of civilization into three stages with the third stage marked by spiritual and ethical advance is peculiarly his own. The third is the consummating stage of civilization and it can be reached only by the development of such qualities as benevolence, self sacrifice, peace and righteousness. The importance the author attaches to ethical development is really significant. He does not put it forth in any assertive manner but adduces arguments and examples in support of his view. In thus laying down that real ethical and spiritual development is the criterion of a perfect civilization and the cause of its stability, the author makes a distinct advance on the materialistic speculations of Western thinkers. The Hindu unerring sense of the spiritual has led to a valuable doctrine concerning the growth and stability of human civilization.

The Samhitā *Being an introduction to the Philosophy of the Vedānta* Translated from Sanskrit by *Sri Ananda Acharya* London, Francis Griffiths

This is a small work in 20 short chapters containing in English the substance of the dialogue between King Janaka and Sage Ashtavakra. The philosophy of the Vedānta from Sri Sankaracharya's point of view is set out in simple and readable language, and the introduction furnished by the author summarises the teachings and emphasises self discipline. The book is worthy of study by those interested in Hindu philosophy.

Indian Nationalism *By Edmund Bevan, Mac Millan and Co., Limited, London*

It is a pleasure to review a book of this kind. The author does not champion any particular party either in India or in England but gives an entirely independent estimate. His treatment of the varying phases of Indian Nationalism is essentially academic. Mr Bevan says of his book—"I feel that the book is going to be so much the utterance of my own personal reaction to the fact of India. So little a scientific treatise that I may as well strike the personal note at once. It is not a treatise at all. It is an attempt to say things that I have come to feel strongly and should like to say as best as I can."

Those who read the book will find for themselves how well Mr Bevan has justified his desire. The pages are throughout written in an easy, facile and fluent style and display equal tact and catholicity in estimating the actual conditions of India. We particularly commend the chapter on "Extremists and Moderates," a chapter which would have boiled with vituperative epithets if done by less tactful and sympathetic hands.

Masonic Papers *By Jivants Jamshedji Modi, Mithi Lodge, Colaba, Bombay*

The papers published in this volume are the subjects of various lectures by the author under the auspices of the Masonic and other bodies. Dr Modi's book comprises essays on such important subjects as "the Legendary and the Authentic History of Free masonry," "Zoroaster and Euclid," "King Solomon's Temple and the Ancient Persians and 'Charity'." The discourses display great knowledge and erudition and are highly interesting.

Bohn's Popular Library *Messrs G Bell and Sons Ltd., London. Price 1s*

Readers may remember that only a few months ago we gave a notice of Bohn's recent publications and we are glad that the scope of the series is increasing and that the publishers are endeavouring to create a really popular library of English works. We acknowledge with thanks the receipt of a score of further volumes of Bohn's publications. They comprise selected works of Macaulay, Blake, Anthony Trollope, Manzoni, Emerson and similar authors. The Garland of verses are a perennial joy to all home loving instincts.

Has W. T. Stead Returned? *A Symposium Edited by James Coates, Ph. D. F. A. S. London. L. N. Fowler & Co.*

This book contains a collection of various messages, and other pieces of evidence believed by the contributors to be derived from the spirit of the late Mr W. T. Stead, who was a victim in the huge Titanic disaster in April 1912. The contributors are men and women whose position and respectability are unquestionable, and whose beliefs in the truth of the messages and other evidence are apparently sincere. Considering that the late Mr Stead was a thorough believer in the possibility of spirit return, and that most of the contributors were sympathetic in this matter, the only thing for the scientific public, which is not altogether sceptic, to do, is to examine the evidence and derive such individual satisfaction as may be possible in the circumstances. The evidence here collected consists of verbal messages, table movements, etherisations or appearances of bust or head of Mr Stead, and in some cases of his whole form, production of photographs, more or less like him, psychically precipitated, and containing Mr Stead's handwriting and other indications, sufficient in the opinion of those that took part, to identify the presence of Mr Stead, as the prompter of these pieces of evidence. The unanimous opinion of Dr Coates the editor of the symposium and the other writers is that Mr W. T. Stead has unmistakably returned to work here again in his spirit.

Youth and Sex *By Mary Scharlieb and Arthur Silly—People's Books Series—T. C. and E. C. Jack—London and Edinburgh*

This small book treats of the various dangers to which the youth of both sexes are liable, and of the safeguards which ought to be taken against them. The present day view that ignorance of sexual affairs on the part of the young is necessarily innocence is severely criticised as calculated to produce more harm than good to society as well as to individuals. Purity teaching at an early age is very strongly recommended. The suggestions given for safeguarding their purity and interests are eminently practical, and the best way of preserving the tone of the society at large is stated to be to let the younger generation know and recognise, by means of competent and sympathetic advice, that to them is decreed an august destiny in the possession of a part of God's creative energy, and that they owe a sacred responsibility in the proper discharge of that destiny.

Pancha Sila—The Five Precepts *The Bhikkhu Silacara* Published by the Theosophical Publishing House, Adyar

This is a very instructive little book on the Five Precepts or moral rules, said to be the subject of instruction to lay men by Buddhist priests at every time of their yearly retreat for the rainy season called the *Vassa* or the *Varsha* in Sanskrit. The Precepts are: To refrain from killing, stealing, lying and drinking, and to live a pure life. These are rules of fundamental importance in Hinduism as well, and the violation of most of these rules is a *mahapataka* or major sin. But all honour is due to Buddha who elevated these into the front rank in conduct, and ignored the artificial rules of the Brahman of his days. The Precepts mentioned above are expounded in succession in clear and simple English, and would form very useful reading to all young men. We congratulate the author heartily on the production of a practical moral text book in such a readable form and within such a small compass.

Poetry and Life Series:
Elizabethan Lyrics By Amy Cruse and
Horace and his Poetry by J. G. Chapman
(George Harrap & Co., London.)

We have had the pleasure of reviewing the earlier volumes of this series from time to time. The two books under review maintain the high level of ability and usefulness displayed from the very beginning. There is not a more enthralling period of poetic achievement for the appreciation of the lover of literature than the Elizabethan era in England. The study of English Poetry cannot be expected to be complete in any measure without a knowledge of the poetic outbursts of the "spacious times of Elizabeth." It is an valuable in training the aesthetic sense as affording the material necessary for a historical study of the evolution of English literature. The editor's choice of passages is discriminate and adequate enough for the ordinary student.

No justification is needed for including a volume on *Horace and his Poetry* in this series. Judged by the amount of influence exercised on English critical taste from century to century there is no Latin writer who deserves equal attention. There is a fairly large number of extracts from the writings of Horace.

Things I Remember, by Frederick Townsend
Martin G. Bell & Sons, London

This is a slight and gossiping book of reminiscences which will, we should imagine, be of much greater interest to Mr. Martin's apparently numerous friends than to the general reader. It is not possible to gather much from the book about its author beyond the fact that he is a wealthy American who read for the Bar and served in the United States Army in which he rose from the rank of Private to that of Colonel on the staff. Towards the end of the book there are slight hints of philanthropic activities in the slums of New York and of a crusade against the idle rich which contrast somewhat strangely with a description, written with evident relish, of a costume ball given by the author's sister in law at which "I do not think that there has ever been a greater display of jewels before or since" in many cases the diamond buttons worn by the men represented thousands of dollars and the value of the historic gems worn by the ladies baffles description.

The serious side of life is not allowed to protrude and the main object of the book would seem to be to show that the author has all his life moved in the "best" circles whether in the United States, England, Paris or elsewhere. Like many others who hail from the democratic New Continent, Mr. Martin has rather more than the alleged "sneaking fondness for a Lord" of the average Britisher. Titles are scattered freely over his pages. King Edward VII. appears frequently, the Emperor of Brazil stood by the author's sick bed in Palestine and a casual acquaintance on a journey round the world turned out to be the Duke of Atholl. It is therefore satisfactory to know that Mr. Martin is now an uncle by marriage of the Earl of Craven.

An Hour's Thought About The Earnings of a Cotton Mill By J. H. Karia, Behind Railway Station Yard, Kalapur Post, Ahmedabad. Price Re 1.

At a time when technical education is the cry everywhere in India books of this kind are particularly welcome. Mr. Karia treats the subject in a very practical manner and his pages are packed with detailed information and statistics relating to the commercial side of the cotton mill which will prove generally valuable to all mill owners and highly instructive to the promoters of new mills, in particular.

Diary of the Month, April—May, 1914.

April 20 The Faridpur Conspiracy Case has ended abruptly by the Crown withdrawing the charges

April 21 Rs 50 000 have been voted from the Peoples Famine Fund in the United Provinces

April 22 The murder of a pleader is reported from Chittagong

April 23 An extraordinary escape from custody during a case at Poona is reported

April 24 The Government of Bombay have issued a draft notification dealing with disputes in Co operative Credit Societies and the appointment of arbitrators

April 25 The death is reported of Mr Jaffer bhoy Rahimtullah Bar at law brother of Sir Ibrahim Rahimtullah

April 26 The police have seized some cartridges and percussion caps which had been pushed into a ground floor room in College Square Calcutta

April 27 The Chief Justice of Madras unveiled to day a portrait in oil of Sir Ralph Benson presented to the High Court by some of the members of the Provincial Judicial Service

April 28 The Hon Mr Gokhale left London to day for Vichy for health

April 29 At a public meeting at Calcutta a District Congress Committee was formed

April 30 The last appeal of the Moharam rioters before the Sessions Judge of Agra was argued to day

May 1 The Registrar of the Calcutta High Court has replied to the Vakils Association regarding the admission of Vakils as Advocates

May 2 In the last of the Moharam riot case appeals the Sessions Judge of Agra to day acquitted two Hindus and upheld the previous judgment as to the two others

May 3 The Commissioner of Mandalay Municipality points out that the Corporation is running into bankruptcy

May 4 The Bombay Corporation in a meeting to-day resolved to approve of the revised plans of the Gateway of India Monument and decided to enhance its subscription to rupees one lakh

May 5 The Indian Public Services Commission resumed its sitting to day at the India office

May 6 General Smuts has promised a Moslem deputation that the Commissioner's recommendations will generally be carried out

May 7 The Hon Sir Dinsbah Davar has been appointed to act as Chief Justice of the Bombay High Court

May 8 H E Lady Wellington appeals for assistance regarding her scheme of medical aid for women

May 9 It is announced that it has been proposed to provide a ship basin in Karachi harbour to the south of the present one

May 10 The Sessions Judge of Burdwan has convicted nine Punjabees for a series of dacoities

May 11 Lord Crewe to day informally received Sir William Wedderburn and Messrs B N Sarma M A Jinnah N M Samarth Mazar ul Haque and S Sinha Delegates from the Indian National Congress

May 12 In the House of Lords, Mr Hornells appointment to the Indian Educational Service was again criticised

May 13 The Allahabad High Court has allowed an appeal in a murder case in which the accused had been convicted mainly on the fact that a bloodhound used by the Police had tracked him down from the scene of the murder

May 14 Sir William Wedderburn entertained the Congress Delegates A Conference with M P's was afterwards held

May 15 The All India Muslim League has made representations at the Foreign and Colonial Offices London, regarding the South African Commission's recommendations on the marriage question

May 16 The Thirteenth Annual Conference of the Madura Tamil Sangam opened at Ramnad to day with the Hon P Ramanathan in the chair

May 17 Several men were to day arrested in Calcutta by the Police for keeping copies of prohibited books

May 18 A terrible fire in Bombay totally destroyed 3 000 bales of cotton to night and the loss is estimated at Rs 4 lakhs

May 19 The Social Conference at Poona closed its important Session this morning with befitting enthusiasm

May 20 Sir Charles Armstrong a leading Anglo Indian merchant left for England to day after 30 years work in the Bombay Presidency

TOPICS FROM PERIODICALS.

Revolutionary and constitutional Methods

In Vol XII of the *Socialist Review* Mr C E Vukamy has a learned article on the above topic. The three laws that affect social development are change, continuity, and coherence, and history, viewed from the sociologist's point of view, is a struggle more of *ideas* than of *lines*. In the process of social evolution, we find social advance set back by disruptive elements. What is reform and how is it produced?

It follows from all this that a community must gradually *open* for change and that a reform must necessarily (if genuine) be hailed by the people as an articulate presentment of their own thoughts and desires. Reform is really produced by the collective will. An idea or social theory has no real force and can give no permanent result until it has been accepted by the representative body of the community. It cannot be thrust upon the minds of the people by violence; it must grow into the general consciousness and must become part of the communal life.

What the significance of an armed revolt is and when it becomes justifiable is strikingly set forth and notably illustrated by the dramatic revolt of the French Revolution —

Armed revolutions mark periods of protest rather than of progress. Whether society has passed beyond the point at which this protest is necessary we cannot say. The right of armed revolt must be reserved, though it certainly cannot be advocated, for extreme cases. Revolutions have seldom if ever, done more than procure temporary relief or right an immediate grievance, and have practically never fully realised their avowed object. Thus that great dramatic example of armed revolt, the French Revolution which became an essentially proletarian movement, professed the welfare of the proletariat and preached the gospel of proletarian supremacy, only succeeded in establishing a bourgeois or middle-class regime. At most the Revolution accelerated the bourgeois triumph, and handed over France to a bourgeois government a decade or two sooner than would otherwise have been the case.

The pressing needs of the proletariat — food and clothing — were it is true, fully dealt with, the black breeches had done their work, and life at least was possible for the poorest, but the political status of the proletariat remained untouched — the proletariat was ruled by the count and house instead of by the palace, in place of the tyranny of the priest and the courtier he was subjected to the tyranny of a new and powerful class of merchants — and was eventually ground down again into something very like his former slavery.

The writer best considers the extent to which

the Socialist should rely on armed revolutions in carrying out his programme —

"The Socialist does not advocate armed protest except as a *dernier ressort*, but he does not advocate cowardice in any form.

The present aim of the Socialist is to influence political thought by peaceful and constitutional methods."

The Socialist, therefore, finds his chief instrument in political power.

Political power, by removing the root causes of social injustice and social evil, becomes the most real and effective agent of reform.

Of the three phases of direct action — the demonstration, the strike and the armed revolt, all are unconstitutional, though in the last alone the destructive principle is at work. It remains to consider what can be achieved by political action, as for example, by thorough representation in the council of the nation.

The value of political action to the Democratic programme is thus stated

It is the surest, and as we believe, the ultimate means of realising the claims of the Socialist or rather of the Democratic programme. Political action is constructive, revolutionary action destructive. Political decisions are the outcome of open debate, of cool investigation, and of collected evidence, revolutionary decisions are dictated, in the majority of cases, by the unformed but violent workings of an irritated section of the public mind. Finally, we may reasonably predict that with the steady increase of Socialist representation in nearly every European Government — more rapid in some countries than in others, and in Germany of almost romantic growth — the trend of legislation will be such as to render the appeal to arms unnecessary, and the governing bodies, being themselves Socialistic, will no longer be the object of Socialist opposition.

The utter futility of resorting to extreme measures is clearly brought out.

In conclusion the writer emphasises the value of a thorough dissemination of all useful knowledge through the great weapon of education and the establishment of a free spoken and morally sound press.

If we were to dynamite a full session of the Lords, execute our royalties in Trafalgar Square, successfully massacre the entire Tory population, banish the Liberals, and set up a new Labour or Socialist Parliament, we should be totally unable to manage affairs for one week — or in any case should manage them so badly that we should be overthrown by a counter-revolution and a swift royalist reaction, as actually happened to Cromwell's Parliament.

for the fruits of advanced civilisation. The cry arises for Universities and the Universities are given. But since intellectual interests are not natural to the Englishman, he fumbles and hangles: he seeks to transport *en bloc* a rigid British system. His intellectual self-sufficiency is a great hindrance.

Then opens the third stage when the Indian, quivering all over with a new-formed life, asks for a share in the direction of his own affairs.

Why not? He has brains. We have enabled him to find this out. They are often as good as ours—sometimes, as in India, much better. He craves freedom, political liberty, the rights of a man. He dreams of an open career inside the administration, of a seat on the judicial bench, of Parliamentary representation, of a vote.

The Indian will no longer allow himself to be treated as a child. But as the writer says—he has to revise and enlarge and quicken his conscience. He has to restart with a new conscience—and this regulating and correcting conscience must needs be the moral deposit of historic Christianity. For how else is it possible to explain the increased sensitiveness to the rights of individual men, to the position of women to the claims of purity and truth, to the calls for service and self-sacrifice save in terms of the creed of the Incarnation and the Apocalypse of St. John?

It was the Englishman that supplanted the Indian's primitive conscience and to Christianity alone is it given to vitalise this desire for liberty and justice.

With the Mission then lies the key to the Imperial situation.

More and more will this be brought home to us as year by year the pressure to admit native races into share in citizenship and administration intensifies. Certainly every year, as it passes, will heighten the demand; for all our administrative and all our educational activity can but serve to vitalise the keen desire for public liberty and self-control—and the passionate resentment if these are refused. We must hurry up if we would still be in time to produce a large enough extension of the Christianised conscience to permit of common civic co-operation in the public interest.

Survival of Hindu Civilisation.

Mr. Pramatha Nath Bose lays special stress on the individuality and permanence of Indian civilisation in an article entitled 'Survival of Hindu Civilisation' in the April number of the *Modern Review*. Here he expands and discusses in detail a particular idea which he has already embodied in his 'Epochs of Civilisation.' He maintains that each epoch of civilisation consists of three stages, and that the life of a civilisation after it has passed from one epoch to a later one "depends upon the maintenance of the equilibrium attained in the third stage between the cosmic forces making for material progress and the non-cosmic forces leading to higher culture (especially ethical culture.") He continues that the equilibrium of our present civilisation has been rendered unstable by the almost complete destruction of our manufacturing industries.

"Hindu Civilisation stepped into the highest or third stage about 500 B. C. and continued in it till about 700 A. D. It attained a state of harmonious development during that period... The tendency (towards excessive materialism) was effectually restrained by the dominant influence of the lofty ethical and spiritual ideals... The integrity of our civilisation has hitherto been preserved by the maintenance of the equilibrium referred to above... If the experience of the past is a safe guide for the future, then we may not unreasonably conclude that the survival of Hindu Civilisation in the future will depend on the maintenance of its equipped condition. We have therefore to inquire how that condition has been affected of late by the Western contact and otherwise, in what respects favourably and in what respects unfavourably... The difficulty of the problem before us arises when we come to consider what would be beneficial and what would be detrimental."

Mr. Bose then goes on to observe that our views of what is good and what is bad arise largely from our subjective ideas and preception and are therefore largely likely to be different among themselves; and that the bias with which every one of us would proceed to examine the question would be both conscious and unconscious. The pro-Indian bias and the pro-Western bias would both have to be restrained within proper limits; especially the latter which influences our entire education.

The Study of History

In the course of an interesting article published in the April number of *The Theosophist*, Professor R. K. Kulkarni lays stress on what may be truly characterised as a sympathetic study of history which would prove that the different races and civilisations of the East and the West are "but recurring phases of one continuous evolution of life, improving and progressing at each successive incarnation." He says that history has passed through the mythical and heroic stages, and also through the period when it was a favourite weapon of religious and political partisans.

The next manipulators of historical facts were the philosophers giving us views of history corresponding to their theories, purporting to explain the origin and destiny of humanity. The idealist attributes everything to divine providence or communication, while the materialist reduces everything to the influence of the environment. The dawn of the scientific study of history dates from the commencement of the publication of Gibbon's 'Decline and Fall of the Roman Empire' in 1776. Gibbon's genius did not (however) penetrate beyond the haze of passions, prejudices, ideas, or conditions of men in the mass to the increasing purpose running through the ages. As it was, Gibbon's great work gave rise in the nineteenth century to two eminent schools of history which held sway over civilised minds till the growth of the critical and comparative study of human sciences, chiefly initiated by the Germans. The first school, headed by Hallam, Macaulay and Green may be called the 'literary school'.

The next school, may be allowed to call its 'positivistic school,' represented by Buckle and Draper and influenced by the philosophy of the French thinker, M. Comte. The peculiarity of this school is its recognition of the grandeur of the doctrine that the world is governed by law, social advancement is as completely under the control of natural law as is bodily growth.

The third school of 'historical criticism,' which revolutionises the whole aspect of the study, is a continental school having the German Von Ranke as its master, preceded in his comprehensive work by giants of criticism like Niebuhr, Mommsen, Guizot and Michelet.

Bryce and Lecky, Freeman and Seeley, who thought and wrote under the aegis of this school have taken great pains to sift truth from falsehood and appreciate the bearing on historical progress of the international relations of the States of Europe.

Mr Kulkarni then lays stress on the influence exercised by biology and Darwin's conception of evolution, on history and declares that the present day tendencies are pointing to the growth of a new historical school which would impart a spirit of continuity to the growth of humanity at large

and which would prove that mankind as a whole improves and progresses with each generation. A proper study of history should endow the student with the right and temperate use of the critical faculty and train him to avoid partiality and undue emphasis on any one feature.

The study of history according to Hanks is meant for the awakening of national self-consciousness and when that is aroused it is possible to create the bond of a common object and common action and right action in the right spirit does lead us on to right belief.

Vernacular Education

In a recent number of the *Vedic Magazine and Gurukula Samachar*, there is a stirring article written by 'an Indian' on the necessity of the extension of vernacular education. He declares that vernacular education is India's supreme need. "A full measure of a complete system of sound, all round vernacular education imputed to vernacular universities situated in every Language Province, along thoroughly practical, realistic and scientific lines" is what the writer wishes to be soon brought about. In each of the principal Language Provinces (for India can be divided for educational purposes into different provinces, according to the principal languages spoken in them) there should be created a Vernacular University in which the particular vernacular of the province should be used as the sole medium of instruction in all the different branches of education. It is this vernacular instruction alone that could appeal to the generosity of the people and really widen their vision and culture. The conduct of all nations, ancient and modern all point to one thing alone, viz, the benefits of a natural and rational instruction in vernaculars. Hence the author conjures us to look upon this task as our most sacred and pressing need and to attempt to bring about its accomplishment immediately.

Social Worker and University Training

Miss E. Macadam discusses in No. 2, Vol. XII of the *Hibbert Journal* the need of the University taking in hand the social worker and fitting him for philanthropic work in its varied forms and all kinds of State and municipal activity, designed for the improvement of social conditions.

While recognising the value of voluntary effort, the learned writer insists on a judicious combination of state and voluntary effort, such as has been achieved in the Civic Guild of Help, the Advisory Committees of Labour exchanges, and in the enforced co-operation of Insurance Committees and friendly societies.

The social worker has to go equipped for an effective discharge of his vocation. The rule of thumb methods will not avail for one to diagnose, to cure if possible, or at least to alleviate the ills of society, one must have a general knowledge of the complicated ills to which society is heir.

The London School of Economics does some work in this direction but those who go to it do not share the thrill of excitement or the joy of discovery that students should experience. It is incumbent on the University to provide a field of study for workers in the social line. The Liverpool School of Social Science was the first to meet the growing need and Birmingham was not slow in responding to the need of the social student. The objects of the institution are to train workers for voluntary or social work, to provide instruction in social questions, and to serve as centres for investigation into social conditions. The lectures include courses in economics, industrial history, treatment of poverty, local administration and other subjects. A great deal of importance is attached to practical administrative work under the direction of expert workers. Wherever possible, the student has to put himself in touch with poor life by going into a settlement and living

in it. Special courses are also provided for special workers, like students of a Theological College or Poor Law officials. But the problem that has been exercising the minds of organisers most is how to adjust the teaching given to students who vary so greatly in age, education, and experience. Whatever form the adjustment of the course may take, it must provide opportunities for gaining experience and taking a personal share in constructive schemes of social reform. It is no use if the student absorbs social theory. He has to imbibe sound habits of work—method, composure, absence of effort, and skill and wisdom in handling difficulties. The University should not stop merely with issuing diplomas but public departments and committees of institutions should give due weight to such diplomas in the disposal of jobs. The question of giving scholarships to workers under training and the larger question of endowments to establish schools for social science on a sound basis must necessarily demand attention in the near future.

But of what avail is all this elaborate training if the worker is not imbued with the right spirit of social work?

Above all, he should have cast off all prejudices and go forward to his future work interested in the whole outcome of social well being and recognising its many-sidedness. He should have formed some definite programme of social progress, so that he may not be driven hither and thither by passing impressions, but his programme will be on large lines, not cumbered by detail nor clinging blindly to any particular shibboleths. The keynote of our training should be to inspire the desire to go on learning and the importance of an open mind and of ready adaptability to change. The rest will always lie in the personality of the worker.

THE POSITION OF WOMEN IN BENGALI SOCIETY—By the Late Babu Ashutosh Mookerji, M.A., B.L. Price Rs. 0-6-0

GLIMPSES OF THE ORIENT TO DAY—By Sant Nihal Singh. Price Rs. 1 To Subscribers of the 'Indian Review' As. 12

G. A. Natesan & Co., Bonkurama Chetty Street, Madras,

Rabindranath Tagore and Social Reform

Captain J W Petavel who is now working in India for the spread of social reform advocated by the recently founded *Educational Colonies Association* writes an interesting article in the April number of *The Asiatic Review* on the question of social reform via educational progress. He says that India has been all along familiar with the idea of industrial educational establishments in the shape of *gurukulas*, and that Dr Rabindranath Tagore, the great poet and educationalist, has warmly taken in hand the task of reviving the old system in a modernized form. The poet presses upon us the necessity of our starting the educational colonies as private enterprises which, after a short time would become industrially successful and attain a sound financial basis. Captain Petavel proceeds to describe the advantages of these self supporting institutions. These give instruction both educational and economic, and the manual training that these would impart would be the training of the mind through the hand and the eye.

The moral value of such a self supporting education greatly enhances its benefits, and the children who learn in these institutions are brought to taste the joy of real solid, practical work. They are trained to good work at an age when they are highly susceptible to influences both moral and physical and the result is, that their characters are developed for life on a sound and permanent basis. These popular institutions would expand into great co operative organizations where each member works for his own livelihood and where each will be worth a good wage and will be in a position to command the wage he is worth. The boys can easily learn the essentials of co operation and being brought up under healthy conditions would insist on proper conditions of life and labour for themselves.

Experiments have been made in this direction in the schools of Munich where great results have

been produced. The Swiss people have built up their present jail system on these co operative and educative principles, and the result is that their prisoners and other social failures are now entirely self supporting. If these educational institutions should include agricultural training, in their programmes of work then everything is done that is required to make the system an ideal preparation for every working lad's vocational training. Improved agriculture is the best employment to give training in versatility, is nature's second string to every one's industrial bow and affords the healthiest of occupations. The German agricultural associations have recently adopted this system and have displayed an astonishingly striking success.

The Aspirations of Indian Mussulmans

Writing about the ideals of the Indian Muslim community in one of the March numbers of the *African Times and Orient Review*, Mr Ziauddin Ahmad lays stress on four points which should be the goal of all the efforts of Indian Muslims. In the first place recent events in Tripoli and Adramople have demonstrated beyond the possibility of misunderstanding the fact that our indigenous Muslims fully appreciate the growing "solidarity of Islam and the vast brotherhood of the Mussulmans all over the world. The outburst of unparalleled brotherly feeling between the Mussulmans of Turkey and those of India during the late Balkan War makes it certain that Pan Islamism or the preaching of the brotherhood of Islam throughout the world is regarded as a most vital question and as a *fait accompli*. Every highly educated Indian Mussulman feels the necessity of establishing this *ukhawat* and of thus enlarging the horizon of the interests and feelings of his community. Another object which the better class of Mussulmans have in view is that they must not be treated by Government as a negligible quantity and that they "so long as they are good Muham-

vidans, must not look to and wait for Government or other official favours, but should rely on their own worth and vigour. The third object of Muslim aspiration is the accomplishment in the near future of a harmonious Hindu Muslim *entente*, hopeful feature inasmuch as the common interests and common needs of the two races are daily bringing them more and more together and leading to a mutually sympathetic attitude. The Hindu press and the Muslim one are reciprocating real love and good feeling towards each other and the South African question which affects both the communities alike and has made both anxious to help their suffering brethren by all possible means moral and monetary, has taught them to unite still more closely. If the younger generation should continue furthering this cause of union as they have been hitherto doing, India's bright future is assured.

Lastly the educated Muslims are fully aware that the real basis of all these aspirations should be laid on a sound system of education. The foundation of the proposed Muslim University at Aligarh will "undoubtedly prove a turning point in the history of Indian Muslims. The projected institution which combines theoretical education and practical training side by side is bound to regenerate the community morally, intellectually and physically."

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The Hindus in Canada

Mr Walter Bier writes from British Columbia to *The Hindu Review* (March 1914) on the subject of the position of Indians in the Dominion of Canada, as follows—

The Hindu immigration problem has reached an acute stage during the last few months and has culminated in the forcible deportation of a Hindu priest by an agent of the Immigration Department of the Dominion Government. Of course opposition and antagonism to Oriental immigration has long existed but what makes the situation iniquitous and discriminatory is the fact that while the Japanese and the Chinese are admitted under legislation or agreement, there is a specialised opposition to Hindu immigration.

That a British nation should permit the immigration of Orientals who are not, and who can only with difficulty become British subjects and should exclude subjects of the King Emperor is indeed passing strange. There is also the probability that Hindu women would not be permitted into the country though there is yet no fixed rule on the subject. But some have been prevented from bringing their wives with them, and those who have been so debarred feel that

'there is discrimination within discrimination first against them as a race of Orientals while other Oriental races are being admitted and afterwards as individuals some of whom are favoured and others slighted.'

Whether the Canadian Government is prepared for a policy of absolute exclusion or of limited immigration is immaterial to the Hindus in the present stage of their agitation. What they aim at is that the discrimination which now so obviously exists should cease, and that whatever rule is made with regard to Asiatic immigration should be made absolute and applied impartially and equally to all Orientals. The solution of this perplexing question should not be deferred lest it assume gigantic proportions as it has already done in South Africa.

Albania, the Key to the Moslem World

Mr. Telford Erickson writing in the April number of the *Moslem World* on the present movement of Mohammedan Albanians towards Christianity, gives some interesting details of the effects of Mohammedanism on Albanian nationality and prosperity. The Ottomanization policy which has been pursued recently in a pronounced and decided manner has brought the Albanian oppression to a culminating point. The people are convinced that Mohammedanism has been a curse to them and will always be a curse so long as it has got a foot hold in the land. They maintain that that religion has never been indigenous to the land and has only been an additional burden besides the Turkish political Yoke. And though their conversion to Christianity is rapidly progressing, they wish to attach themselves firmly to some Protestant faith and naturally revolt at the empty forms and ceremonies, the kissing of pictures and the bowings before icons which are so intimately bound up with the Catholic and Orthodox Churches. Both these denominations have been identified with powerful political propagandas, the former on behalf of Austrian control over Albania and the latter always as a champion of the cause of Greece, Serbia and Bulgaria. It was only the two great Protestant nations of Britain and America that have stood up for the cause of civil liberty, national independence and religious freedom and it is but natural that Albanian Christianity being the offshoot of its attempt at national independence should turn with longing eyes to the Protestant faith of those countries. They demanded a Protestant prince and exulted in the elevation of the Prince of Wied to their throne, and they are fully prepared for a thorough Protestant evangelisation by missionaries chiefly English and American. The writer proceeds to detail in a glowing manner the thirst of the Albanians for Christianity, the lukewarm attachment of the Albanian Mussul-

mans to their own faith, the ease with which they could be proselytized, and the splendid discipline of the Albanian nation—a discipline “which fears no foe and is unspoiled by the upholstered life” and which has the courage to go wherever duty calls.

“Once charge this race with the Spirit of Jesus Christ and a weapon will be formed against which no strong hold will be able to stand . . . For the bringing of these people to Christ, Great Britain and America stand charged before God . . . For such a response to this present vision and call, the Master waits.”

The conquest of the Air

In a short article in the *St John's College Magazine* for January, Mr. J. B. Whitfield, dwells clearly upon the ‘Conquest of the Air’ which has come to be an accomplished fact in the past two decades. He says—

“The past eleven years since the record flight of the Wright brothers in 1903, has been a period of remarkable development in the art of flying . . . And the conquest of the air has at last been achieved, the conquest of this last unconquered of the elements.”

As early as 1670 Baricelli experimented upon the principles of flying of which he showed a large and comprehensive grasp. Sir George Cayley in 1776 exhibited what was known as a *felicopter* on very much the same model as the modern monoplane. These pioneers failed on account of the difficulty of the invention of an engine of sufficient power and lightness “to pull its own weight through the thin air. The development of inclined or curved planes has greatly facilitated propulsion, and the only problem that has still to be confronted is that of stability for want of which the aeroplanes pitch from head to tail. And even here pendulums, sliding weights or gyroscopes have been used as automatic devices for securing stability. While the work of perfecting the Dirigible Balloon has been improving gradually up to the present time

QUESTIONS OF IMPORTANCE.

Europeans and Indians in South Africa.

The Commission (of which Professor Chapman of Manchester University was the chairman) appointed to inquire into the economic conditions existing within the Union of South Africa reports as follows in regard to competition between Europeans and Indians —

The Indian population of the Union, located for the most part in Natal, may be divided into those brought there under indenture and those who followed them on their own initiative and at their own expense. Of the latter in the main a trading class, many opened stores, at first for the supply of Indian and Native requirements. Few have been drawn into industrial pursuits. It is chiefly the ex-indentured Indians who are noticeable in manufacture. The indentured Indian of the early days, when his term of service expired, often took up land, and grew vegetables, mealies, and tobacco. To a certain extent he re-indentured or took service with Europeans, but of late years he has increasingly entered the semi-skilled and skilled trades. To-day he is to be found engaged in the building trades, printing, boot repairing, tailoring, painting, mattress making and other miscellaneous callings of the semi-skilled kind. Many so engaged are Natal born Indians and of Natal born Indians numbers who speak English are employed as cooks, waiters, drivers, vin men, and in lawyers' offices, as junior clerks and touts. The Natal born Indian is a problem in himself. He is often fairly educated and in many cases owes this education to the self-sacrifice of his lowly indentured parents. His education does not, however, link on to manual labour as a rule, and he looks to less strenuous and more highly paid callings. Here he finds the way largely blocked, and naturally becomes dissatisfied. The majority who follow field work, either as re-indentured or free Indians, or who

work in the coal mines, brickfields and so forth, do not receive much more than able bodied natives. In other callings their earnings are much below those of whites.

In the skilled trades, the efficiency of Indians is distinctly beneath that of white men, and there is doubt as to the extent to which they undertake work for white people. So far as they labour for their own people, objection to their advancement is not even plausible. That they perform tasks of a not very expert kind in painting, carpentering, hucklying and so forth, on the direct order of white consumers, is beyond dispute, but it would seem impossible to determine the extent of the work in question, and how far the skilled white man is affected by it. Much of the work is evidently that of the handy man rather than of the expert artisan. Again, there was conflict of testimony as to the amount of skilled work performed by Indians indirectly for white consumers. Skilled Indians work for shops kept by Indians, but the degree of recourse to these shops by whites it is hopeless to attempt to measure. It was alleged, further, that work such as the making up of clothes, was put out by white shopkeepers to Indian skilled workers, but certain Indian witnesses examined by your Commissioners declared that the bulk at any rate of this work was done for Indian shops to the best of their knowledge. Again, the extent of the trade done among other than Indians, by Indian manufacturers employing Indians only, is unknown, but it seems likely that in cheap tinware, especially for natives, it is relatively considerable. It may be added that skilled Indians either bring their knowledge from India or pick it up through being employed for rough work where skilled whites pursue their avocations. Your Commissioners failed to discover evidence proving that white skilled labour has suffered seriously from the competition of Indians.

Your Commissioners desire to call attention to certain Municipal action with reference to Indians

including those born in Natal, the aim of which is to protect white employment. Some years ago Indians began to show enterprise in small shopkeeping and simple manufacturing on an insignificant scale, and, recently, in consequence, new licences to trade or manufacture for sale have been generally, if not invariably, refused to Asiatics in Natal, though old licences have been renewed. In the Cape also, similar action, though possibly not such stringent action, has been taken. Your Commissioners are convinced that the drastic course adopted in Natal was harsh and imprudent. Indians have been left under the impression that they are to be indefinitely debarred in the future from sharing in the licensed trades merely on the ground of their nationality. How much unrest and anxiety has been occasioned by the unnatural system of importing Asiatics on contract is too obvious to need more than a bare statement.

Reviewing the whole situation as regards the competition of white and non white in the skilled and semi skilled callings, your Commissioners conclude as follows—The competition is greatest with the Cape coloured, and next in magnitude with the Indians. None of the evidence proved that the sphere of white labour was being absolutely restricted; the Union and the wages of the whites have not fallen. It is a plausible view that some of the so called encroachments of the non whites should properly be regarded as a filling of the gaps left by the attraction of the whites to superior situations, which superior situations could not have existed in the absence of competent people to fill the lower positions. Several witnesses affirmed that there was a dearth of capable white labour, and that a good man soon found a better opening for his talents. The complaints of grinding competition can be understood since anybody who experiences competition feels it, even if his rivals are losing ground. But here and there white labour may have been displaced, and a constant fear of displacement is prevalent,

which is comprehensible, particularly as the non white workman usually gets a lower wage. The low wage of the non white, combined with the fact that he readily drops his supply price when the demand slackens, is apt to cause a substitution of non white for white labour when business is depressed. Finally, your Commissioners conclude that, in initiative, resource and powers of control, the white races unquestionably stand pre-eminent. It is important that the rising generation of the whites should fit themselves to fill supervisory and highly skilled positions, so that such competition as may be felt in the future may force them upwards rather than downwards. The State and local authorities can assist movement in the right direction by providing educational facilities with reference to industrial needs. Success cannot be achieved by the white man in South Africa by keeping the coloured man down, but by raising himself up.

The Indians of South Africa

Helots within the Empire! How they are Treated.

By H. S. L. POLAK, Editor, *Indian Opinion*

This book is the first extended and authoritative description of the Indian Colonists of South Africa, the treatment accorded to them by their European fellow colonists and their many grievances. The book is devoted to a detailed examination of the disabilities of Indians in Natal, the Transvaal, the Orange River Colony, the Cape Colony, Southern Rhodesia and the Portuguese Province of Mozambique. To these are added a number of valuable appendices.

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M. K. GANDHI A GREAT INDIAN

This Sketch describes the early days of Mr M. K. Gandhi's life, his mission and work in South Africa, his character, his struggles, and his hopes. A perusal of this Sketch, together with the selected speeches and addresses that are appended, gives a peculiar insight into the springs of action that have impelled this remarkable and saintly man to surrender every material thing in life for the sake of an ideal that he ever essays to realize, and will be a source of inspiration to those who understand that statesmanship, moderation, and selflessness are the greatest qualities of a patriot. (With a portrait of Mr. Gandhi.)

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UTTERANCES OF THE DAY.

Hon Maulvi A K Fazul Huq on Muslim Loyalty

The following are extracts from the address delivered by the Honble Maulvi A K Fazul Huq, M A B L, as President of the last Session of the Bengal Provincial Moslem League held at Dacca during the Easter Holidays. After dealing with the more topical questions, the president refuted the charge of disloyalty on the part of Indian Mussalmans —

CHARGE OF DISLOYALTY

A charge of such a serious and mischievous character has naturally provoked the entire community to resentment, and has been fully discussed and answered by more than one leading member of our community. But our enemies are persistent, and their one desire seems to be to prejudice the Government particularly, and the British people generally, against the Mahomedan community in India. At a time like this, silence is liable to be misunderstood, and it is necessary to utter a condemnation of these mischievous accusations from every available public platform in the country. But while I consider a refutation of such mischievous charges necessary, I would certainly deprecate the use of intemperate language or the tendency to be betrayed into an exhibition of bitter feeling in attempting such a refutation. I feel convinced that a dignified statement of the merits of our case would be a sufficient answer to any charge that can possibly be laid against our community, and would certainly convince any impartial mind that when the facts are looked at in their true perspective we would be found to have been more sinned against than sinning. After all what is it that we have done? If free and unbiassed criticism of Government measures, or a ventilation of real grievances with a view to obtain redress can constitute disloyalty,

then not only the Mussalman community but every community in India is seditious and disloyal. Agitation in the Press or on the platform is therefore now amongst the most recognised incidents of political activity in India. But when all is said it must be conceded that the Mahomedan community never took to modern methods of agitation until compelled by sheer force of circumstances to do so. The repugnance of the Mahomedan community for agitation of any kind has long been the despair of the Indian politician, and has saved the officials from many an awkward and unpleasant complication in the administration of affairs of this country. The absence of our community from the political platform has formed the sheet anchor of the official defence in protecting the bureaucracy from the onslaughts of the Indian National Congress.

WHO IS RESPONSIBLE?

The policy of total abstention from politics had been suggested by the late Sir Syed Ahmed in his memorable Lucknow speech of 1886 and had guided the entire community ever since. And even when sorely tried, we had clung to this policy in the unswerving faith which we have all long had in the sense of justice of our Rulers. Those who know the history of the agitation over the Partition of Bengal will testify how blandly the Mahomedans confided in their Rulers for a protection of their rights and privileges, without having recourse to a counter agitation, and how loyally they had stood by the authorities in the face of influences which might have weaned them from the paths of loyalty. The incidents relating to the resignation of Sir Bimfylde Fuller for a moment staggered the Mahomedan community, but the feeling of confidence in the authorities again prevailed, and with held the community from rushing into agitation. Things went on well when the announcements made at the Delhi Durbar came to us like a bolt from the blue. It was then that the instinct of self preservation

taught our community to resort to political agitation for a vindication of our rights and privileges. We gave the officials the fairest possible trial, and they have now nothing to complain. If the Mahomedans have taken to modern methods of agitation, who is responsible for the sudden change that has come over the community? Let the officials reflect and answer.

I hope I have said enough to convince any impartial mind that it was not of their own seeking that the Mahomedans took to political agitation. But I challenge our worst critics to say that there ever has been anything unconstitutional in our methods. Our loyalty has always stood the severest tests and will survive the mischievous misrepresentations of the worst enemies of our community.

CREED OF THE LEAGUE

Gentlemen, I have heard it said that an attempt is being made to dissociate the Provincial League from the parent organization on the ground that the policy adopted at the various sessions of the All India League is not in accordance with the views of the majority of the leaders of Moslem thought in India. It has been particularly urged that the ideal of Self Government adopted by the All India League does not commend itself to the Mussalmans of this Presidency. Now, this is a matter for serious consideration for if the two organizations differ on such a vital matter of policy, there must be a parting of company, and we will have to pursue our own course independently of the All India League. Happily, however, all these apprehensions arise from a misconception of the whole situation. It seems to me to be beyond controversy that Mussalmans all over India have arrived at a stage of political evolution when they must assimilate all the principles which make for enlightenment and progress. There can be no doubt that the Mussalmans of Bengal along with their co-religionists elsewhere must fight for a larger participation with other communities in the work of actual administration

of the country. We must not forget that the principle of Self Government by means of representative institutions is perhaps the greatest and noblest lesson which the beneficence of England will teach India. This must necessarily be our ideal, albeit a distant ideal, for even distant ideals have to be kept in view to serve as a source of inspiration. All that is necessary is that the peculiar interest of the Mussalman community should be protected. This has been amply secured by the qualifying phrase that the Self Government for which the Mussalmans are willing to vote is a Self Government suited to India. I think this is a sufficiently elastic doctrine to adopt, and I do not see why Bengal Mahomedans should evince undue nervousness in this matter, or sever political connection with their brethren in other parts of India. Dacca was the birth place of the League, and it would be singularly unfortunate if here in this city we adopt a policy which would paralyse all our political activities and sound the death knell of that very organization which first saw the light in this historic city.

HINDU MAHOMEDAN RELATIONS

Gentlemen, I do not know if you wish me to refer to the question of Hindu Mahomedan relations, but I am afraid I must make some reference to it, if only to show that I have not lost sight of so important a subject in Indian politics. Now, gentlemen, I find that of all the various topics which turn up at every political gathering and on every political platform, there is hardly any which possesses the potent vitality of this delicate but undoubtedly important subject. It has formed the theme of many a splendid platform oration and has been repeated in copy-book maxims by every champion in the field of Indian politics. It has been said that Hindus and Mahomedans are like the two eyes of a diamond, that they are like the two brothers being sons of the common Mother, India. Now, I am

not going to repeat all this. All the recommendation to peaceful relations between the two communities embodied in maxims as set forth above are all based on the utilitarian considerations of political expediency. But I would place my own recommendations on a higher basis. It may not be known to our non Moslem brethren that in spite of the misrepresentations of our enemies, Islam is one of the most tolerant of all the religious systems of the world. Narrow bigotry, mean selfishness or low ideas of sordid gain are wholly repugnant to the principles of our noble Faith. Hinduism, at the same time, has been a by word through all the centuries for a noble embodiment of the virtues of charity, toleration and justice. May we not then, appeal to nobler instincts of the two communities to live in peace and amity, and together fulfil their destinies in the devoted service of their common mother country. Need we be told that we would be unworthy of our noble traditions if either of us were to chalk out plans of political advancement utterly oblivious of the rights and privileges of the other community? Happily, the best of relations now prevail, and there is every indication that this well come state of affairs will not only continue but successfully banish many a disturbing and disquieting factor from Indian politics.

EUROPEANS AND NATIVES

Gentlemen, I feel tempted to say a few words on a subject which is nearest my heart and which I cannot honestly ignore on an important occasion like this. I refer to the treatment meted out by members of the Indian Civil Service, and Europeans generally, to natives of the country in their various natural relations in public and private life. It is a pity that I have to say it, but truth compels me to say that some of the present day Englishmen who come out to this country, seldom make any effort to conform to those lofty ideals of character which mark the true gentleman and which have made the British people great among

the civilized nations of the world. I speak from personal experience when I say that I have come across Civilians who are sadly wanting in common urbanity of behaviour, and who do not care to show that due regard to feelings and prejudices which appeal so strongly to the Oriental mind. Now, this is most regrettable, and so far as the Civilians themselves are concerned, extremely reprehensible. Whether the Civilians are our masters or servants, nothing can absolve them from the necessity of behaving like gentlemen in their dealings with the natives of this country. The various communities in India have already reached a stage of development when Indians can force Englishmen to conform in practice to these abstract principles of morality, which Englishmen wish to teach us in theory. We all hear so much of Indian unrest, but I feel convinced that half of this unrest would disappear if only Englishmen do not assume an air of supercilious arrogance in their dealings with the natives of the country. If the Indians abhor and detest anything, it is the assumption by anybody of the manners of a bully, and it would be a pity if Europeans did not learn this little truth in spite of their long sojourn in this country.

THE TASK BEFORE US

And now, gentlemen, before I bring my remarks to a close, I wish to refer to a matter which seems to me to be of paramount importance in any plan of work we may choose to follow in future on behalf of our community. In the presence of so many of our veteran and respected leaders, it might appear to be an impudent presumption in me to offer advice, but I cannot help saying what comes uppermost in my mind on such an important occasion as the annual session of our League. I hope you will all pardon me when I say that the net result of all these Conferences has been the passing of fruitless resolutions leading practically to nothing. It seems to me that the one reason of all this apparent failure of our efforts is the

utter want of organization in all our work There is hardly any method in our plans hardly any solidarity in our efforts hardly any persistence in carrying out any programme we may set before us Pause and reflect if this is creditable to you, or to the honoured name of Islam whose servants we all profess to be Remember that Islam itself is a miracle of organization and has been a pattern through all the centuries for others to follow Remember that the most highly developed organisms which now rule the world have primarily drawn their inspiration from the basic principles of our noble faith Remember that the glorious victories achieved by your fore fathers in face of all most insuperable difficulties were solely due to that co operation and unity which Islam and Islam alone has taught mankind Remember that the pages of history are replete with instances of indomitable courage, devotion to duty and noble self sacrifice which enabled the early heroes of Islam to win for you an honoured position amongst the civilized communities of the world Remember all this and buckle your armour on be half of your fallen community Do not let the failures of the past damp your courage or lead you to brood over your fate in silent despair Remember that nations are by themselves made, and that an attitude of servile dependance on others is unworthy of the best traditions of Islam Let us gird up our loins, banish our differences, heal the wanton wounds of party strife, close up our ranks and I have no doubt that the heavenly light that shone on Senai and the caves of Hira fourteen centuries ago will illumine our hearts and win for us that honoured place in the hierarchy of communities to which we are justly entitled under the ægis of the most enlightened and progressive of the civilized nations of the world

Briton and India

The Hon Mr B Chakravarti, the President of the Bengal Provincial Conference, pleaded in his excellent address for the Government's co operation with the people —

‘ Unless the patriotism and prosperity of the people are enlisted in favour of British supremacy, he said, ‘ no plan and no mode of Government and no precaution and no palliative measure it may take under the existing system and conditions will be of any good either to the continuance of British supremacy or to the real welfare of the people Legitimate and constitutional political agitation should, therefore, be utilised for the purpose of drawing attention to certain fundamental defects of the existing system of Government, the removal of which we feel to be essential for our material well being and the internal development of the country We want more money from the Government for the actual solution of our problems, and for the removal of our crying needs attention to which cannot with safety and justice be deferred any longer What are in the way of our securing adequate funds for this purpose? The first is a more costly foreign administration than our resources can bear The fact that the civil administration of the country is confined to a handful of Europeans, about 200 in Bengal, is perhaps an evil inseparable from the system of a remote and foreign dominion but the defect and rigours of this evil have to be mitigated by a statesmanship which is intelligent and far reaching There is however, a distinct tendency in the opposite direction, viz, to prefer imported dearer labour to indigenous cheaper labour, thereby further increasing the expenses of an administration which is already too costly for the country’

INDIANS OUTSIDE INDIA.

Colonial Ingratitude.

The *Leader* writes that the pitiful extent of the colonial prejudice and ungratefulness towards the coloured population was probably uncautiously admitted in Parliament by the present Colonial Secretary, Mr. Harcourt, during the discussion upon the Colonial Office vote, when he related of the labour of the black and the brown men—

Most of these colonies a century ago were groaning under the yoke of slavery; others less than fifty years ago were in the throes of barbarism. But slavery and indigenous barbarism have given way to abounding prosperity, for these sunny lands are now covered with cotton fields, and cocoanut groves, cocoa farms, and rubber plantations. The increase of vegetable exports from the British Crown Colonies and Protectorates during the last seven years has risen from £20,108,000 to £27,042,510. In 1912 as much as £47,000,000 worth of vegetable produce was supplied by horny black and brown hands towards the world's comfort.

Asiatics in British Columbia.

It is regrettable to note that the Royal Commission appointed by British Columbia to consider the question of immigration recommends the total exclusion of Asiatics owing to the impossibility of their absorption into the Canadian nation, even though they become citizens. It is therefore not surprising that the Punjab Government should have anticipated this state of things and issued a communicate warning intending emigrants from the province against proceeding to British Columbia in search of employment. Intimation has been received that the Canadian Government anticipate a very congested labour market in British Columbia, and propose to prohibit the landing of immigrants of the artisan or general or unskilled labour classes until March 31st next.

Hindus in America.

The *Sansar* says that representations have been made to the Immigration Committee of the House of Representatives of the United States and to others who may be interested in the question of the British East Indians. The history of Indian immigration to the U.S.A. is given:—

Briefly stated the history of Immigration from British India to the United States commenced in 1901. The first immigrants to come were mostly of the educated class viz., professors and lecturers who were attracted by the atmosphere of freedom, which made it possible for them to express publicly and without censure their thoughts on philosophy, religion and other things. Among these were Swami Vivekananda who addressed the Parliament of Religions in Chicago in 1893 and Swami Ram and many others. These men were followed by the student class of whom at present there are about 150, scattered through the different colleges and Universities in the various parts of America. The third class to come were the labourers, merchants etc., most of whom came between the year 1909 and 1910. The greater part of these are located in California, Oregon and Washington.

They give the following reasons to urge that the British East Indians should not be classed with Asiatics and excluded from the U. S. A.

(A) They are of the same root stock namely Aryan as the Americans and have many characteristics in common. They are progressive, virile and readily acclimatize in any part of the United States.

(B) Most of these immigrants are Sikhs, whose religion, ethics and community teachings eminently fit them to become intelligent, law-abiding and useful citizens.

(C) In racial characteristics, height, robustness, and stamina, also freedom from bodily defects, they compare favourably with any class of immigrants entering under the Immigration regulations.

(D) The Common Law of England is what they have obeyed from youth up. Therefore from the day they enter, they are prepared to obey the law the same as any British subject. There is no need of probation in respect to law, as in the case of many other nationalities. They are ready for any function of a citizen, whether in peace or war.

(E) They are frugal, industrious and adaptable. They are interested in all movements for the advancement of the human race. They care for their indigent sick. The criminal and state charitable institutions for the insane, poor house etc., have none of these immigrants as inmates.

(F) The British Indian immigrant's mentality has arrived at the right stage so far as Western and Eastern culture and development are concerned. The alienist, the penologist of the nation and its children may have no fear from the offspring of these people.

All the above captions, says the *Sansar*, can be sustained by candid and unprejudiced investigation.

Indentured Labour in Fiji

Mr Richard Piper of the Methodist Indian Mission in Fiji, who has had six years' close acquaintance with the working of the immigration system in Fiji declares in the columns of the *Statesman* that the system is essentially bad and ought to be radically altered at once. He advances the following reasons and is prepared to substantiate his statements with further evidence.

The recruiting of emigrants is founded on misrepresentation notwithstanding all the Government's so-called safeguards. Every imaginable subterfuge is used to decoy the simple country people into the Depots. Once inside the Depot, very few ever escape without five years of debasing servitude. I had not been in India more than a fortnight before two cases came under my notice. In one instance a woman was brutally ill-used in the attempt to forcibly deport her to a Depot. In the other instance a recruiter was murdered by some villagers as a protest against the recruiter's methods. Omitting the criminals and wastrels generally, who are but fugitives from their own land I firmly believe that the great majority of the emigrants, if they knew beforehand the real conditions abroad, would sooner starve in their own land than risk the El Dorado pictured to them.

The writer says that the dissolution of the family ties and the breaking up of the caste have resulted in utter demoralization. The Indian Government says he is by seeing that forty women are apportioned to one hundred men, silently acquiesces in the moral degradation. In fact he believes that in Fiji the "morals of the poultry yard" are prevalent. And crimes of course are abnormal. The writer insists on immediate steps and education is the first remedy he suggests. During the twenty-five years that the Indian immigrant has been in Fiji there has not been started a single school for his benefit. This is a calamity.

Indians in the Straits

It seems that there is some agitation against the admission of Indians into the clerical and other subordinate appointments in the Straits and the F. M. S. We presume, says a contemporary, that the objection applies also to the Ceylonese. The mercantile community has already set its face against the employment of Indians and has suggested that Government should do the same. In fact a correspondent in the *Straits Times* says that the Colonial Secretary has taken steps to exclude Indians from Government Service. As long as the local supply of men for these positions is not forthcoming there is not much danger of the Indians and for that matter Ceylonese being excluded from Government Service. The *Madras Mail* which has displayed quite a reasonable and magnanimous vindication of Indian interests in the British Colonies says with perfect justice in regard to the situation "If this suggestion is acted on we will be having reproduced in the Colonies a condition of affairs similar to that existing in South Africa. The Indian is welcomed and valued as an agricultural labourer, but discouraged the moment he turns to some other occupation or profession and begins to compete with the local inhabitants."

An Indentured Indian in Natal

The *Natal Advertiser* says that Mr Moonosamy Naidu an indentured Indian made his periodical appearance in the First Criminal Court, Durban about the first week of last month, on the oft-repeated charge of refusing to return to his employer, Sir Duncan McKenzie at Nottingham Road. It was stated that this was his sixteenth visit to the Court, and he has already spent eight months in prison. His Worship ordered that the whole circumstances of the case should be laid before the Protector of Indians, and in the meantime the accused would be cautioned and disallowed.

FEUDATORY INDIA.

Muslin Fabrics of Gwahor

In a visit to the Native State of Gwahor, in Central India, Consul Baker saw something of the famous Chanderi muslin fabrics of very fine texture and excellently made of silk or cotton of delicate tints, and with or without gold or silver threads blended in the weaving. This State, formerly a great muser of opium, now grows much cotton, and contains eighty ginning and pressing factories and one oil mill. Hand loom and pit loom weaving are among the home industries, coarse blankets being one of the manufactures. In the city of Gwahor, Mr Baker found a factory manufacturing woollen carpets of choice designs and finish, and also observed that the chief of the department of commerce and industry is trying to develop the also fibre industry.

Criminal Trials in Travancore

In reply to some suggestions made at the last Sri Mulam Assembly relative to punishment of crime and criminals, the Travancore Durbar have decided not to introduce trial by Jury into the State as premature, not to abolish capital punishment for murder, to provide for sub-jal accommodation as early as possible, to issue rules for the management of the same and to raise the feeding charge of under trial prisoners from four to seven chukrams daily. (A chukram represents seven pices of British Indian money.)

State Aid for Dairy-Farming in Mysore

The Government of Mysore has now accorded sanction to certain rules under which loans and concessions will hereafter be granted to persons for dairy farming. In addition to pecuniary assistance in the shape of loans the rules provide for the grant of sufficient grazing ground and suitable sites up to five acres for the erection of buildings. Two applications have already been dealt with under these rules and the encouragement held out should prove attractive to others.

The New Chief Judge of Mysore

The Honble Mr Justice Miller of the Madras High Court has accepted the Chief Judgeship of Mysore for five years from the 20th July. The news will no doubt be received with satisfaction in Mysore. In Madras, however, there will be very great regret at the departure of Mr Justice Miller, as it deprives the High Court of one of its ablest and most respected Judges. He is the son of the late Sir Alexander Miller, a former Legal Member of the Viceroy's Council, and entered the Indian Civil Service in 1883 and became a District and Sessions Judge in 1900. In May, 1907, he was appointed to the Madras High Court. Of his work there we need now say nothing, for it is familiar to the public. Personally, Mr Justice and Mrs Miller have enjoyed wide popularity in Madras.

The Death of a Ranees

The Ranees Rampriya Sahib, the Senior Ranees Rampriya Sahib of Rajah Partab Bahadur Singh Sahib, C.I.F., died on the 26th April, at Partab Niwas Kothi, Lucknow, after a protracted illness. "Her death," says a correspondent, "has cast a gloom over the Fort and town of Partabgarh, as the Ranees was not only respected and honoured by her people, but simply idolised. She was an accomplished lady, well versed in English, Sanskrit, Persian, music and painting. Her manners were charming and her heart extremely generous. Several Girls' Schools received donations and monthly subscriptions from her. The Ranees had a host of friends among English and Indian ladies, both in India and in England. She accompanied her husband, the Rajah, to England in 1902, when he was invited to attend the Coronation of His late Majesty King Edward VII. She had more than one interview with Her Majesty Queen Alexandra, who was extremely kind to the Ranees and decorated her with her own gracious hands with the Coronation Gold Medal."

Mysore Industries

The Mysore authorities have issued through the Industries and Commerce Committee of the Economic Conference there an encouraging set of rules for assisting commercial enterprise in the State. They provide facilities for industrial investigation of all kinds. Any person with the necessary qualifications may apply for a permit to pursue investigations of the kind. He has first to report himself at Bangalore, where his credentials will be examined and his railway fare from his starting point be refunded. Officials appointed for the purpose will then consider his investigation proposals and the applicant will then have to submit within a fortnight a preliminary report on the work he proposes to take up. The authorities will consider this report and if his proposition seem a sound one the State Government will help him. "The investigator will be allowed to bring capital if he can command it and start the business with suitable concessions under sanction of Government. If the investigator can not command capital he will, if he wants, be given all facilities and help for canvassing and securing capital locally if such a course is possible, the State furnishing a part of the capital if considered desirable by Government."

Mr H Sherring and Bikanir

Mr Herbert Sherring of the Indian Educational Service and Director of Education in the Bikanir State is now retiring from his well merited office in the Durbar after a distinguished career of 35 years' Service in India. He succeeded Alburgh Mackay, the Tutor to the late Rajah of Rutnam, and in 1887 joined the Mayo College, to which he was attached for 25 years. In 1909, Mr Sherring published his "Romance of the Twisted Spear" which may be described as an "Epic of the Rajputs." In 1911, Mr Sherring followed with a collection of short stories entitled "Cloud" "Nadhe the Persian."

INDUSTRIAL AND COMMERCIAL SECTION.

Indian Weights and Measures

In communicating its views to the Indian Weights and Measures Committee, the Karachi Chamber of Commerce does not consider that any changes should be made in the existing weight of the tola. It also says that if the metrical system is introduced in the United Kingdom, India should conform thereto. Regarding the method which should be adopted for distinguishing between condensed milk and skimmed condensed milk the Chamber inclines to the view that the figure 12 per cent, as proposed by Government, is unduly high, and that 9 to 10 per cent of fat would be a fair standard. The Chamber has informed the Government that it supports the representation made by the Bombay Trades Association in favour of the hall marking of gold and silver plate in India.

Scientific and Industrial Education

At the Annual Meeting of the Association for the advancement of Scientific and Industrial Education of Indians held recently, the Hon ble Rai Sita Nath Roy Bahadur, the President said —

The Association had been working for the last ten years and had sent about three hundred boys to different parts of the world. The prospect of employment of students, however, was not bright. Notwithstanding many difficulties and discouragements, the Association was prospering. He prayed that Government would do all to promote the industrial development of the country. The first step in that direction would be the immediate establishment of a Technological College in all Provincial Capitals. If there was a revival of arts and industries if numerous classes of people who formerly subsisted by arts and industries, can resuscitate their former trade and callings and find markets for their articles and thereby acquire enough money we should hear less and less of unrest and discontent.

Cocconut Products in Ceylon

The market for Cocconut products in Ceylon has, according to a *Times* correspondent, been active throughout the past year, and phenomenally high prices have ruled in spite of large supplies. In respect of price both cocconut oil and copra have surpassed all previous records—in fact the lowest quotations during 1913 were only slightly below the highest ever previously recorded. The trade in cocconut oil, though not quite equal to that of some previous years, was nevertheless quite satisfactory. Desiccated cocconut has also had a very satisfactory year and the production has been larger than ever before. Prices have been on the whole steady, following much the same course as copra. The trade in fibre has been good, if viewed from the point of view of quantity though the recent range of prices has been too low to make the industry a very attractive one. There has been a steady demand for mattress fibre and prices have gradually improved throughout the year. Bristle fibre, on the other hand, has seen a languishing market, and prices at the moment are most unfavourable to producers. As regards the future of cocconut industries generally, the outlook is distinctly bright. Though the area of cocconuts in bearing is increasing yearly, and scientific cultivation is resulting in greatly improved crops, the production cannot keep pace with the ever increasing demand. Under these circumstances the continued prosperity of the industry is assured.

Trade between India and Japan

Trade between India and Japan is increasing by leaps and bounds. The increase in imports from Japan has been phenomenal within a short period of four years or so. Japanese matches imported into India have jumped in value from 12 lakhs to 39 lakhs and there is every prospect of further increase. In the case of silk goods, cotton hosiery, glass and glassware also, the increase is strikingly large.

The Battle of the Gauges

In a lecture before the East India Association on the 20th of April, Sir Guilford Molesworth strongly condemned the varying gauges on railways in India. Forty years ago, said Sir Guilford, Lord Roberts successfully protested against the break in gauge between the Frontier and all important systems in the rest of India. This victory would probably exert more lasting effect on the future destinies of India than his most brilliant military successes, but the mischief of varying gauges had assumed such gigantic proportions that immediate or drastic action was out of the question. He advocated minimising the evil by restricting the metre gauge as far as possible to defined areas, while aiming at the gradual conversion to the standard gauge as traffic outgrew the capacity of the narrow gauge.

Lord Roberts, presiding, said that in the Afghan War, when the Force under his command was mainly dependent on India for its supplies, he felt thankful that the battle of the gauges had been settled in favour of no break at Lahore.

Mr Neville Priestley, of the South Indian Railway, while agreeing that a multiplicity of gauges in itself was undesirable, said that if the Government of India had not had the courage to have the metre as well as the broad gauge, India today would have much less railway mileage and be a poorer country. Much of the inconvenience from the break in gauge could be overcome by proper organisation.

Training for Anglo-Indian Youths

It is understood that the Government of India will shortly be approached with a proposal to permit Anglo-Indian youths to join various ammunition and other factories in India, as apprentices, on special terms. These factories would supply a much better practical training than any technical institute could, and the scheme would enable Government later on to obtain in India expert labour which they have at present to get from Home.

Burmese Vegetable Dyes

It is a pity, says the *Burma Critic*, that Burmese, always prone to novelties, appear to be neglecting their own vegetable dyes of lasting colours for the more brilliant but very quickly fading imported aniline dyes from Europe. Any one who knew the cotton *sarings* made in Upper Burma in the time of King Mindoon and compared them with those manufactured at the present day would see how they have deteriorated in wearing quality. The old ones looked well after months of hard wear. The dye then used lasted as long as the material and stood any amount of washing. The present day *sarings* look very nice, but they lose their colour after the first wash, and apparently they are only made to sell. The imported dyes will not stand washing but we suppose that their first cost is cheaper than the fine old vegetable dyes and hence the latter are discarded. At the district shows, which are occasionally held prizes should be offered for cloths manufactured solely of Burma material—dyes included. This might perhaps encourage people who make these articles to use only vegetable dyes. Very few, if any do so now, and probably in another ten years the use of such dyes will be forgotten. Burmese elders, who have the interest of their local industries at heart, should take up this matter before it is too late. Even if they have to pay extra cost, if every Burmese family in the Province bought one *saring*, one *loongi*, and one *hulso* yearly, dyed with Burmese dyes, a demand would spring up for such articles and their manufacture would be encouraged and work given to some hundreds of Burmese families which they could do in their own homes. It is in such ways, demanding no special outlay and no self sacrifice, that the Burmans by a little thoughtfulness can help their country to preserve its industries despite the foreign invasion.

The Madras Ground Nut Trade

From the outturn report of the ground nut crop of 1913-14, recently issued by the Director of Agriculture, it will be seen that, notwithstanding the heavy damage caused to the crop by the disastrous floods in South Arcot, the probable outturn of the Presidency for the year will be 411,320 tons of ground nut in shell, and that the average under cultivation is 1,175,200, or 27 per cent more than that sown in the corresponding period of 1913. The average area under ground nut in Madras is 70 per cent of the total area under ground nut in British India, which makes one realise how important this product is to this Presidency. It is more than probable, says the *Madras Mail*, that Madras this year will show an even larger export trade than it has in the past few years, and that when the Madras Renigunta metro gauge section of the Madras and Southern Mahratta Railway is completed, the produce of the whole of this new and important ground nut area will find its way to this port, making increased facilities for culling with it absolutely necessary.

Rearing of Mulberry Silk Worms

A recent Bulletin issued by the Agricultural Research Institute, Pusa, is entitled "Instructions for Rearing Mulberry Silk worms, by Mr M. N. De, Sericulture Assistant to the Imperial Entomologist. In a prefatory note, M. A. J. Grove, the Officiating Imperial Entomologist, says that the methods described in the Bulletin have all been thoroughly tested at Pusa, and considerable attention has been paid to the selection of varieties which will yield the best results, and particularly to the introduction of European uni voltine races which are suitable to the plains of India. It is believed that if rearers will start on the lines suggested in the Bulletin, a great improvement in quality and outturn will result.

The Railways of India

According to the *Modern Review*, the total mileage of railways open to travel in India at the end of 1912 was 33,483 miles. Of this mileage more than two thirds is owned by Government, and a little more than one fifth is also worked by the State. In this are included the Eastern Bengal, North Western, and the Oudh and Rohilkhand railways. Among those owned by the State, but worked by syndicates are the East Indian and the Great Indian Peninsula Railways. The writer of the paper, a Bengali gentleman, holds that the State should, in the interests of taxpayers and of the public generally, both own and work the railways of the country. He says that the high state of efficiency, as well as the low rates of travel and traffic, are due to the fact of Government ownership. The earnings of privately owned lines, he maintains, go not only into the pockets of individuals, but of foreigners since it is foreign capital they are run on, and hence all this wealth is lost to the country. In spite of the low rates at which people and freight are carried the earnings of the railways are very large. The gross earnings of the State roads in 1912 was fifty five crores and nine lakhs, and deducting working expenses and interest of capital leaves net receipts of nine crores and sixty three lakhs. It is stated in the paper that the East Indian Railway at present brings in a couple of crores annually to the Government, but the estimate is made that with Government control, an additional amount of eighty eight lakhs would accrue which now goes to the syndicate. It is also held that under Government ownership railway officials, high and low, have all the incentives to faithfulness and efficiency, since the State management involves the principles of the other branches of the civil service. For this reason, it is affirmed, we have always on the State railways a superior class of men.

The Bombay Banking Company

Sir Balchandra Krishna and the heirs of his deceased brother had offered to pay Rs 2,25,000 in cash to the official liquidator in full discharge of their liabilities. Under the direction of the High Court a meeting was convened of shareholders and creditors of the bank to discuss the offer. The official liquidator's report to the Chamber Judge showed that 406 creditors attended the meeting representing claims of an aggregate value of Rs 4,34,178 odd, as well as 51 share holders holding in all 732 shares. Altogether 265 creditors voted in favour of settlement, representing claims of an aggregate value of Rs 3,04,786 15 5, while 143 creditors, claiming Rs 1,20,491 3 2, voted against settlement. Among the shareholders 31 individuals holding 588 shares voted in favour and 14 persons holding 144 shares voted against the proposal. After hearing counsel who opposed the offer, the Chamber Judge has now sanctioned the settlement.

Indian Railway Conference

The next meeting of the Indian Railway Conference Association will be held at Simla on Monday, the 21st September, and subsequent days as may be necessary. There are 52 subjects for discussion already on the agenda amongst which the more important are the questions of the cold storage of fruits for carriage by railway and the question of elevator warehouses as an alternative to additions to stock for the transportation of grain on Indian railways and the question of the technical education of the railway staff in India. The other subjects are connected with the general administration of railways in India.

A new Factory at Calicut

We understand that there is every probability of a factory being shortly established at Calicut on the north bank of the river at Feroke for the manufacture of paper from bamboo pulp. A favourable site has already been selected and good water is said to have been found.

AGRICULTURAL SECTION.

An Indian Garden in New Delhi

In a charming paper read to the Society of Arts Mrs Villiers Stuart entered a plea for the construction of a real Indian garden in connection with the Viceroy's Palace or Viceroyal Lodge in the New Delhi. Writes a contemporary —

' We hope this will not fall on deaf ears. The English garden, as constructed in India, is very often, so far as design is concerned an atrocity of gravel drives and misshapen flower beds without meaning or beauty whereas the Indian garden is a thing of beautiful design and ancient symbolism appealing alike to Hindu and Mussulman. Mrs Villiers Stuart has made a special study of the subject and we hope she is not too late to obtain a hearing from the designers of the new Delhi.

Madras Rice Crop

The Department of Agriculture Madras, has issued the following final outturn report of the rice crop of 1913-14 —

The total estimated area under rice in the Madras Presidency for the year ending 1913-14 is 11,031,800 acres, which is practically the same as the actuals for 1912-13, being only 8 per cent increase. The only considerable increase is in the Coastal districts of South Arcot, Cuddalore and Vellore, where the North East monsoon was exceptionally copious. On the other hand, the Central and Ceded Districts report decreases in area. In other places the cultivation is normal.

The outturn is estimated at 84,319,000 cwt., of cleaned rice as compared with 88,693,000 cwt. the reported actual yield in 1912-13. It is doubtful, however, whether the total yield of the Presidency will fall in any way short of last year. The only districts in which the yield will most probably be in the deficit are Chittoor, Salem and Coimbatore, but supplies elsewhere are likely to be slightly in excess of normal.

The Cultivation of Cardamoms in Ceylon

According to the *Journal of the Society of Arts*, nearly every tea planter in Ceylon devotes a small proportion of his estates to the cultivation of cardamoms as a side issue. The cardamom in England and Germany especially has an important use in the manufacture of medicines as a stimulant aromatic, and to neutralize unpleasant tastes in a variety of medicines. In northern Europe, cardamoms are used as a spice for flavouring cakes and in the preparation of liquors. In Germany the perfectly dried seeds or capsules are sold by almost every grocer as a spice for curry and for home made curry powders. They are also ground in little spice mills, and the powder is used in making certain kinds of bread, in the preparation of sausages, in cookery, and in tinning fish. The essential oil of cardamoms is now being used by some of the largest perfumers in France and the United States. The oil retains its qualities for an indefinite period, if kept in well stoppered bottles. In India the well to do native classes make large use of cardamoms in cookery, flavouring curries, cakes, and confectionery. On the Ceylon plantations coolies gather by hand the cardamom seed capsules, which, spread on trays, slowly bleach and dry in the sun, and are then clipped, graded, and packed in boxes or bags of 50 to 100 lb for export. Of late a strong demand has arisen from India for dried green cardamoms, which are more highly flavoured than the bleached cardamoms.

The Bombay Milk Supply

The proprietors of Dairy Farms and other Milk Supply Companies sent a deputation to the Municipal Commissioner on the 3rd of April to protest against the new Municipal by law, which calls upon them to obtain a license for which the nominal fee of Rs. 1 a year is charged. No settlement was arrived at, and the men were told at the end of the long interview that they must abide by the law or they would be subject to prosecution.

A Landholders' Association at Nagpur

It is under contemplation to establish a Landholders' Association for the Central Provinces on the lines of institutions in Bengal, Behar, Oudh, Madras and other parts of India. The aims and objects of this body will be (1) Co operation with Government in devising means for the peace and prosperity and good government of the country, (2) creating a healthy public opinion among the people and preventing them from being misled in matters vitally affecting their well being, (3) the consideration and solution of problems affecting the well being of the people (4) supplying true and detailed information to the representatives in Council regarding all points of public interest (5) generally to encourage and perform all such things as are conducive to the progress and welfare of landholders as a class and their fellow subjects in all legitimate and constitutional ways

Grants for Irrigation

The grant for the construction of productive irrigation works in India during the financial year 1913-14 was 220 lakhs, but about 20½ lakhs of this remains unexpended. For the year 1914-15 the allotment will be 180 lakhs, as this is the sum which the technical advisers of Government say can be spent in the twelve months. For canals in operation the largest amount, nearly ten lakhs, will go to the Ganges Canal including Mat and Hathras branches and permanent headworks, while about 7½ lakhs will go to the Lower Chenab Canal and nearly 6 lakhs to the Mandlay Canal. For works under construction the Triple Canal project in the Punjab will again receive large allotments, while over 19 lakhs will be assigned to the Upper Swat River Canal and 14½ lakhs to the Mahanadi Canal. The Burma canals also get good amounts, the Ye u Canal being given nearly ten lakhs. Some fifteen lakhs will be held in reserve.

Fodder Famine in the Punjab

In view of the scarcity of fodder in parts of the Punjab, the Government of India have decided that, with effect from the 23rd ultimo and until further orders, the freight on all consignments of fodder, excepting fodder for the Army Department, booked from any station on the Railway to any station in the Kurnool and Gurgaon Districts of the Punjab, shall be recovered from the consignor, or the consignee at the rate of six pies on per four wheeled nine pies per six wheeled and one anna per bogie wagon per mile, and the balance of the freight charges, calculated at the ordinary tariff rates, shall be paid by the Government, and debited to head 33, Famine Relief, in the accounts.

Veterinary Service

At the annual meeting of the United Provinces Veterinary Medical Society in Lucknow, Mr E W Oliver I C V D, dwelt on the responsibility of the Veterinary profession not only for the preservation of animal wealth of India but for the public health. He predicted the time was not far distant when the Government and people must realise the necessity of a strong and well equipped Veterinary Service. Several papers were read and prizes awarded to the members of the society. It was resolved that the magic lantern equipment and slides dealing with veterinary hygiene be purchased for demonstrations at horse and cattle fairs and in villages. Rs 100 was also subscribed to the famine fund towards the supply of fodder to the poorer owners of cattle.

Madras Indigo

The total area sown with indigo in the Madras Presidency up to the end of November, 1913, is estimated (says the Outturn Report) at 56,500 acres, which is 15 per cent less than the area sown in the corresponding period of 1912 and is also less than the average of five and ten years by 40 per cent and 54 per cent respectively.

Tobacco Cultivation at Pusa

Progress was made during 1912-13 in the investigation of tobacco cultivation at Pusa. One object of the experiments is to discover and develop a type of indigenous tobacco suitable for cigarette making.

The only type so far found in Bihar suitable for this purpose is known as type No. 28. This type was grown on a fairly large scale on the Dholi Estate, it was cured on the ground and the product was sold to the Indian Leaf Tobacco Development Company at Durlang Seru. It is stated that the spread of cultivation of this kind of tobacco is now only a matter of price. If the growers are able to obtain a premium to repay the extra cost of cultivating this type the cultivation will undoubtedly extend. A good deal of seed of this tobacco has been distributed to Behar, the Central and the United Provinces.

It has been found that tobacco growers suffer a large amount of loss owing to avoidable causes. Primitive methods of growing seedlings and numerous casualties after transplanting result in a very uneven crop. Experiments have been made to remedy this state of affairs, and it has been found that by partially sterilising the seed beds by heat—either by making fires on the surface or heating the upper soil in pans—the seedlings were much stronger and grew more rapidly. Other methods of sterilising such as steaming, are now being tried.

Experiments have shown with certainty that better tobaccos can be grown by careful breeding, and several promising kinds have been isolated. The results obtained on the inheritance of the factors concerned in the size and shape of the leaf are new, and mark an advance in the application of modern methods of plant breeding to crops of economic importance.

Cattle Breeding in Madras

On the report submitted by Mr H. C. Sampson, Deputy Director of Agriculture, it is satisfactory to note that the Madras Government has now issued an order based on his recommendations. At the instance of the Government of India Mr Sampson has been for some time past, conducting his invaluable cattle survey and the results of his observations and experiments have been embodied in a report of practical value to the agriculturist in South India. It will be seen that the Government have come to the conclusion that the time has come for them to take an active part in the preservation and improvement of the best breeds of cattle in this Presidency. The work will be relegated to the Agricultural Department, to the staff of which will be added a Deputy Director with experience in stock raising, whose duty it will be to establish and manage stock farms in localities where a good breed of cattle exists.

A Big Dairy Scheme at Kirkee

The Bombay Government have decided to increase the scope and functions of the farm which at present supplies milk to hospitals and some private consumers in Poona. The enlargement of the production will be in the true interest of economy, and a scheme formulated by the Agricultural Department for the daily output of 100 pounds of milk has been sanctioned and the necessary provision been made in the Budget for a non-recurring grant of Rs. 64,500.

The dairy will be an integral part of the Poona Agricultural College. Its manager will teach the practical side of dairying including selection, care and treatment of dairy stock to students of the college and to others who may wish to take a course in dairying while the teaching of chemistry necessary will be retained in the hands of Dr Mann, Principal of the College.

The buildings of the dairy are to be enlarged, and a thoroughly up-to-date dairy refrigerating plant is to be installed.

Departmental Reviews and Notes

LITERARY.

MR ALFRED NOYES

Mr Alfred Noyes has been appointed visiting Professor of Poetry at Princeton University. Since his tour last year in the United States, Mr Noyes has been very popular with the American literary public, and the distinction is not altogether a surprise. Few poets of his day have been more fortunate. He had recognition from the first, and for some time past, Mr Noyes has been, after Mr Kipling and Mr Newbolt, the most widely appreciated of contemporary poets.

TOlstoy AND HIS ART

Count Elie Tolstoy, one of the late Leo Tolstoy's sons, gives some interesting reminiscences of his father's literary efforts. When the proofs began to arrive from the *Messenger Russe*, which was to publish the novel in serial form writes the son, Count Tolstoy would read and re-read them and cover the slips with so many changes and new sentences, that it was necessary for his wife to copy them again. In doing this work she spent whole nights, but at last she would place the sheets on Tolstoy's desk that he might dispatch them to the editor. But Tolstoy must needs read them again and make more corrections, with the result that they must be re-copied, and this would happen several times. Finally, when the manuscript had at length been dispatched, Tolstoy would telegraph to the editor further changes. It is not surprising to learn that the regular appearance of the story was several times interrupted. Before the novel was quite finished, Tolstoy quarrelled with the editor, Katkoff, over the concluding chapters. The son adds that Tolstoy's final opinion of his novel was not at all favourable, and he believes that if his father could have destroyed it, he would willingly have done so.

HONOUR FOR AN INDIAN POET

The Royal Society of Literature has just admitted an Indian poet, Mrs Sarojini Naidu, to the honour of Fellowship. This is an honour indeed for it is never lightly bestowed and there are many who covet it in vain. The Society which was formed in the reign of George IV in 1824, for the advancement of literature and the preservation of the purity of the English language is limited in number to about two hundred and includes foreigners who have attained literary distinction. The sponsors of Mrs Naidu were Mr Edmund Gosse and Professor Henry Newbolt. It is on the merits of her books "*The Golden Threshold*" and "*The Bird of Time*" that she has been admitted. It is the first time an Indian woman has been thus honoured. There are a few women Fellows who have done work of distinction, among them, Lady Richmond Ritchie, Lady Eve, Dr Mary Gordon, Mrs Strafford, Dr Marie Stopes, and Mrs Margaret Woods, who with Mrs Naidu, represent poetry. Many outstanding names in literature to day are associated with the Society, among them Lord Morley, Prof Gilbert Murray, Robert Bridges, A. C. Benson, J. Galsworthy, G. Bernard Shaw, Sir A. Quiller Couch, Sir J. M. Barrie, J. Masefield, Sturge Moore, Max Beerbohm, Maurice Hewlett, W. B. Yeats and Sir Walter Raleigh. The foreign honorary Fellows represent many countries and include Professor George Brandes, Maurice Maeterlinck, Anatole France, W. D. Howells, Pasquale Villari, Pierre Loti and D. Nansen. The new fellows are received with old time ceremony in old time wording, by the President, the Earl of Halsbury, or, in his absence, by one of the Vice Presidents, among whom is Lord Haldane. Mrs Naidu has already been asked to contribute a paper to one of the monthly meetings of the Society, a request to which she will accede as soon as her health permits.

EDUCATIONAL.

AN EDUCATIVE METHOD

A new method of curing stuttering by means of the cinematograph was described to the Academy of Science, Paris, lately Dr Marage, who devised it, has found that stutterers can be rapidly cured if their mistaken pronunciation of the word is shown to them on the film. He takes moving pictures of a stutterer and a normal person sitting side by side, and pronouncing the same sentence. This film serves as a model for a course of practice which leads to a cure.

MORAL INSTRUCTION IN SCHOOLS

A Bombay Government Resolution notifies the appointment of a Consultative Committee to consider from time to time the question of the development of moral instruction in schools in relation to public needs. Such a Committee was recommended by Mr F J Gould, of the Moral Education League, London, who came to Bombay last year to advise the Government on the matter.

AN ACADEMIC EXPERIMENT AT OXFORD

A new and interesting academic experiment will be started at Oxford next term. An Oxford University Co operative Society has been formed, and will open a store in the High Street. Membership of the Society will be limited to Members of the University, both seniors and juniors. The main objects of the Society are—(1) To teach co operation to Oxford men—their ideals, possibilities, and achievements, and to give Oxford men an opportunity of coming into touch with the movement in a practical way—that is, by conducting their own Co operative Society, the "profits" of which will be distributed to purchasers in proportion to their purchases, (2) to teach the undergraduate to be more business like in small ways, and (3) to diminish in some slight degree the cost of living at the University.

HISTORY AND ECONOMICS

Principal F W Bain of the Deccan College writing to the *Times of India*, complains of the dropping of History and Economics from the Bombay University Course for the B A. The consequences, he affirms, are inevitable and disastrous. Under the old system when History and Economics were compulsory, the students that came out of the University were in some measure at least equipped with information and principles on which sound political judgment could be based. 'Students will now go forth without such preparation, without the one thing needful, a knowledge of the past and present of the world.'

PROGRESS OF EDUCATION IN INDIA

We are in receipt of the Quinquennial Review (1907-1912) of Indian Education by the Honble Mr H Sharp, C I E, Secretary to the Government of India. It is a valuable document and begins with the 'Educational Policy of the Government of India' which was issued on the 21st February, 1913. In his Introduction Mr Sharp states the scope of the Review thus: "The present review deals with education in an area of more than a million square miles and among 255 millions of people. That is to say, the survey is confined to about two thirds of the sub continent of India—the British provinces and most of the native States which are in political relations with them."

GOVERNMENT AID FOR ELEMENTARY SCHOOLS

The Government of Madras have sanctioned the proposal of the Director of Public Instruction to distribute Rs 1,14,300 among District Boards and Municipal Councils for the payment of extra capitation allowance to teachers in Elementary Schools, and to utilise Rs 25,700 for payment of the same allowance to teachers in Government, Girls' Schools. The total charge, Rs 1,40,000, will be met from the special Imperial grant of Rs 23 lakhs for education provided in the Civil Budget Estimate for 1913-14.

LEGAL

THE PRESS AND THE PUBLIC

An important pronouncement was recently made by Lord Shaw, in the *Burma Critic* case, as to the rights and duties of journalists. His Lordship alluded to "the time worn fallacy" that some kind of privilege attaches to the profession of the Press as distinguished from the members of the public. His Lordship said —

The freedom of the journalist is an ordinary part of the freedom of the subject, and to what ever lengths the subject in general may go, so also may the journalist, but, apart from statute law, his privilege is no other and no higher. The responsibilities which attach to his power in the dissemination of printed matter may, and in the case of a conscientious journalist do make him more careful, but the range of his assertions, his criticisms, or his comments is as wide as, and no wider than that of any other subject. No privilege attaches to his position.

THE STUDY OF LAW IN BURMA

A notification was issued on April 18, fixing the bonus of £25 to I.C.S. and Judicial and Executive branch of the Provincial Civil Service officer who obtains First Class in any of the four law examinations and a bonus of £50 for First Class in the final examination prescribed by the Council of Legal Education in England for call at the bar. Advance will be made of all the fees payable in connection with admission to one of the Inns of Court and on call to the bar. The advance will be deducted later from the officer's salary by 12 monthly instalments. As an inducement to read in the chambers of a barrister a sum of £50 or half the fee actually paid (whichever is less) will be granted as part reimbursement to the officer adopting this course. These privileges will be extended to such officers only as obtain a call to the bar within 15 years from the date of entering Government service.

THE CONTEMPT OF COURT BILL

It is refreshing to note that the Anglo Indian journals are beginning to realise the danger lurking beneath the Contempt of Court Bill. The *Statesman* expressed its unequivocal condemnation of the measure when it was introduced into the Supreme Legislative Council, and now the *Pioneer* has also followed suit. The Indian Press has, of course expressed its unanimous condemnation of the Bill. Will not the Government of India be well advised to withdraw this ill conceived measure?

THE INDIAN LAW STUDENTS

The High Courts in India have recently adopted certain Regulations for the enrolment of duly qualified barristers, which have been the subject of some criticism. The Sub Committee recently appointed by the London Advisory Committee for Indian Students to enquire into the difficulties of Indian students in the United Kingdom have made the following recommendations —

(1) That students should be given the option of deciding whether the year prescribed for reading in chambers should be worked out in the United Kingdom or in India.

(2) That students should be allowed to commence their chamber work before being called to the bar.

(3) That the rule of the Bombay High Court requiring students to read in the chambers of a European barrister of 10 years' standing should be widened so as to allow students to read with barristers of recognised standing of any nationality.

THE MADRAS HIGH COURT

Mr O F Napier and Mr O V Kumaraswamy Sastry have been appointed as temporary Judges of the Madras High Court. Mr Napier has previously filled with distinction the office of a Judge of the High Court, while Mr Kumaraswamy Sastry's claims to preferment will be generally conceded.

MEDICAL.

IS TEA DRINKING CAUSING ENGLAND'S DECLINE?

Writing in the *Science Digests*, a foreign critic attributes the apparent decadence of the British people to the habit of tea drinking, a habit nowhere so universal as in the British Isles. Women and children drink tea off and on all during the day. Business men have to stop their work at intervals to partake of their tea. And in most instances the brew is exceptionally strong. It has been estimated that each person in Great Britain, on an average, takes a daily dose of 3.6 grains of alkalioid and 9.7 grains of tannin consumed in tea. This means that the average tea drinker takes half as much alkalioid and nearly as much tannin as the maximum allowed by the British pharmacopoeia for an occasional dose. And, of course, many thousands of people drink a great deal more than the average dose.

CURE FOR BLOOD POISONING

An announcement before the Frankfurt Medical Society credits Dr. Lewis Hart Marks with the discovery of a cure for blood poisoning. Dr. Marks showed that, although we have for years been in possession of a great variety of chemical substances which, in minute quantities, are capable of killing bacteria outside the animal body, as soon as these substances are introduced into an infected animal or human being they are without effect, and therefore worthless. But Dr. Marks has chemically transformed ordinary drug germicides so that when they are introduced into the body they lose practically all power of affecting it, but still affect the bacteria detrimentally. One of the drugs, which Dr. Marks for the present designates as No. 317, definitely cured all the animals used for his experiments of blood poisoning due to bacilli known as "streptococci" or "staphylococci." He believes and hopes that he is justified in saying that human blood poisoning will soon be conquered.

CURE FOR CANCER

The famous Heidelberg cancer specialist, Dr. Czerny, reports the results of the treatment of 4,000 cases of cancer since 1906. The following is a summary of the results.—Radium and mesothorium have virtually the same results. They destroy cancer cells near the surface, and can cure superficial cancer, but even the so-called X-rays appear ineffective at a greater depth than 4 to 5 centimetres. The cure is only local. The inadequate intensity of the rays not only does not cure, but actually assists further development of the malevolent cells. Some kinds of cancer are so powerful that applications equivalent to the use of one milligramme for 1,30,000 hours are ineffective. Dr. Czerny strongly discourages the abandonment of surgical for radium treatment. He says all cases which are excisable without special danger should be removed and radium employed as an after cure. He adds that it is impossible yet to state whether the large doses of radium advocated by some Doctors may have dangerous after effects.

DISEASE FROM DOGS

'Beware of your pet dog' is the warning note sounded by two learned French professors of the Pasteur Institute, MM. Laveran and Charles Nicolle. The dreaded Indian "Black Pest" has been found affecting the street dogs of Marseilles.

This pest in India, says the Paris correspondent of the *Mail*, usually attacks dogs, and the mortality varies between 58 per cent and 98 per cent. The variety of the "Black Pest" found at Marseilles and also at several other southern ports in Italy and Algeria is called the "Mediterranean Pest" and nearly always attacks children from the ages of six months to three years. The microbes are carried by parasites from the dog to their human hosts, and the child attacked becomes feverish and nervous and gradually wastes away. So far only 2 per cent of cures have been registered in 300 cases studied.

SCIENCE.

MAGNETIC SURVEY

It is announced that a Committee is to meet shortly at Delia Dun to consider the future programme of the Magnetic Survey Operations in India. The Committee will be presided over by Dr. Gilbert Walker, Director General of Observatories, and the other members will be Lieut. Col. Lenox Conyngham, and Mr. J. De Graaff Hunter.

THE CONSTITUENTS OF TOBACCO

A formidable list of the chemical constituents of tobacco is given by a writer in *Knowledge*. He states:—"Nicotine, combined with malic, citric, and other organic acids, is the chief alkaloidal constituent, but small traces of other alkaloids, namely, nicotane, nicotine, nicotelline, pyrrolidine, and methylpyrrolidine have also been detected. Cellulose and calcium pectate, which serve to give stability to most plant structures, are, of course, to be found in tobacco, as are also albuminoids, resins, chlorophyll, phlobaphene, and other complex organic bodies. In addition, calcium, potassium and magnesium also occur, as well as traces of the salts of other metals and a variety of other acids, and saccharine matters."

THE DANGERS OF CELLULOSE

A Committee appointed by the British Government to inquire and report on precautions necessary in using, handling, and storing celluloid has recommended in its report, after a careful investigation requiring more than a year, that all domestic articles made of this substance be marked "inflammable." The London *Lancet*, in commenting on the report, notes that it made this same suggestion twenty years ago. Even then serious accidents had happened from the combustion of celluloid articles, but since that time the applications of celluloid have greatly increased, and the accidents from its use have in some cases assumed the form of public disasters.

A FIRE PROOF SUIT.

It is possible says the *Times of India* to stand right in the fire with this new uniform on and not even feel warm. In fact, after standing in the fierce flames of a coal, oil, and wood fire for five minutes, the inventor said he did not feel as warm as on a hot July day. The reason of all this is that the wearer is enveloped from head to feet in cooling streams of water and the intense heat has not even a chance to make the water hot. The suit is made of a double thickness of fire-proof canvas, and between the two layers of suiting there is sewed at the neck a perforated ring through which tiny streams of water are continually showered down in between the two layers of suiting. This water finds outlets at the finger tips and at the soles of the boots. A perforated ring also encircles the helmet, showering streams over the helmet and suits like a shower bath. With such an apparatus it is possible to walk right into the hot fire.

THE AUTOMATIC TELEPHONE AT SIMLA

Remarkable results are being obtained with the automatic telephone introduced this season for the first time at Simla. The new system has already become popular and enough additional subscribers have come in to pay a considerable portion of interest and sinking fund charges on the capital expended in making the change. Taking the saving effected in telephone operators' pay into account, the experiment must be considered not only as already paying its way but as promising to be a source of profit to the Telegraph Department. In these circumstances, in view of the very great convenience the automatic system affords, the question of extending its use to other stations is being taken up and it is understood that an experiment similar to the one at Simla will be tried in one of the smaller plains stations with a view to ascertaining whether the system will work as well in the heat as it is doing in the cooler climate of the hills.

PERSONAL

SIR PERCY COX

Sir Percy Cox, who is to act as foreign Secretary to the Government of India, while Sir Henry McMahon is absent on leave, says the *Madras Mail* has had an adventurous career since he went to the Persian Gulf as Political Agent at Muscat in 1899. He became Political Resident in the Gulf in 1909, and it was for him the late Mr. Lorimer was acting when he met his death at Bushire in such tragic circumstances very recently. Some years ago, when the attack was made on the landing party from H. M. S. *Hyacinth* at Dabu Sir Percy (then Major) Cox went personally to the scene to make an investigation, conducting his mission with much tact. He served with the second Battalion of the Cameronians from 1884 to 1889, when he was transferred to the Indian Army, passing on to the Government of India a year later, when he was employed for some time in Consular posts in the Red Sea, and on the Somali coast.

KING LOUIS OF BAVARIA

A kindly little story of the new King Louis of Bavaria, who has been raised to the throne in succession to the mad King Otto, is related by the *Gaulois*. King Louis it appears, is devoted to the German national game of skittles, and has long been a member of the leading skittle club in Munich, where, as Regent, he was a frequent player. His promotion to royal dignity has not affected this democratic hobby, for, two days after the ceremonies connected with his assumption of the crown, King Louis walked modestly into the great beer house where the club plays, and made his way to the skittle alley. The members were at present rather abashed by the presence of the royal player, but as he took his stand to bowl, their enthusiasm overcame them, and he was heartily cheered.

DR. SIR S. SUBRAMANIA IYER

Sir S. Subramania Iyer, K. C. I. E., LL. D., has accepted the Chairmanship of the Reception Committee of the next session of the National Congress to be held in Madras. There is no man more respected in Southern India than Sir Subramania Iyer alike for the purity of his life, his sober judgment, and his great intellectual power. He has not been conspicuously associated with public movements since his retirement from the Bench of the Madras High Court, owing to failing health and eye sight. But as one of the Preliminary Committee of 1884, Sir Subramania Iyer is an old Congressman and his presence as Chairman of the Reception Committee will, we hope, make it quite a successful one.

SIR EDWARD GREY

Sir Edward Grey was expected to visit Paris with the King which would have been a little landmark in history, for the Foreign Secretary has never set foot on foreign soil. In 1908 it was announced in Madrid that Sir Edward Grey was about to visit Spain, and in 1913 Berlin anticipated a visit but neither trip came off. "For twenty eight years my life has been a continual struggle to live at home," Sir Edward said a few years ago. He prefaced a speech on foreign travel by saying that he was not qualified to talk on the subject, but he promised to make amends when time and opportunity were given.

SWAMI VIVEKANANDA

N. Gupta, says in the *Bengalee*—While Narendra Nath Dutt was yet an obscure young student, Ramkrishna Paramahansa used to point him out to other people sitting round him saying, "Mark him well! He is a hundred petalled lotus—*satadal padma*—perfect in his incarnation and charged with a message to deliver." Later on the Paramahansa used to say that Vivekananda had work to do, and he would be most heard of in the West. People listened and wondered, but never was prophecy truer or more unerring.

POLITICAL.

CITIZEN RIGHTS WITHIN THE EMPIRE

Mr Ramsay Macdonald writes to *India* that in framing the resolution upon Citizen Rights within the Empire, recently accepted by the House of Commons, he had no part of the Empire more clearly in his mind than India and no grievances more prominently in front of him than the grievances of Indians, both here and in South Africa. While the people of India are grateful to him for this kind thought, comments the *Commonweal* it is doubtful how far the resolution will hinder the Government of India if they should be inclined to take advantage of Regulation III of 1818. Unless that is repealed, deportations are likely to continue. If precedents be required to illustrate the disregard of the will of the House of Commons by the Government of India, we may quote the most important among many, viz., the resolution upon the necessity for the introduction of simultaneous examinations which Mr Bridgman compelled the Liberal Government of 1893 to accept.

THE NEW SECTARIANISM

We cannot help thinking, says the *Indian Social Reformer*, that the problem of Indian education will be greatly simplified if we had not to deal with it as affecting particular sections of the community. In the higher stages, at any rate, it seems anomalous to have separate institutions for Mahomedans and for members of the domestic community. When these men go to England they have no objection to study in the same institutions, and why they should require separate colleges in this country is more than we can understand. It is a grievous waste of valuable opportunity—not to mention the obvious waste of material resources—not to let our young men grow up together in the same educational environment. Such unity as is apparent now a days arises from almost exclusively political motives

and causes, and this fact undoubtedly accounts for the one-sided character of our nationalistic movements. Cannot Government see that it is hindering its own great mission in this land by acquiescing in demands of a sectional and sectarian character? Whenever Hindus and Mahomedans come together they do not speak of their special rights and privileges. It is only when they approach Government that they become conscious of them, and no wonder that Government is thus led unconsciously into the position of seeming to be the one retarding influence in the way of Indian unity, instead of what it really and truly is the one unifying influence in modern India.

THE GOVERNMENT OF INDIA

An address on Indian systems of Government was given at the Royal Institution on the 13th March by Sir Walter Lawrence. In the course of his argument the lecturer advocated a policy of devolution as applied to British India, under which the latter country would practically become a congeries of States under native rulers with British advisers, very much on the same lines as the existing Indian States, except that the Imperial Government would retain control of the railways, currency, posts and telegraphs, commerce, irrigation and tenure and other matters of general concern. The lecturer who explained that he had spent twenty-one years in India, during which period he had served in Rajputana and the Punjab, and had been associated with Earl Curzon during the latter's Viceroyalty, said that the Indian people had an innate yearning for a personal ruler. This desire was gratified in the Indian States, but it was stultified in British India, where the system of Government was one of bureaucracy tempered by so-called popular institutions. There was no doubt in the lecturer's mind as to which was the better system where an Oriental people was concerned. Personal rule ensured a better system of Government on the whole, even if it was sometimes tyrannical.

GENERAL.

THE EUROPEAN MISSIONARY IN INDIA

An ethical point of no little importance was brought out by Mr Ramsay MacDonall in a speech made at the opening of a recent missionary exhibition in Leicester. The influence of Western thought and education was greatly changing the nature of the task confronting the European missionary in India, and Mr MacDonall continued that there was one problem which could not fail to weigh upon the mind of the observer. Many Indians were coming from their own country to England, and we were sending them back worse in character than when they came. 'The greatest missionary enterprise Mr MacDonall called, "is our own social life at home. Missionaries go to Bombay, Madras and Calcutta and tell of the spiritual glories of the faith professed in the Motherland. Some of their hearers come over here, walk your streets, perambulate your Piccadillys, and go back with a sneer on their lips and condemnation of you and your faith together. That is the greatest tragedy going on in India to-day, and because of it missionaries are hampered at every turn.'

THE ARCHITECTS OF INDIA

"Indian Buildings" was the subject of an interesting address by Mr E B Havell at the Hall of the Carpenters Company in London, with Sir K G Gupta in the chair.

Tracing the early beginnings of Indian architecture to the Third Century before Christ, the lecturer declared that it had been influenced less by foreign work than had most of the great architectural schools of Europe. In India there had never been any artificial distinction between fine art and decorative art and the best master builder was also the best sculptor. The history of Indian architecture began with the erection of shrines to Buddha. In the course of his studies he had

come across evidence of the existence of Town Councils in India as early as the Tenth Century. These Councils, which met in the shrines or temples, had a tank Committee whose function it was to see to the water supply, a Garden Committee, entrusted with the keeping in good order of the public gardens, and so forth. They even had votes for women in those days, for there were women Councillors, and even women Justices of the Peace. Indian architecture at the present day showed an extraordinary vitality. Photographic pictures were shown of many beautiful buildings which as the lecturer said, had been constructed by master craftsmen, extending from 1617 to 1817 A.D.

THE ARYA SAMAJ

The following particulars of the present numbers and composition of the Arya Samaj are taken from the *Census Report of India*. Its total strength now exceeds 241000 or about twice what it was ten years ago, and six times the number returned in 1891. Nearly half the total number are found in the Meerut, Agra and Rohilkhand divisions in the West of the United Provinces and more than two fifths in the Punjab. In 1901 members of the higher castes such as Brahmins, Khatri and Bania formed the bulk of the Aryas. A large proportion, however, of the new adherents of the Samaj are Meghs and other men of low caste who are admitted as "clean" after going through a ceremony of purification known as *Shuddhi*. In certain districts of the Punjab three fifths of the Meghs and nearly half the odds returned themselves as Aryas, while of the Khatri only eight per cent did so, of the Kayasthas four, and of the Brahmins, Agras and Rajputs one per cent. A leading Arya of the Punjab estimates that in that province about two thirds of the total numbers of the Aryas consists of persons who have been purified or raised socially through the efforts of the Samaj.



EVERYONE wears Flannel of
some description nt Tennis but
how many wear *real* Flannel?
So many different materials are
sold as Flannels now-a-days
that many people are not
exactly clear as to what
real Flannel is.

Flannel to be

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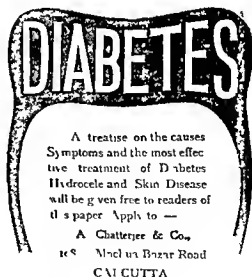
India was no more than a name to Europe when Raja Birbal lived at the court of Akbar the Great, throve and jested and discomfited his opponents, and died valiantly in the severest defeat the Emperors army ever suffered. The medieval monarch of the East had his privileged jester just as the European rulers of the middle ages and although in the Tudor period the office of the royal mirth maker was approaching its end in India the custom still prevailed.

One of the most extraordinary facts about Raja Birbal was that he was a Brahmin while Akbar his ministers and his court were Moslems. The Emperor indeed was one of the most pious of his faith and that he should have permitted one of an opposite religion to such close access to his person and his throne proves the cleverness and wit of Birbal more than any of the numerous examples of his adroitness that have been treasured through the centuries. What is more Birbal's life at court was one long contest with the Moslem courtiers but he seems to have come out successfully in all his trials of wit.

Birbal, a scion "of a pious Brahmin family of the Surber sect" was born in 1541. At an early age he was left an orphan and friendless. But already his great qualities must have shown for the chief pandit of the State of Kahrnar gave his daughter in marriage to the young jester and he thenceforward lived in affluence. But this version of his life hardly fits in with the story of his introduction to Akbar. It is related by an erudite Moslem that one day an attendant of Akbar served him "pansupari (pan) with a little too much chunam. As a result the Emperor's mouth smarted. Angered, he ordered the attendant to purchase from the bazaar a quarter of a measure of chunam. Fortunately for the servant when he went to the bazaar he met Birbal who, inquisitive by nature, asked him why he required so much

chunam. The servant narrated what had happened. Whereon Birbal warned him that the chunam which he was buying was to be used by the angry monarch to compass his destruction. Accordingly he advised the servant to buy with it an equal quantity of ghee and instructed him to drink the ghee after having been made to consume the chunam. Accordingly when the servant was told to pound up the chunam in water and drink the mixture he obeyed. But he afterwards drank the ghee. He appeared again before the Padsha uninjured, and was asked to explain how he managed to survive the draught. There on he related how he acted up to the advice of a stranger. Akbar wondered at the device adopted and sent for Birbal. The future jester came and the Padsha received him very kindly and ordered that he should henceforth be attached to his court.

Other authorities deny this story as it is against Akbar's nature (he abhorring cruelty) and holding that Birbal entered the courts because of



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* These and other stories of Raja Birbal are told in a little book (no. 4) by R. Kulasekharam B.A., published by G. A. Natesan & Co., Madras.

his gifts of music and wit, which were renowned far and wide

Indian folklore is full of stories of the jester. For instance when the Padsha drew a line on the floor and asked his courtiers (who were hotly discussing as to who was the wisest among them) to make it shorter without rubbing off a portion of it the courtiers stood nonplussed. Birbal drew a longer line by its side. The king and the courtiers agreed that the original line was now made shorter by comparison with the longer one. On another occasion he proved his fearlessness of Akbar by a remarkably impudent saying. The Emperor and he looked from the Imperial terrace towards a tobacco field in which an ass stood. Now Birbal was an enthusiastic smoker and chewer of the weed and the Padsha, thinking to score off him, directed his attention towards the field saying 'See, tobacco is such a bad thing that even an ass does not like to eat it. Birbal smiling rejoined, 'Only people who are like the ass

discard the fragrant leaf'

Akbar's courtiers were always bent on Birbal's downfall and accordingly Khaja Sara once induced the king to ask him the following three questions

(1) Which is the centre of the earth?

(2) How many stars are there in the firmament?

(3) What is the exact number of men and women in the world?

The Padsha sent for Birbal and asked him to answer the questions. Birbal planted a stick in ground and said that the spot where it stood was the centre of the earth, but if Khaja Sara was not sure he might measure the earth and satisfy himself. Then he sent for a ram, and when it was brought exclaimed, 'Here are as many stars in the sky as there are hairs on the body of this beast, which Khaja Sara might count for himself at his leisure. As to the third question he observed that it was not possible to give an exact answer, but that if all the men and women were

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murdered, it would be easy to know their entire number

Birbal was many times in danger of death but never more than when he was sent to Burma at the instance of his enemies on a dangerous mission. At that time a Moslem musician named Tansen was held up by the courtiers as the wittiest and best musician of the day. Akbar comparing him with Birbal likened him to a mosquito beside an elephant but determined to prove to the Court the intellectual superiority of his favourite. So he sent both to Burma bearing letters asking the King to put the bearer to death. When they were brought to the place of execution they began, on Birbal's suggestion, to quarrel as to precedence. This occasioned delay and on the matter being referred to the King Birbal told him that Akbar desired to possess Burma and he had hit upon this plan to forward his schemes. For, said the jester, “he who is killed first is destined to displace you from the throne on being reborn and he who dies next will similarly become the minister. We are both his favourites and he expects us to hand over the kingdom to him”

Perhaps it is needless to say that the King of Burma thought differently of the matter and sent both of them home with presents. And Akbar was able to point out to his courtiers how they had one and all backed an “also ran”. But Birbal's time was at hand. When Khan Hokaik marched against the Yusufzais in Hijor and Sawad Birbal was sent with Hakim Abul hath and reinforcements, it is said that Akbar determined by lot whether Abul Lazi or Birbal should go and the lot fell on the latter much against Akbar's wish. Nearly 8,000 unperfecteds were killed during the retreat and among them was Akbar's brilliant jester. One likes to think of him fighting as valiantly as he had jested brilliantly and ending a merry life by a brave death. Probably he is the only jester—Oriental or Occidental—who led his master's army to war and paid with his life for his loyalty.—L. H. T. in *The Empire*, Calcutta

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A very happy choice from amongst the immense material of Indian literature a highly important source for the study of present day orthodox Hinduism. The undertaking is as praiseworthy as it is difficult. It is to be reckoned to the special credit of Arthur Avalon that he has not been deterred from his task by these difficulties. The whole book bears the stamp of conscientiousness and accuracy — *Literarisches Zentralblatt für Deutschland*

It has been the custom among some people to run down the Tantra as obscene and immoral—as containing the germs of anarchy and disorder. It was through the efforts of European scholars that the Vedas and Darshanas were saved from oblivion and it was left to another European scholar to do justice to the sacred Tantra translated with great care the introduction to the Mahanirvana is a masterly summary — *The Bengalee*

A task of no ordinary difficulty, but Mr Avalon has performed it with remarkable success. His commentaries have elucidated many knotty problems. He has brought to our knowledge an immense store of information of prime importance which has been so long hidden from us. The introduction is a masterly dissertation on the subject and furnishes proof of his familiarity with the subject a grasp of mind, and facility of treatment which we cannot but admire. He has elucidated to an extent hitherto unattempted some of the abstrusest mysticisms and obscurities of Tantrik literature. By reading his terse and lucid explanations of the many extremely abstruse points with which Mr Avalon deals, it is impossible to realise that the writer is dealing with a subject which is quite foreign to the sphere in which he was born. We can not but repeat an expression of thanks for the valuable services which Mr Avalon is rendering to Tantrik literature — *Amrita Bazaar Patrika*

Our first impression was one of amazement and delight. As all students of the Shastra are aware, the Mahanirvana is one of the most important of Hindu philosophical works combined with elaborate ritualism and its translation therefore by a European involved certainly a prodigious amount of study, sympathy and real understanding. Of the Introduction alone it may be said that for its lucidity, conciseness directness and for its depth of penetration and insight it may by itself claim to be a standard work on the much abused Tantras, and the author would have rendered Hinduism indebted if he had done nothing else. It is a powerful literary and philosophical production. An unbiased reader will be sure to find out how ridiculously misrepresented have been the Tantrik principles and practices. Remarkable Sanskrit scholarship and thoroughly Hinduised outlook on, and vivid poetic interpretation throughout his entire work. He has succeeded in his sustained a burning interest recommendable to writers of ram and yet perfect translations of Hindu scriptures. The Hymns selected are some of the most imaginative and beautiful of all the songs to the Divine Mother. We have rarely come across such an illuminating exposition and a masterly vindication of the underlying ideas and principles of Devi worship. — *Prabuddha Bharata*

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INDIAN EYES ON AUSTRALIA

An Australian paper says that according to a resident of Bombay who has reached Sydney, the people of India generally look upon Australia as a prize which will be snatched up by the Japanese unless something definite is done to circumvent them. "What Australia wants to do," he said, "is to get people. It does not matter whether they are black or white. It is got right that a great territory should be allowed to be idle except for a million or two around the coast line. There is a gap inviting occupation, and not one but every thinking man of India has the same opinion—that some one will walk in unless Australia is capable of filling that gap. If the policy of the country allowed it, I know of many men in India who would put down thousands of pounds to cultivate a patch with Indian labour. One man in particular offered to pay £10,000 for a lump of the Northern Territory, and to cultivate

it with five hundred cool class natives of India. He said that he would try tea, rubber, rice, tobacco, and other tropical products, and he was sure that he could make a success of one of them at least. That is what Australia wants—cultivation and people."

INDIAN WOMEN IN THE CROWN COLONIES

In reply to a question from Mr. Pointer, drawing attention to the inadequate proportion of women in the Crown Colonies largely populated by Indian labourers and the consequent frequency of crimes due to marital jealousy, Mr. Harcourt said that he was aware that the occurrence of crimes due to the causes mentioned was increasing. The portion of women among emigrants recruited in such colonies he said would receive attention.

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the public with the biographies and speeches of leading Indians, the addresses delivered by presidents of the Congress and the Conference, held in connection therewith, the papers read at the Industrial Conferences and with books dealing with a variety of other subjects cannot be too highly commended. We do not think there is any other publishing house in India that has attempted what Mr Natesan has done with so much success during the last four years to instruct public opinion by means of handy, cheap and useful publications. Mr Natesan is not only a man of literary attainments but endowed with business capacity and sound discernment. He certainly deserves to be congratulated on the success of his useful publications. The *Indian Review*, which is ever replete with instructive articles dealing with contemporary events and topics and with interesting information picked up from a variety of sources, occupies a front rank amongst first class monthlies conducted by Indians. We need not commend Mr Natesan's publications to the readers or subscribers of his well known magazine because they are already well acquainted with their value and importance.—*The Gujarati, Bombay*

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INDIAN COOLIES FOR SOLOMON ISLANDS

India has got another champion in unexpected quarter, says the *Cosmopolitan*. It is Sir Wm Lever, the great soap manufacturer and merchant of London. He is willing to relieve congested India and receive the Indian coolies with open arms in Solomon Islands. But wisely Sir William is silent on the reception which Indian coolies are likely to get in these Islands, as indentured labourers. Very likely they will help Sir William in populating the country and earning princely dividends on wages which are hardly more than starving rations and when the hard work is done they will be turned out as undesirable. The old story. Will it ever occur to our benign rulers to assign a portion of any new country to Indian subjects of His Majesty to settle there as free labourers?

INDIANS IN VANCOUVER

Indians in Vancouver have a champion in Principal Mackay who writes in a recent issue of the Vancouver journal called the *Westminster Hall Magazine* on the "Real meaning of Oriental Exclusion" Principal Mackay maintains that British Columbia's relations with Japan are more satisfactory than with any Oriental people, because they have restriction of Japanese labourers by consent. The same principle, at whatever cost in effort and money, must be applied to all other Oriental people if they are to avoid serious trouble and loss in the future. Restriction by consent, he argues must also be applied to India. "But," he says, 'on the other hand, those who have come to us, and some of those who desire to come, have a just grievance against us. Their connection with the British Empire ought to secure them a somewhat better reception than is given members of other Oriental races. But they have been treated much worse

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Vol. XV.

JUNE, 1914.

No. 6.

"The Unpollutable."

(To the Ganges after heavy rains.)

BY ELIZABETH ARNOLD.

Mud in thy rolling waters! Whence did'st get
That dark-brown hue? That heaviness?
Sure 'twas some foreign force that came
And mixed with thee as, all unwarily,
Thou went'st—as was thy wont—to bless mankind
Oh! Ganges Mother!

Helpless e'en thou to ward from off thyself
Such offal as the darker forces bring!
Yet so thy nature, so thy source and end,
Thou dost but carry—not absorb—the filth
That wind and storm and unbelievers fling.
Amongst thy waters.

E'en so does sorrow work upon the mind,
Its crystal clearness dims, its brightness clouds!
Yet if the mind a pure Reflector be,
So will the shining brightness of the All
Undimmed at last through direst forces come
Into Eternity.

THE DAWN OF LIBERTY: INDIA'S HOPE

BY

CAPTAIN J. W. PETAVEL, R. E., (*Retired*)

ENGLAND was stirred some time ago by an appeal by Lord Roberts for social reform. This great patriot of the militarist type, whose life work is to call upon the young men of England to undergo military training to fit them to defend their country, found that the working classes replied too often that they had no liberty to defend—so the great general had his attention directed to social reform.

That is how Britons have appreciated British liberty which Indians may look upon with a sense of humiliation at their own position!

India will have reason to congratulate herself that her special circumstances deprive her of immediate prospects of that delusive liberty if the result is to cause her to work towards her goal *viz* economic liberty, which can be real. There is every reason why she should give the lead in that, as will appear presently.

But how is economic liberty to be attained?

All that is really great is at the same time simple, and it is so in this case, the one and only difficulty is that of bringing one's mind to believe that simple things can produce colossal results.

In dealing with an economic question it is wise to keep close to actual facts, and never to venture out of direct touch with them as what we call economic science is too often a collection of more or less loose generalisations.

Dealing then, with facts it is a fact that about twenty years ago the Swiss, having become weary of supporting those of their fellow countrymen who would not work, organised them to produce the necessities of life for themselves, and made them self supporting! Modern methods have been steadily increasing the productive power of labour, and, therefore, bringing us nearer and

nearer to the time when the feeblest worker will be able to earn maintenance for himself.

The Swiss made vagrancy a penal offence, and were able thus to employ their vagrants with prisoners. They had, moreover, the good sense to employ, instead of a few warders with rifles, a whole host of warders, with tools, who are leading workers. The prisoners have in many cases some industrial skill and the warder workers always have. Thus, with the proper grading of labour the Swiss colony is able to use improved modern methods, has succeeded, although other labour colonies had failed because employing the 'unfit' by themselves they had not been able to make adequate use of those methods.

A very indifferent and feeble worker doing some "coal trimming" on a railway engine might earn his passage, and be conveyed five hundred miles in a day, accomplishing, as the result of his feeble efforts ten times what the strongest man could have accomplished in the past as the result of the most strenuous exertion. Success however, depends on the inferior workers being employed with a proper proportion of skilled ones. We could not replace the engine driver by a score of unskilled! The unskilled alone are as hopeless now as ever.

But now the reader will begin to ask what the success of a labour colony has to do with the dawn of liberty.

The important thing about the Swiss colony is that it is an industrial organisation producing things, to supply the wants of its own workers.

Reformers have always realised that if only they could organise people to produce the main necessities of life for their own use and consumption they would solve the whole social question root and branch. Evidently no injustice or capitalistic exploitation would be possible if the workers had always the option of working co-operatively, producing the necessities of life for themselves.

Hitherto the difficulty has always been to get the money to establish such industries and when money has been subscribed, and a "co operative colony" has been started, the human factor has always upset everything. Now, however, *Watzon has demonstrated the fact that with the means of production we have come into possession of as the result of the great industrial progress of the last decades, such an establishment, producing things for the use of its own workers, can be organised like an ordinary industrial undertaking, paying a fair salary to competent managers, fair interest on capital and all charges, and giving decent maintenance to the workers*

That is the whole revolution that has taken place but no very powerful imagination is needed to see what it means

As a result of modern industrial progress, we are now able to go half way towards a co operative industrial organisation, to approach the great ideal of the social reformer step by step, the first step being an organisation co operative in its working, but on the ordinary commercial lines as regards its management, free, therefore, from all the weaknesses that have made a co operative organisation of the kind impossible of realisation. In that simple way recent progress has given an answer to the great question of how to use our improved modern methods of production to abolish all unmerited poverty

The establishment of industries of that kind would give a great field for reformed capitalistic enterprise, free from exploitation. In the first place industries of that sort would be perfectly regular in their working—they would not depend on the varying factor of demand—and they would therefore at once render possible the compulsory profit sharing plans which have already been discussed in Great Britain as a solution for this great problem of the day. But perhaps the solution would prove simpler still, because the workers and their friends would be able to establish industries of

that kind offering their employers their full share of profits, thus compelling the capitalistically organised concerns to do the same. We shall have occasion to return to this subject later. There are, in some countries, laws prohibiting the payment of wages and interest in kind, but laws can be modified when there is a clear reason; and meanwhile, the law, as it stands, would offer no obstacle to a very considerable development of industries of this kind, as workers could have their wages credited to them in cash and in their own interest they would buy the various necessities from the establishment, so as to get them at wholesale prices. Shareholders would do the same.

No organisation, of course, that we could possibly conceive as being established for a start could produce more than a small proportion of the vast number of different kinds of articles even the simplest living person uses and consumes, but it could produce pretty well everything that a simple living person consumes in any considerable quantities or uses ordinarily, so that a practically "self contained organisation, is conceivable. Shareholders, also the general public, would buy certain things for cash and so these industries would get the small cash income they would need.

The "practical man" might enquire how we could confidently anticipate industries dividing their energies for the production of great variety of articles to pay whilst so many industries specialising in the production of one kind of article, equipped with all the best machinery for producing it, frequently fail.

But why is it that splendidly equipped industries fail so often whilst small and primitively equipped ones manage to jog along. Every really practical man knows that the answer is that the whole problem with the commercial concern is to get orders in proportion to its capacity for output, whatever its size may be. The successful manager has therefore, to display great ability to avoid, on the one hand over speculation—incurring expense to

meet more demand than he is likely to get, and going down under the financial burden of expensive equipment insufficiently used—and, on the other hand, lack of enterprise, failing to provide to meet the demand he might get. Success or failure of a commercial concern depends on those at the helm steering their course warily between those rocks. But the industry producing things for its own use avoids the difficulties altogether. Its management is, therefore, perfectly simple and involves practically no risks.

But that is not the only advantage an industry producing things for use possesses, which ensures its success.

On a very general average the price paid by industrial workers for the goods they consume is about double the cost of production. The article the worker would pay one anna for would on an average cost about a half an anna to produce, thus the industry paying its workers in kind can remunerate them about twice as well as one paying in cash for the same degree of industrial efficiency. It has no risks to ensure itself against cost of production, including interest on capital and other charges, is, for it the exchange value of its products. This, of course, is an important factor in the success of Witzwil.

But the final argument is that Witzwil has succeeded and has shown us how we can save the very worst workers from want so we can certainly save those who are not the worst.

And now we come to the great question of how we should start. In most cases that is the point at which difficulties make their appearance, and perplexing questions crowd upon us. It is often the breakwater against which the wave of enthusiasm dashes itself to recoil an eddy without direction and without force.

But in this case we soon perceive that there is a way to begin, which is from every point of view the most hopeful, and we see great and important

questions answered instead of new ones appearing to perplex us so that hope dawns within us.

How, then, should we begin? Going back to our bed rock fact, it is a fact that the tramps organised to produce the necessaries of life for themselves have not only succeeded in doing that, but, in every case in earning, in addition, a small sum to be credited to them on discharge. If that can be accomplished, under those conditions, by people who have gone through a long course of training in idleness and shirking—what could be accomplished under the same conditions by youths who had gone through a long training in industrious habits?

If only we gave boys a thoroughly good schooling, including manual training, and followed the schooling by a period of industrial employment of this kind, the well trained youths would soon be able to produce enough to pay for their whole education. *Thus we have only to make an education system thoroughly good and it will also be thoroughly cheap. In this simple way, the youths will be able to pay for it themselves.*

All this is perfectly clear from the economic as well as from a severely practical point of view based on the experiences of a labour colony.

According to the most cautious economists, industrial progress has, at the very least possible estimate, quadrupled the productive power of labour during the last century. It seems incredible, of course, but that is because our commercial system is so incredibly wasteful, that it prevents any one benefiting very much by progress. If only the youths could work with say, *one sixth of that maximum efficiency* in a modern organisation that would avoid the wastefulness of ordinary commerce, they would be able to help their parents, if necessary, as much as by going out to work in the ordinary way, whilst producing food and other necessaries for the educational staff, constructing the buildings, and doing some work for the public.

to be the equivalent of the cash disbursements for their education.

Under this system, boys would be taken in hand while yet young and trained during all their tender years in habits of industry; it must not be imagined that it would necessarily take them away from their homes any more than ordinary school or ordinary employment would. It could do so, however, in cases in which it was desirable. Now evidently lads who had been properly fed, used to decent conditions of life, and trained during their whole youth to be strong, healthy and industrious, would not consent to go and live a life of poverty and squalour. They would be worth a good wage and able to command it. Failing an opening that would satisfy them they would remain in the industrial organisation and, as their earnings would be their own when they had paid off the debt of their education, they would soon save enough to start themselves, probably joining together to start industries producing things for their own use.

However our concern here is not with probabilities but with facts. Witzwil again, is a fact; it shows that we can bring up the future generations to be efficient and to be co-operators; and people who are that will never be exploited.

But, now, we come finally to the question of what we are to do at once and immediately in order to take practical steps towards liberty.

In England an association has been formed to advocate the substitution of this co-operative self-supporting system for the present system of popular education, and the association has the good-will, among others, of Lord Roberts, and the interest of the educational authorities of the Dominion of Canada, the Union of South Africa, and of Sir George Reid, the High Commissioner of the Australian Commonwealth. But England after all has a system of popular education already, and, distracted as she is by

party politics, she has no energy left to consider a change in her plans.

India has her problem of popular education to solve, and here is a solution which, already, at the time of writing this article, has gained the approval of Dr. Rabindranath Tagore, of the present and late Vice-chancellors of the Calcutta University, of the prominent philanthropist The Hon. Maharajah of Cossimbazar or one of the most distinguished of Indian feudatory rulers, of Mrs. Besant and the interest of the Secretary of State, Lord Crewe. India must have her association also.

The first step might be an industry on the lines of the Witzwil Colony, only employing good workers; the result could not fail to be success, and then the way would be made clear for further advance; and the way would be shown also to the solution of such problems as the raising of the depressed classes, of criminal classes, the employment of ex-prisoners and many other problems.

But the start must be made with good men or the results will be only those which have already been obtained by the Salvation Army and other similar organisations. Reverting to our simile; we must first put good men on the engine, and get it running, and then we shall begin to see what we can do to employ the unskilled among them.

Let India, with her problems still to solve, and with the immense advantage of freedom from political bias, rally round her leaders and take this first step on the true and sure road to liberty,—for, with an educated people, friendly race co-operation will rapidly take the place of race dominion—and doing so she will earn the everlasting gratitude of the whole civilised world, and show the world that every race has its contribution to make, each according to its talents, to the welfare of our common humanity. *Ex oriente lux ex occidente lex.*

A NEW NOTATION FOR INDIAN MUSIC

BY

THE REV H A POPLEY

ONE of the greatest needs of Indian Music at the present day is a simple and universal notation. Without such a notation, musical knowledge can never be very widely diffused and no great advance in Indian music can take place. As quoted in the first issue of the *Indian Music Journal* Lord Sydenham at the Bombay Academy of Indian Music said, "Musical evolution in India has been hampered by the want of improved methods of recording and thus of permanently preserving its forms." For the want of a general system of notation the same tune is differently rendered in places only a few miles apart. If a musician or a singer wants to learn a new tune he must hear it first and this makes the acquiring of new tunes a very difficult matter. It is quite clear that musical knowledge in India cannot go very far unless an advance is made in this matter of a good notation.

Some have thought that the Western Staff notation is the best notation to use for Indian music. Personally I feel convinced that Indian musical knowledge is not going to advance very far or become widely spread by the use of this notation.

There are many reasons for this.

In the first place, the staff notation with the scale system which it presupposes is a product of Western music and anyone who has learnt Western music in that notation will not find it easy to use the same for Indian music. Says John Curwen "The staff notation is a notation of the key board of the pianoforte. In the second place, it is expensive to print, and in a country like India this must always be an important factor. Besides as there is so little musical education, it will not be an easy matter to get it printed rightly.

These two difficulties might conceivably be overcome in a short time, were there not a further and much greater one. The system is not one that will be intelligible to any large number of musicians in India and it is not likely to become so for many years. It is by no means an easy system to learn unless one plays an instrument such as the harmonium, and even in western countries it took many years before a knowledge of it was widely diffused. In the last number of the *Indian Music Journal*, I find that the editor acknowledges that, "the staff notation which was used in the Journal is unintelligible to the majority of the readers." We may reasonably assume, I think, that practically all the readers of this Journal would be Indian musicians or music lovers with a Western education. If even to the majority of this select class, the notation is unintelligible, there is no reason for hope that vernacular educated musicians will be able to understand and appreciate it.

We see then that the staff notation does not fulfil our conditions of a simple and universal notation.

Vernacular notations can never be universal and they too mean difficulty in printing on account of the necessity of having the vowel sign in every letter, or on account of the character itself, they take up too much space for a musical notation.

What we need is a notation that has intimate connection with Indian musical modes, and at the same time, that will be clear and intelligible to musicians all over the country and even all over the world. This notation must be easy to read and must show clearly the various *thaala* so that there may be no difficulty in singing or playing the melody at once. It must at the same time contain in itself,—in its various symbols,—all the information that the musician requires.

The Western Tonic Solfa notation may suggest itself to many. It is clear and simple and the

introduction of it into England meant almost immediately a very wide diffusion of musical knowledge among all classes

To adopt it in its Western form, however, would mean lack of connection with Indian musical modes, besides causing confusion to those who had learnt the Western form

It has suggested itself to me however, that we may adopt its principles, and alter its symbols to accord with Indian music, and the notation here brought before you is the result of these suggestions

The Tonic Solfa notation is based upon the place which each sound holds in the gamut and not upon its absolute pitch or the number of semitones by which it is separated from the last note. The vernacular systems in India are really variations of this method

The symbols used for the notes in the Tonic Solfa notation are the first letters of the Solfa syllables from the Italian names. With these introductory remarks I will now explain the system which I suggest for Indian music. The seven *swaras* have as their symbols the first letter of the English transliteration of their name as follows

Name	Symbol	Pronounced
Shadja	S	Sa
Rishabha	r	ri
Gandhaara	g	ga
Madhyama	m	ma
Panchama	p	pa
Dhaivata	d	da
Nishadha	n	na

just as in the English Tonic Solfa the letter g stands for the sound *Goh*, so here the single letter r stands for the sound *ri* and so on. In order to differentiate the *srutis* superior figures are used

Thus Suddha Rishabha is r^1 , panchasrut Rishabha r^2 , and shatsrut Rishabha r^3 and so on

Thus we get the complete table of the 16 variations as follows

1	Shadja	S
2	Suddha Rishabha	r^1
3	Pancha sruti Rishabha	r^2
4	Suddha Gandhaara	g^1
5	Shrutaruti Rishabha	r^3
6	Sadharana Gandhaara	g^2
7	Antara Gandhaara	g^3
8	Suddha Madhyama	m^1
9	Prati Madhyama	m^2
10	Panchama	p
11	Suddha Dhaivata	d^1
12	Chatus sruti Dhaivata	d^2
13	Suddha Nishadha	n^1
14	Shat sruti Dhaivata	d^3
15	Kaisiki Nishadha	n^2
16	Nishadha	n^3

The higher and lower octaves can be easily symbolised by a dot above or below the letter

Thus *sa* in Mandara Staya is S , in Madya Staya S , and in Taara Staya S , and so on for each symbol

So we may give the complete diagram of the gamut as follows beginning from Madhya Shadja,

S

r^1

r^2-g^1

r^3-g^2

g^3

m^1

m^2

P

d^1

d^2-n^1

d^3-n^2

n

S

The superior figures r^1, r^2, r^3 &c will only occur in the key signature at the head of each lyric, and not in the notation of the tune. There are two reasons for this. When singing a melody, which ever Rishabha is used, the singer always uses the

one sound to indicate the note. Secondly the addition of superior figures to the notations themselves would complicate them very much and make them difficult and expensive to print.

In the staff notation also, the key signature is placed at the beginning of each line only and the player has to understand that the note indicated is always sharp or flat according to the key signature.

Thus at the top of every tune will occur the five notes *r, g, m, d, n*, with the superior figure to each indicating which *vikrit* (or variation) is to be used throughout the tune. Wherever in the tune that particular *vikrit* is not used, then, just as the signature of sharp, flat, or natural occurs in Staff notation for an accidental, so here also the necessary superior figure must be added.

Thus in *Bhāṅg*, *Ḳaṁḱi Nishāadha* occurs where *Nishāadha* should occur, and the symbol should be *n²* and not simply *n*.

The key signature for *kaamboḱi* will be *r¹g¹m¹d¹n¹*, and throughout the whole tune it will be understood that wherever the symbol *r* occurs *Pancha Sruti Rishabha* (*r¹*) must be sung, and wherever *g* occurs *Antara Gandhara* (*g¹*) must be sung and so on.

As regards *Thaala* the Tonic Solfa notation is copied almost entirely.

The full bar or *Adarta* is represented by the long upright line |. The beats or *angas* in a bar are represented by shorter lines, | |, and the units or *mastras* by colons,

The smaller divisions of a *matra* may be represented by single dots when co-equal, with the addition of a comma when the first note is longer than the second.

Thus a bar in *Adhī Thaala* will be represented as follows

| 1 2 3 4 5 6 7 8 |

A beat occurs on the 1st, 5th and 7th *mastras*. It must be remembered that the colons and dots in all cases indicate co-equal divisions in the bar.

Rupala Thaala will come thus

| 1 2 3 4 5 6 |

A beat occurs on the 1st and the 3rd *mastras*. The beat in all cases occurs at the beginning of the *mastra*.

Misra Pāḱa Thaala will be represented thus

| 1 2 3 4 5 6 7 |

A beat occurs here only on the 1st *mastra* with a subsidiary beat on the 4th *mastra*.

The continuation of a note is represented by a dash in the *mastra* where the note is continued.

Thus in *Adhī Thaala*

| s — r m | g · r | s — |

The first *Sa*, and the last *Sa* are continued for 2 *mastras*

| s — — r | g — | g r s |

The first *Sa* has 3 *mastras*. The last *ga* and *ri* have only ½ *mastra* each.

Unequal divisions are indicated by a comma, thus,

g · r

Here the *ga* is ⅔ of a *matra* and the *ri* ⅓ *matra*. The various embellishments also may be easily indicated by this system.

Spuritam, *Kampitam*, *Jaru*, *Andolan* may all be shown by the use of inferior letters affixed to the note sign, thus

S will mean *S S S S S S*

Sₐ will mean *Sr Sr Sr*

Sₘ will mean *Srgm*

Sₐ will mean *Srg*

Any of the other gamakas can either be shown in this way, or if necessary the notes actually to be played can be written out in the bar.

These are the main lines of the notation, I suggest for Indian music. Any one who knows either the staff notation or the tonic-solfa notation can easily learn it in a week and I make bold to say that most Indians, who know anything at all of music could learn it in a month.

The great advantages of it are its simplicity and clearness.

Those who would like to see more of the usefulness of this system may find it used in a collection of lyrics, shortly to be published by the writer of this article.

A STATE BANK FOR INDIA.

BY

I—THE HON. M DE P WESS, CIE

ALTHOUGH the desirability or otherwise of establishing a Central or State Bank in India was not specifically included in the Terms of Reference to the recent Indian Finance and Currency Commission, it has been understood that the Government of India were anxious for the Commission to consider the matter and to make such recommendations in this connection as the circumstances of the moment seemed to warrant. In the absence of definite proposals, it was by no means easy for witnesses to express opinions. If we may assume that suggestions made in the past by the Bank of Bengal and by eminent bankers in London represent current ideas, then what the public have now to weigh is the expediency of engineering some amalgamation of the existing Presidency Banks that would take over Government's treasury balances and manage the Public Debt of India, the Paper Currency, the Gold Standard Reserve and the payment of the Home Charges. In the work of this great Central or State Bank, Government would no doubt expect to exert some sort of control, but the general idea seems to be to transfer the practical management of Government's currency and banking business to really practical bankers. No Government in the world, it is argued, can be expected to utilise its cash as profitably for all concerned as expert bankers could do. Government itself is popularly supposed to be not altogether averse to being relieved of some of the responsibilities of managing its own currency, reserves and banking business so that the moment is distinctly favourable for action of some kind or another.

We are an enthusiastic and ambitious banker like, say, Sir Edward Holden, such a scheme would certainly make my mouth water. Fancy talking over £13,000,000 of Post Office Savings Bank money, £25,000,000 of the Gold Standard Reserve, £20 to £30,000,000 of Treasury Balances, £44,000,000 of Paper Currency Reserve, also the management of close upon £300,000,000 of Indian debt of various kinds, and the opportunity to collect deposits from the public at nearly a thousand branches spread all over a thickly populated Continent of the size of Europe minus Russia. What a prospect! Mr. L. G. Duobur, Secre-

tary and Treasurer of the Bank of Bengal, in a note submitted to the Indian Finance Commission, modestly expresses his opinion that "the capital of a State Bank for India should not exceed £5,000,000." But why £5,000,000? Surely, with resources and possibilities such as I have sketched above, we might inaugurate a State Bank for India on the new Australian model—with no capital at all!

But there are other and more important matters to consider than the profit to Government and to a section of the trading community that a concentration and banker-like management of the State's monetary resources would yield. Money is Power. And a Central Bank that held a metallic Reserve of over £50,000,000 and controlled other monetary resources running up to probably hundreds of millions sterling, would clearly be one of the greatest Money Powers in the world. Who is to control this tremendous World Power,—the Government of India, or a group of private individuals—Europeans and Indians—among whom Government's representatives would endeavour to exert a controlling influence? India is not England. And even if it were, the man who would reproduce in India the present monetary situation of the City of London, would certainly deserve to forfeit the gratitude of the general public in India. In Great Britain the demands of kingly rulers and their Governments in the past combined with a widespread ignorance and apathy on the part of the public regarding monetary science, have resulted in the supreme control of money power passing into the hands of a comparatively few great financiers—often of the Jewish race. These great money merchants have carried on their business with the utmost skill and foresight, so much so, that whilst their ingenuity and integrity have greatly benefited both Government and the public, they have at the same time succeeded in placing the leading governments of the world in quite a subordinate position so far as the control of Money Power is concerned. Now, in civilized states, Government, I submit, and not private individuals, ought to be the chief source and controller of all Money Power. So successful have Britain's bankers been in the past in relieving Government of one of its most important functions—the issue and control of Money Power—that at this moment, in the United Kingdom, perhaps the most advanced country in the world in many ways, neither people nor Government have yet commenced to enjoy the advantages of a State

Paper Currency' In the absence of such a currency, the bankers of Scotland and England have discovered and developed (with much profit to themselves) means of building up colossal dealings on the strength of paper promises to pay in gold, not one per cent of which promises are ever, or can ever, be carried out. Yet, thanks to the assistance and encouragement of the bankers, the public continues to make these promises from day to day, largely regardless of the possible dangers of the situation. To such a degree has the science of banking and credit spinning been carried that many responsible authorities have commenced to ask themselves whether Britain's gigantic credit structures are not beginning to get a little topheavy. Statesmen, economists and newspapers of the highest standing have openly stated that, compared with the volume of business now transacted in the United Kingdom, Great Britain's gold reserves are inadequate. *Yet no British Government has so far felt itself strong enough to interfere or to make any attempt to safeguard the public interests by controlling the activities of the great financiers and bankers in any way by legislation.* Lord Goschen, Mr. Asquith, Sir Edward Holden, Sir Felix Sluyster, the London Chamber of Commerce, the Associated Chambers of Commerce of the United Kingdom, the *Financial Times*, the *Statist*, and even the *Bankers' Magazine*, have all talked, but little or nothing has yet been actually done, so far as the public know. The truth is that so powerless is the Government of Great Britain to grapple with the danger, in the event of any serious crisis, local or international, arising out of the insufficiency of our gold reserves or the unexpected restriction or destruction of credit, Government would find itself compelled to act, not independently as its own position as guardian of the whole of the public interests would demand, but subversively as the great financial and banking interests of the City of London might require. It is possible that the interests of the great mass of our people and the interests of London's cosmopolitan financiers and bankers might exactly coincide. On the other hand, it is conceivable that they might not. As things stand at present in England, Government has no choice in the matter. **GOVERNMENT MUST ACT AS MONEY POWER DICTATES.**

Is this the situation that we desire to work up to in India—Government nominally supreme, but the purse strings in the control of a mixed horde of Europeans, Hindus, Muhammadans, Parsis, the first possibly in a minority? It would

be folly to shut our eyes to the direction in which we are steadily moving in India. Though the days of self government on the Colonial type may be very far distant, there can be no doubt that our Indian subjects under our active and whole hearted tutelage are slowly advancing in social, economic, and political efficiency, and step by step they will probably reap the rewards of that efficiency in every department of their activities. Bearing these facts in mind, remembering the special conditions that prevail in India—the multiplicity of interests racial and religious, as well as economic and political, the overwhelming magnitude, numerically, of the illiterate and uneducated classes compared with the numerical insignificance of Government's leading brains and hands, I am forced to the conclusion that it is imperative in the interest of the people of India as a whole as well as of Government itself and of the commercial and general interests of the United Kingdom and the Empire that the Government of India should not now relinquish one jot or tittle of its **MONEY POWER** or what is almost of equal importance in India, of the prestige that universally attaches to great **MONEY POWER**. Lord Mayo, when referring to Mr. Dickson's scheme of 1867 for amalgamating the three Presidency Banks, wrote to the Secretary of State for India—

"I submit that it is not for the interest of a State that a great institution of this kind should grow up for all India the interests of which may in time be opposed to those of the public and whose influence at any rate may overshadow that of Government itself."

Here we have words of wisdom, as sound to-day as when they were penned.

If, then, we desire India to obtain the benefits which a concentration of her currency management, monetary resources, and financial machinery, under one central control in India, would undoubtedly give, that central control must be exercised solely by Government and not by private interests amidst which Government might be more or less effectively represented. In other words, the proposed Central Bank must be a Department of Government—a real **STATE BANK**—wherein, whilst public interests would be strongly represented, Government must exercise supreme, unfettered control. Such a State Bank might be advised by Local Financial Boards, in Calcutta, Bombay, and Madras, on which private, commercial and financial interests would preponderate. To such a State Bank Department it would be incumbent on Government to appoint permanent financial and banking officials of the highest cal-

bre Under a control of this kind, an enlightened and progressive development of India's Money Power would follow. The superiority as money of nickel to copper, gold to silver, and of paper to gold would, each in its place and to a proper degree, receive methodical encouragement. Every treasury and sub treasury in the Continent would become a branch of the State Bank. Depositors would be welcomed in every corner of the country though not in cutting competition with private banks. There seems no reason why the State Bank should need to raise any capital as such Government's balances, cash reserves, and other resources (paper money and deposits) could from time to time be employed to help the progress of public works (whether undertaken by Government or by Indian Rulers, and governments), of agricultural banks, and of India's largest private banks and financiers especially during periods of pressure that regularly arise when the most valuable crops are being moved. With a State Bank managed on these lines, it is doubtful if any advantage to Government or the public would accrue from the amalgamation and inclusion of the existing Presidency Banks, though the special positions of these Banks would have to be recognised and fully provided for.

A STATE BANK of this character, under taking Government's monetary business, internal and external, whilst adding materially to Government's power and prestige, would at the same time greatly encourage the banking habit amongst India's timid millions, and would thus be a new source of strength not only to Government but also to the great masses of the people of this continent.

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II BY MR VIDYA SAGAR PANDYA *

*Secretary, Indian Bank Ltd
Nominated by the Government of Madras and the
Southern India Chamber of Commerce to give
evidence before the Royal Commission on
Indian Finance and Currency*

HOSE who advocate the establishment of a State Central Bank for all India have not formulated any definite scheme for its working. From what I can gather the idea appears to be to form a central institution with private capital to—

Absorb the three Presidency Banks (so as to consolidate and concentrate the banking facilities in India) enlarging their powers among others, to lend and borrow outside India and enter into sterling operations.

Take over from the Government the management of—the Paper Currency, Gold Reserves, Government Treasuries and the general balances of the Government of India both in India and England.

Some would expect it to undertake the convertibility of the rupee, the promotion of the circulation of gold foreign remittance business, &c, &c.

If another Royal Commission has to sit it will be to enquire into the working of the proposed State Central Bank only, as it is proposed that it shall relieve the Secretary of State for India and the Government of India of some of the administrative functions relating to Indian Finance and Currency. After a century of administration by the East India Company the British Parliament decided to transfer the administration to the British Crown and it would be regrettable if after another fifty years only they were to take the retrograde step of re transferring one of the most important branches of administration to a private company.

It has not been explained fully how this is to be attained or how the difficulties in its working in practice can be overcome. The various details

* Condensed from a memorandum prepared for the Royal Commission on Indian Finance and Currency
† From—

- (1) The Memorandum by Mr Lionel Abrahams C.B. Assistant Under Secretary of State for India
- (2) Note submitted by Mr L. G. Dunbar Secretary and Treasurer, Bank of Bengal Calcutta
- (3) Statement of evidence of Mr W. B. Hunter, Secretary and Treasurer, Bank of Madras, Madras

as to capital and shareholders, board of directors, connection and control of the Government and the public &c. of such an institution have not been worked out. In theory the advocates of the establishment of the State Central Bank may have some good reasons on their side, but in practice I believe it would not subserve the best interests of India.

OBJECTIONS AND DIFFICULTIES

I shall first indicate the objections to, and difficulties in, the formation of such a State Bank.

To constitute a Central Bank to undertake to work on the lines indicated in my opening remarks practically amounts to a transfer of one of the most important branches of administration from the British Crown to a private company. This step will be viewed as putting an important branch of Indian administration outside the pale of criticism in Parliament. India cannot afford to lose Parliamentary control over any branch of Indian administration. It is dangerous to hand over the financial arrangements to a divided control, even if Government retained a certain power of supervision.

The existence of a dominant Bank with State connections is contrary to the fundamental principles of Free Trade. The creation of a State Bank must affect adversely both the Exchange Banks and the Indian Banks which have been doing useful work in the past.

I take the following from the Proceedings of the Meeting of the Bombay Chamber of Commerce as reported in *Capital*, 24th July, 1913:

The resources and working capital of the present Banks have grown proportionately to the demands for increased credit, and the stringency experienced during the busy season is not an argument to the contrary, but is due to the action of Government in collecting and locking up most of their revenue when money is urgently required.

To which I may add "and in investing it in the London money market."

The growth of credit in India to finance exports and imports has kept pace with requirements.

Forcing a Central State Bank on the lines advocated by the enthusiasts will result in a more of credit finance—credit banking, credit reserves, and credit currency. A natural and steady development all round of banking facilities checks speculation.

The development of credit is urgently required in quite a different direction.

What India wants most is some method by which the Zemindar and the bulk of the poor

agricultural population may come within reach of cheap and easy money. Their requirements are for long periods, and these cannot be met by the proposed State Bank. A State Bank formed by the amalgamation of the Presidency Banks which would receive deposits from the public for short periods or Government balances payable at call, can finance only seasonal business.

To finance the Zemindars and the agriculturists separate organisations under State patronage require to be formed.

The Zemindars require Landholders' Banks. To help the agriculturists the Co-operative Credit movement has to be developed in the right direction. The Government has not taken up this movement as whole heartedly as it might have done. Central co-operative credit institutions having proper organisation should be established to carry out the work required to be done in the different Presidencies.

These credit institutions should be worked by the Indians themselves with the encouragement and liberal support of the Government, and not by any alien institutions.

The Specie Reserve on hand or cash balances now held by the Presidency Banks to meet their liabilities will be reduced to an unsafe minimum and the Banks to a consequent risk of panic, as they will look to the Central Bank to help them in emergencies. The tendency of the Central State Bank would be to treat the Government balances more or less as fixed deposits than as money at call, and it would thus allow its own reserves to fall below the limit of safety and be more likely to rely on Government help in time of crisis.

The percentage of cash to liabilities in the case of the three Presidency Banks has gone up and down. A statutory limit requires to be fixed for the maintenance of a regulated proportion of specie on hand to the total liabilities of the Presidency Banks. Credit lent at call or short notice should not be treated as money.

The Central Bank could not undertake the conversion of silver rupees into gold as the capital required to support this object would not earn a sufficient dividend. Even a Bank with a large uncalled capital cannot do so. It would be dangerous to adopt such an artificial procedure.

Central Bank cannot maintain exchange as the credit required to maintain exchange takes it beyond any Bank (Mr Hunter).

An Indian State Central Bank cannot be allowed to enter into foreign business. the

risks involved and this limitation would cripple the usefulness of such a bank.

The temptation to employ money profitably abroad would lead them to transfer funds outside India.

The internal trade of the country would not receive the undivided attention of the Central Bank.

A Central Bank with *private capital* would be a business concern pure and simple, looking generally to the profits of its own various enterprises before considering problems connected with the needs and obligations of the people. The chairman of the European Calcutta Trades Association at one of their annual meetings said —

It is often said that trade follows the flag, it would be better to say that flag follows trade. First comes the trade, then the chartered trading company and then follows the flag. If the commercial venture is unsuccessful the flag stays at home. This is the secret of our success as a colonising nation and the reason why we have few worthless possessions.

Extract from Honourable G. Fogg's speech at the meeting of Bank of Bombay.

The true source for the shareholders to pursue, having regard to their own interests, and saying nothing with regard to the public interests which to them were of minor importance, was to throw away the amalgamation scheme at once.

It is likely to be jealous of its powers and privileges, declining to permit private interest to secure the advantage of individual enterprise.

This will be clear from the working of the Presidency Banks in the past.

The Presidency Banks have responded to the requirements of some of the large European trading interests. They have financed some particular crops which they found most convenient to their own ends.

So far as I am aware they have no systematic scheme or sympathetic desire to finance Indian trade or industries. Their interest in Indian native concerns has been only to the extent that it was necessary to exploit them for their own gains.

At times of stringency in the money market the Government of India appear to a certain extent willing to grant loans to the Presidency Banks. But this facility to take money at the bank rate is not availed of by them. Thus they look to their own profits before their obligations to the public.

They have never regarded the Indian native banking concerns as auxiliary institutions to finance indigenous trade and industries.

They have not even recognised their responsibility to lend against Government paper, and their refusal to so lend has been under the plea of financing trade.

Their willingness to agree now to any amalgamation is based upon their own interests rather than on a due sense of their obligations to the public.

The Central Bank's business should be to encourage gold currency and to provide India with gold reserves, but the institutions which are to form the nucleus of the proposed bank are run by men who are not prepared to encourage this for fear of disturbing the European money market. They feel that their first duty is to the London money market. The needs of India are only a secondary consideration. Thus one of the main objects of the Central Bank will be defeated.

The too close connection which must exist between the Government and the Central Bank is likely to cause serious embarrassments.

It is bound to produce a general impression that the State is responsible for the good conduct and prosperity of the bank, and when any one of them is involved in difficulty or in danger there will be a disposition to claim as of right assistance or even indemnity from Government.

Power to inspect the bank's operations could not be dispensed with and this would impose upon Government in the public view a responsibility for the management of the bank. The expectations unfortunately engendered by the close connection between the State and Presidency Banks were the cause of inconveniences almost amounting to a public danger. These inconveniences have been experienced by the Government in the past, and it is probable that difficulties of this character may occur not infrequently in the future.

Again an external power which can be called upon to prohibit a competitor from encroaching upon the markets enjoyed by his rival possesses a jurisdiction which is too useful not to be frequently invoked.

The indigenous institutions working at places where the Presidency Banks have branches find themselves at a disadvantage.

The close connection is likely to place the Government in a further critical position at a time of commercial crisis or trade depression.

It is proposed to transfer the Paper Currency to the new Bank.

People in India have implicit faith in the British Government Bank notes, even with

Government guarantee, will not be accepted. The innovation would arouse suspicion and distrust which it would be difficult to allay. The Government should not pledge their power and prestige for the profit or reputation of a private company. The paper currency is steadily growing and performing the useful function of economising metallic currency. It will suffer by transfer to a bank. It will get a set back until matters are explained and confidence restored which takes a very long time in India.

It is hardly necessary to add that the profits from note issues should go to the general taxpayer, and not to any particular section of the community, such as the shareholders of the proposed Central Bank.

The Government of India has got about 300 treasuries and about 1 000 sub-treasuries, which are doing useful work very economically. These treasuries will have to be maintained for other purposes, because the Presidency Bank with too costly a management cannot afford to open so many branches.

Thus it is not possible for the Central Bank to afford such facilities for the circulation of gold and gold notes and the conversion of gold to token coins as can be done by the treasury offices, which are very necessary for gold currency.

The State treasuries cannot be put under the control of the bank as it will be dividing the responsibility. The State Bank cannot be so much in touch with the Government machinery as the treasuries.

The new bank will be at best an experiment. On the other hand the Treasury system has developed after half a century of working, confidence in the notes of the Government of India has been secured, and it would not be wise to disturb both for a mere experiment. To this may be added the following remarks of Mr. Lionel Abrahams, Assistant Under Secretary of State for India:—

It will be noticed that this list of advantages does not assume that the establishment of a State Bank would enable economies of any importance to be effected by the reduction of Government establishments, or that it would lead to any increase in the popularity of the paper currency or in the efficiency of its management. Neither of these results seems probable. As regards the latter, the growth of the note circulation and the additional facilities for encashment that have from time to time been provided under Government management seem to indicate that the efficiency attained under that system is probably as great as would be attained under management by a bank.

A Central Bank, unless it be a national body representing all Indian interests, has no right to

be constituted or designated as a State Bank for India to manage Indian finance and currency.

By experience Indians find that the full benefits of similar institutions ostensibly started for India do not reach further than the white community.

The bank with which Government keeps accounts should not be a sectarian one, a bank in which there is a vast majority of a certain class is likely to influence its working to the detriment of other interests. It is not possible for a sectarian bank to approach finance from an Indian standpoint. When once a particular community gets hold of certain advantages it naturally tries to retain them.

It will be clear from the facts and figures given in the subsequent part of my notes that the Presidency Banks now in existence are sectarian, the European element greatly predominating, and in the new unaligned State Bank the same element will predominate and Indian interests be subordinated.

Again, owing to the conflicting interests of the multifarious communities covering such a large continent as India, it is difficult to constitute a cosmopolitan body at one place to look after the interests of all alike, local influence is certain to be in the ascendant, and other parts of the country are likely to be neglected.

Imalgamation.—Centralisation would probably mean some curtailment of existing credit. There are customers who have got large facilities in two or three Presidencies at the same time, but a Central Bank might decline giving any single facility equal to the aggregate of facilities allowed by the three banks.

FURTHER RESTRICTIONS FOR THE PRESIDENCY BANKS

In dealing with the question it is necessary to take into consideration the working of the three Presidency Banks in the past, as they are intended to form the nucleus. As it is proposed to establish and work the new Central Bank more or less on similar lines and with the same materials it is desirable to examine the material closely. I shall, therefore, touch upon some features of the working of the Presidency Banks and incidentally point out what further restrictions are necessary.

Shareholders.—The Presidency Banks with whom the Indian Government keeps account are sectarian.

(1) *Bank of Bengal.*—Taking the case of the Bank of Bengal, *Capital*, writing the history of that bank up to 1888 said "The shareholders in the bank are mainly Europeans."

On 30th June 1885 there were	RS
241 Asiatics holding	25,25,659
1 102 Europeans holding	174 74 341
<u>1,316</u>	<u>2,00,00,000</u>

It is admitted that the native of India is no less desirous of making his capital fructify than peoples of other countries, and he therefore seeks a safe investment. The bank has the prestige arising out of the monopoly of all Government business and connection with the Government. In India connection with the Government carries great weight.

We still find that the shareholders of the Bank of Bengal now numbering "some thousands" are mainly Europeans (*Capital*, 1909).

Why has there been no increase in the numbers of Asiatic or Indian shareholders? How did the shareholders remain mainly European after a quarter of a century in view of the prosperous working of the Bank of Bengal?

(D) *Bank of Madras*—Taking the list of shareholders eligible for the general meeting held on the 4th August, 1913, we find that the shareholders of this bank are also mainly Europeans, viz—

About 181 natives holding about	Rs
3,142 ¹ shares=	16,71,250
About 762 Europeans holding 11,657 ¹ =	58,28,750
	<u>75,00,000</u>

It is necessary for the better government of the Presidency Banks that the shareholders of a particular community should not be in a vast majority.

I would suggest that the shares to be held by any shareholder should not exceed a fixed number, and that the voting be so regulated that Indian interests shall be protected.

ATTENDANCE AND PROCEEDINGS AT THE SHAREHOLDERS' MEETINGS OF THE PRESIDENCY BANKS

It would be interesting to prepare an analysis of attendance of the shareholders at the general meetings of the three Presidency Banks.

Bank of Bengal—The directors of the Bank of Bengal have the shareholders meetings to themselves—an outside shareholder is *errans*. The advent of an outside shareholder creates surprise.

From the copy of the proceedings of the shareholders of the Bank of Bengal held in August 1913, we see that out of the shareholders of the

bank numbering "some thousands," only one shareholder was present as attorney to eight absent shareholders. It may be noted it has been ruled that the attorney shareholder cannot propose any resolutions at the meetings. Thus the six directors present at the meeting (with a single shareholder who could not move any resolution) carried on the proceedings in the name of the shareholders. All the three propositions regarding—

Passing of the accounts submitted by the directors,

The election of the retiring directors,

Appointment of the auditors to audit the accounts, for which the directors are responsible, were all proposed and seconded and carried by the directors themselves.

A director had to propose even a vote of thanks to the chair.

The proceedings of the shareholders of the Bank of Bengal have been generally conducted in this manner.

From the analysis of the last list of shareholders of the Bank of Madras it is clear that out of nearly 950 shareholders—

(1) There are about 325 who are not entitled to any vote.

(2) Out of 950 shareholders there are about 225 ladies who never grace the meetings with their presence to use their votes.

Q No 6983 (*Mr Keynes*) How are your directors appointed at present?

A (*Mr Hunter*) By the shareholders. Q No 6984 Are they in fact appointed in that way, or is it, as is often the case in England, that the existing directors nominate their successors?

A (*Mr Hunter*) If a director retires in the course of the year, the vacancy is filled up by the directors, but at every annual meeting two directors retire, and it is open to the shareholders to re-elect them or not (Cd 7069, page 287).

It also will be seen that the general meetings are attended generally by one or two and sometimes six shareholders besides the directors and the officers of the bank who are generally in the majority. The apathy of the shareholders in attending the meetings is deplored by the chairman before the empty chairs, and has often been commented upon by the Madras press.

In this connection I may suggest that clause No 56 of the Presidency Banks Act requires to be modified to enable more shareholders to attend the meetings. That is, the qualification for voting requires to be reduced. It should also be provided that proxies should not be given in favour of the directors or the officers of the bank.

Control by the Shareholders—From the foregoing it will be seen that in the case of the two Presidency Banks, the Bank of Bengal and the Bank of Madras, the directors are practically left to pass the accounts submitted by themselves, to re-elect themselves or their successors, and to appoint auditors of their own choice to audit their accounts.

Owing to the apathy of the shareholders the directors comply with just the formalities required by law, and issue a report and a balance sheet. They do not give so much information to the shareholders as they used to give in their annual reports.

Thus the control and direction of the banks is vested in a group of men responsible to nobody but themselves, without effective supervision by the Government. This state of affairs certainly requires to be mended.

Auditors—The Presidency Banks have generally not found it necessary in the past to have their accounts audited by any member belonging to the Society of Chartered Accountants of England and Wales. Some of the auditors have been members of other chartered societies, probably having longer historical traditions of accounting and auditing.

The Joint Stock Banks of India have hereafter to get the accounts audited by auditors approved of by the Government, but such a provision is not found in the Presidency Banks Act. The auditors of the Bank of Madras have always been Europeans, and for long periods. When in 1910 a new chartered accountant was appointed, we find in the report of that year the following—

Branch loans amounting to Rs. 1,07,137 included in Accounts of Credit Rs. 1,28,113,538 were not on securities authorised by the Presidency Banks Act. The securities actually held, as shown by the branch returns formed in our opinion ample and secure for this amount. We have satisfied ourselves that these loans have now, at the date of this report, been put in order.

There should be a detailed and careful audit conducted by auditors who do not owe their appointments to the directors. It should not consist merely of comparing numbered items of balances from the ledger with the balance sheet. Besides the audited accounts a Statement of Valuation of Assets must be submitted to the shareholders every three or five years, conducted by those competent to give an opinion. At present one or other of the auditors comes from outside. Such auditors cannot be expected to certify to the value of the assets shown in the balance sheet. The public attaches exceptional

value to the audit certificates of skilled accountants, but the auditors generally refuse to be saddled with the responsibility of valuing assets. The book-keeping may be all right, according to the rules of the bank, but it is the value of the assets which is important.

Some of the banks that have failed in India had a galaxy of Chartered Accountants to audit their accounts for a number of years, who certified to the book-keeping, but the failures were due to the directors not having any proper valuation of their assets. It is not my purpose to suggest anything against the assets contained in the balance sheets of the Presidency Banks, but as they are the custodians of public money, a statement of valuation of assets, if published, will inspire more confidence besides being to their own interest.

I think the Government must insist upon every bank, doing business in India, submitting a statement of value of assets and an estimate of its liabilities. Provision must be made in the Presidency Banks Act for a Government audit and valuation of assets by competent persons.

Balance Sheet and Returns—The new Indian Companies Act has prescribed a form of balance sheet for the joint stock banks, &c., which may be adopted. All the provisions for submission of reports and returns to the Registrar, which are available for public inspection, require to be incorporated in the Presidency Banks Act.

Borrowings by the Directors—It is not enough that a director shall abstain from voting on any motion respecting the loan or advance of money or otherwise giving credit to himself, his co-trustee, servant, relative, &c.

It will have salutary effect (and is very necessary) if the total amount of all the liabilities (alone or with others) of the director or firms in which they are partners of joint stock companies in which they or their partners are concerned directors (or managing directors or agents) be shown in the balance sheet. If these particulars appear in the weekly statements of the three Presidency Banks, there will be no room for "window dressing."

Gentleman and his Groom Advances—The Presidency Banks Act Clause 36 (a), (6) requires, if possible, to be so worded that there may be no room for advances to a gentleman and his groom.

DIRECTORS AND THE EXECUTIVE OFFICERS OF THE
PRESIDENCY BANKS

Bank of Bengal—I beg to present to the Royal Commission the following extract from "Capital"

(dated 2nd September, 1909) the leading financial organ of the Anglo-Indian Community in India about the directors of the most important of the three Presidency Banks

Extract from 'Capital,' September 2nd, 1909

The Directorate of the Bank of Bengal has always been a very close borough, confined to certain favoured firms, some sixteen in number, of those firms three went bankrupt, one having its certificate suspended and six have closed up their business so that only seven remain to draw directors from—Messrs Jainide, Skinner & Co and Gillanders, Arhuthnot & Co, have had a member of their firm, a director during the past half century at least. They evidently have a freehold tenure of this position

Until 1876 there were always three Government Directors, the last three being a Member of the Board of Revenue, the Master of the Mint and the Accountant-General, Bengal. With the passing of the Presidency Banks Act of 1876 Government ceased to hold shares and to appoint Directors. But in 1877 the Bank invited the Administrator General in 1880 the Official Trustee and later, in 1887 the Official Assignee to seats on the Board. These funeral additions may probably have been intended to restrain the exuberance of the Commercial Directors, but what other earthly use they were to the Bank it is difficult to see, as they have been as mutes ever since their appointment

Messrs Kettlewell, Bullen & Co, who were in the first batch of firms, dropped out for some time, and then reappeared with the advent of Mr Aitken only to disappear. Messrs Hoare, Miller & Co, who entered an appearance in 1882, seem out of favour now. Messrs Begg, Dunlop & Co, in whose firm the late Secretary's brother was a partner, were admitted in 1883, but there Mr J. F. Maconnie having, it is said, been too independent, their firm, when he resigned in 1893, languished under the cold shade of the Secretary's displeasure, and their contempt was not purged until a few years ago

Now, I am not sure that this arrangement, under which a seat on the direction of the Bank of Bengal becomes apparently an asset in the partnerships of certain firms, is an absolutely wise and prudent one. The firms in question are undoubtedly of the highest standing but firms, even of the highest standing, do not possess a monopoly of all those requisites which go to make an ideal bank director. It is common knowledge that the partners in these firms have not always been men of outstanding ability. The aim of the Bank should be to secure the very best men not to have the partners in certain firms running in and out of the Board Room with their qualifying scrip, like dogs at a fair. Firms like Agar & Co, Balmer, Lawrie & Co, Birkmyre Brothers, Duncan Brothers, Finlay, Muir & Co, Graham & Co, F. W. Heiligers and Co, Kilburn & Co, Fran Kissen, Law & Co, Mackintosh Mackenzie & Co, Macneil & Co, J. Thomas & Co, Willesman, Major & Co, Andrew Yule & Co, among others, could all have furnished able Directors and brought business, which is an important item. But the man in the street, rightly or wrongly, has no idea that the Directors have no indepen-

dence, and are simply dummies or pawns for the Secretary to play with. The present is a convenient time to change all this

The Bank of Bengal is an eminently conservative institution, although founded in 1806 no reports were issued until the Directors were required to do so at a general meeting of the proprietors on the 10th December, 1856, or fifty years after. It would be as well if the Directors now recognised that the times are changing rapidly and that, in the language of the Prince of Wales, they must "wake up." The shares are now held by some thousands of proprietors, and these shareholders should have some voice in the selection of the directors. At the present moment the annual meeting is a hole and corner affair, and very seldom more than one person is present, other than the directors. Business now has to be captured, it does not go seeking, and if the Bank of Bengal is to get that share which its position and character justifies, it must alter its methods and move with the times

The real remedy is to increase the number of Commercial, and to eliminate the present Government Directors, who cannot possibly be of any useful service to the Bank. The five Mercantile Directors are all good men and true but seven Directors for a Bank of the size and importance of the Bank of Bengal seem too few. The Bank of England has some twenty six Governors and Directors, the large London Banks have boards of a dozen and upwards. It may safely be presumed that, if the London Banks have these large boards, they have them because they find them profitable and useful. The Directors of the Bank of Bengal are by no means well paid, Rs 200 a month for fees, and a special allowance in respect of the daily attendance of two of them, which must not exceed Rs 10,000 per annum, cannot by any means be called excessive, so the ground of expense can hardly be taken as an objection

If the Government desire to be represented on the direction of the Bank of Bengal, to which they are certainly entitled, though it must be borne in mind that they deliberately cut themselves adrift in 1876 and vacated the three seats they then held, they should certainly, as they did before, nominate directors with some pretensions to knowledge of commerce and finance. The Comptroller General, the Accountant General, Bengal, or the Director General of Statistics, should all make excellent Government Directors. But *adieu amen*, Government and Commercial graveyards are hardly a good field to select from. Messrs Overend Gurney and Co, thought to enlist the services of a Mr Edwards, an official receiver, of sorts, in Bankruptcy—people know with what result

Further comments are needless

Bank of Madras—In every respect the same state of affairs as described about the Bank of Bengal by "Capital" is literally true about the Bank of Madras

From the list of the favoured firms from which the Directors of the Bank of Madras are elected,

it will be seen that (1) Messrs Best and Co, (2) Pury and Co, (3) David, Orr and Brightwell, (4) Arbuthnot and Co, (5) Binny and Co, had permanent seats to fill up, namely, five seats out of seven on the Board of Directors of the Bank of Madras. Messrs Arbuthnot and Co, disappeared on their failure in 1906. Messrs Binny and Co had to temporarily vacate the seat at the time of Arbuthnot failure, but reappeared in 1911.

The following paragraphs will enable the Commission to understand more fully the exceptional position of the Bank of Madras.

The Presidency Banks are practically foreign banks like other exchange banks and Indians are treated by them as foreigners in their own country.

The Indians are excluded from the board and superior executive offices of the Bank of Madras. The Bank of Madras was established in 1813 but there has never been an Indian on the board of directors for the last three quarters of a century. Why should the two vacant seats not be filled by the election of two Indians?

It is 100 to 1 the proportion of advances of the Bank of Madras made to Indians and Europeans is six to one, but there has never been a single independent Indian colleague to guide the board in fixing the personal credits for Indians.

The Bank of Bengal was established in 1806, but so far as I know, has never had an Indian director.

The European Directors are fluctuating, and are engaged in their own mercantile business. In certain cases they have been indebted (sometimes heavily) to the Bank, and are not in a position to exercise that check and control which is essential to keep under curb the executive officers. This leaves a free hand to the European executive officers of the Bank to manage the finances of the institution as they like.

The directors are themselves exporters, importers, or manufacturers competing with the Indians to whom they have to allow credit from the bank. The credit and rates of interest for Indians is fixed by them.

The directors are not in touch with the Indians except for their individual personal business with retail dealers through their Dubashes, who guarantee the credit allowed by the firm. As the Dubashes furnish securities for the guarantee, the firms are not particular about making detailed in-

quiries. There is no co-partnership between Indians and Europeans in the Madras Presidency. Thus, they are unable to know the means and positions of the Indian parties to whom the Bank lends.

Their information is derived either from the executive officers who are not fully in touch with Indians or on second hand information from their subordinates or interested parties.

The executive officers (like the directors of the Bank of Madras) are innocent of the local vernaculars, and have to do business through interpreters. As the executive officers have to depend upon the information supplied by their subordinates or interpreters, there is danger of corruption in the matter of advances.

Instead of availing themselves of the services of Indians for higher appointments, raw men are imported from abroad, who have to gain experience when they reach India.

The maximum salary of an Indian in any office in the bank (except the head cashier's office) is generally the minimum salary of a European assistant newly imported. The loan accounts of European firms are not allowed to be handled by native assistants at some offices.

The three Presidency Banks have in all about 54 branches, but they have never put an Indian in charge of a branch office, even as agent or accountant.

CAPITAL OF THE PROPOSED CENTRAL BANK

The following are some of the questions which should be addressed to those who advocate the establishment of a Central State Bank —

What will be the amount of capital of the proposed bank?

As all the balances and revenues of the Government of India would be placed with the bank, and these would be increased by further deposits of the public, the capital must be enlarged in proportion to the increased liabilities. (Of course we must leave out of the question the capital required for supporting the exchange.) On the other hand, owing to the difficulties of investments in the sick season, due to the restriction of not employing funds outside India, a large amount of capital would not earn any substantial dividend.

Should the capital be sterling or rupee?

Sterling capital is necessary to attract European capital, one of the reasons for the formation of the bank being to cheapen money. It may also simplify account keeping. But if the capital of the bank is in sterling it is a slur upon the integrity of the rupee, although the bank would be

* Section 21 of the Presidency Banks Act provides a maximum of nine Directors but the present strength of the Board of the Bank of Madras is only seven.

formed for the express purpose of supporting the exchange value of the rupee as legal tender. A compromise has been suggested that the capital should be in rupees and the accounts published in terms of sovereigns of rupees fifteen each.

Where is the extra capital to come from?

Is any further part to be open to the British public? If so, how much?

Is Government supposed to subscribe? If so, how much?

My own opinion is that, as the bank is to be established in the supposed interests of India, the whole of the capital ought to be held in that country.

10,000,000 pounds sterling is the amount which has so far been fixed for the capital of the bank to earn a dividend of five per cent. per annum. 9,000,000 pounds will be absorbed in the allotment of shares to the existing body of shareholders of the three banks who are mainly Europeans.

Will the Indian public and the Government be satisfied with an allotment of the paltry sum of 1,000,000 pounds sterling only?

What control will this amount give to the Government and the Indian public?

Is there going to be a divided control of—

- 1 The shareholders in India
- 2 Shareholders outside India
- 3 The Secretary of State and the Government of India, or is it proposed to leave the control to the Government only?

As will be seen from the working of the Presidency Banks, the shareholders are not exercising any control on the Board. They are under the impression that as the Government entrusts to them its balances it is also keeping a sufficient watch on the management and prosperity of the banks. As a matter of fact the Government is holding aloof so as not to interfere with the free working of the institution. So far as I am aware, no strict supervision is exercised by the Government lest it should incur the onus of direct responsibility to the shareholders.

Hereafter the Government must have a larger control. The banks should act under a code of strict rules sanctioned by the Government, and, to see that they are enforced, the Government's representatives should take part in the management. How far the Government representatives should be left to decide matters on their own responsibility without consulting the authorities at

Simla or Whitehall is a subject for consideration. Frequent consultations between the Government and a body of officials and non officials would mean red tape and delay.

Government directors have been suggested. These would still remain certain difficulties as to the appointment and control by the Government representatives. Will they be officials, or non officials, Europeans or Indians? Probably the former, although they have no special training and must go out of office when they get some experience as only senior officers can be appointed.

The Government directors in the past have not been a success.

Conclusion—From the foregoing it is clear that there is no necessity for a Central State Bank for India on the lines suggested by its advocates.

As the Presidency Banks have got the monopoly of all Government business and then close connection with the Government has produced a general impression that the State is responsible for their good conduct and prosperity, some Government control and check is necessary on the working of these banks. It is on the close connection and monopoly of the Government business that these banks are trading and it is this which induces the public to deal with them in preference to other equally sound and strong institutions.

In my opinion, if some alterations are made in the Presidency Banks Act to facilitate transactions among themselves during the busy season on reasonable terms for their protection, and if the defects pointed out by me in the control and management of the banks are removed, the three Presidency Banks may be allowed to keep the Government balances with them, but only to the extent to which they hold under present arrangements. Any further patronage or concessions should be entirely dependent upon the services which they may render to the country as a whole in the future.

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THE INDIAN COOLY IN BRITISH MALAYA

BY

MR AMBİKAPATH RAI

[In view of the criticisms that have been appearing for some years past in the Indian newspapers regarding the ill treatment of Indian Coolies in the F. M. S. we understand that the planters there have resolved to have a counter press Campaign in India on their behalf. For this purpose Mr Ambikapath Rai's services have been requisitioned. As the writer controverts in this article the statements made in the article that appeared in the 'Indian Review' in July last we have thought it fair to print Mr Ambikapath Rai's article on the principle that both sides should be heard.—ED. I. R.]

THE question of Indian Labour closely connected as it is with the uplifting of our "Depressed Classes" is of vital interest to all who work for the welfare of those poor classes of Indians. Pre eminently to the more advanced Hindus who have dedicated their lives to the service of the poor, the subject is of religious importance.

Deeply interested for some years in the cause of the "Depressed Classes" I made it a point to poruse as far as possible all articles dealing with the subject of Indian labourers who emigrate to British Malaya. Though the literature is assuming quite formidable dimensions, yet to my mind it is quite impossible to gauge the truth by merely reading about the subject, for the few gems of truth that might be discovered in some of these writings are, as a matter of fact, hopelessly hidden by the bad setting. Not a few articles emanate rather obviously from that ingenuous class of writers who make a *profession* of expressing opinions, and the contributions to, and comments by, editors of responsible Indian newspapers and magazines published in English and in the Vernacular—have so far been rather few and far between. Amongst the latter, attention was principally attracted to an article published in the July number of the *Indian Review*, the leading English Journal of Madras, conducted by a well known patriotic firm of publishers. The article in question presenting a gruesome series of pictures of the sufferings of coolies has created quite a little flutter in our Malayan dovecots. The remarks by the editor were admittedly based on letters which he received from some of the *South Indian Immigrants* working in Federated Malay States (The italics are mine), but it would be interesting to know, whether those *Indian Immigrants* referred

to, are illiterate coolies or the non English speaking Kanganies and Mandors or the clerical staff of the Estates who are mostly Indians.

Having read the said article which, I must say somewhat unsettled my opinions on the subject, I discussed it with some of the leading members of the European community both official and unofficial, expressing a desire to go round the country to make independent enquiries and collect first hand evidence with a view to write upon the subject.

Having armed with the necessary credentials I embarked on my self imposed mission of visiting my brethren working as labourers in British Malaya—and in this a good deal of tact and patience was required. It was necessary that the coolies should fully realize that I was an independent man interested in their welfare, a co-religionist, and a friend of theirs. Talking to them in their respective vernacular and arguing things with them as they would argue, it was particularly needful, to bridge the gulf of prejudices, caste, colour, creed,—which, alas! only too much separate Indian from Indian.

To study, as one ought from within, the varied conditions and environments under which the Indian coolie lives in the Malay Peninsula, I have had to travel extensively and I think I may say that I have visited one and all of the most noted planting districts in the Peninsula from Penang in the North to Singapore, 500 miles further South, thus traversing the Colony of the Straits Settlements, the Federated Malay States and Johore. The less developed Malay States of Kedah, Kelantan, etc., are to the present writer still a *terra incognita* and any remarks on the conditions of coolies of these States are founded on second hand knowledge only.

Before proceeding to describe the average Indian coolie life on the Estates I shall give my readers some idea of coolies en route. The British Indian Steam Navigation Company which is subsidized by the Government run a steamer every week from Madras via Negapatnam to Penang, Port Swettenham and Singapore. The Indian labourers from Viragapatam, Cocanada and other Telugu districts pass through the Madras Camp at Avadi, and take steamer from Madras. The Tamils recruited in the districts South of Madras are admitted in the Negapatnam Camp situated on the bank of a canal about three quarters of a mile from the mouth of the river. From the canal bank coolies alight into boats which carry them to the steamer lying at anchor some two or three miles at sea.

Once the coolies are put on board, they soon begin to feel the uncongenial surroundings. There is perhaps nothing more dreadful to them than a voyage. The sea, the ship and the seamen are all not pleasant sights. When the ship starts rolling at rough weather then will set in a fear of danger! Coolies who have once or twice travelled are used to all the storms and hardships of a steerage passage, but the new ones mostly of the women folk are deplorably bad sailors. Throughout the voyage they are sea sick and are exhausted by wind, weather and want of comfort. All steerage passages entail a good deal of roughing it, and the steerage passengers of the B I Boat must be prepared to make the best of a bad situation. Yet there are many abuses at present which could be remedied. There is always a crowding and hoarding together without any regard to the barest comfort or arrangement. No attempt is ever made to separate unmarried women or married couples from single men, immigrant coolies from plying deck passengers. Men, married women, young women, girls, boys, infants,—all are driven pell mell on the deck.

Complaints are always made against insufficient accommodation and the quality of food meted out to coolies. Judging from the number of immigrants drafted by the weekly steamers and from what I know by actual experience, I feel constrained to say that there is truth in those complaints. The food is of the coarsest kind, and served out in a manner on a par with its quality. The Indian servants of the kitchen are insolent and cruel towards their fellow countrymen. During meal hours and in the absence of officers, I have seen them use stick and fist in serving out rations to coolies. The present state of affairs which is evidently due to the callousness and negligence on the part of subordinate officers and one which will forthwith be brought to the notice of the B I Co., and the need for reform is really a pressing one.

In the first week of October last I made arrangements to visit the Quarantine stations. On Thursday the 8th of that month the signal station at Penang announced the approach of the Emigrant ship, S S "Tara." Before the vessel could make fast to the Penang Wharf it waited at anchor for the Medical Officer who was early on the scene. I was allowed to go on board by the courtesy of the Doctor who took me in his steam launch. An Officer of the Immigration Department, Penang, also accompanied the Doctor. There were 2,917 deck passengers in all and

of that number 1,948 were Estate labourers, 830 for Penang, and the rest for Port Swettenham. The deck was crowded and I saw men, women and children even in bunker holes. The coolies seemed to have suffered much for lack of air, the place being so hot, the whole crowd bathed in perspiration. The Medical Officer who was the essence of kindness after going through the saloon and intermediate pass-engers took his seat at one end of the steamer to examine the coolies as they passed in rows before him. It was rumoured about that there were some cases of cholera. As soon as the Doctor had issued his fiat permitting coolies to land, it did not take long for Penang coolies to step into the *Tongas*, large pida boats tugged by a steam launch. Four of these *Tongas* were brought into requisition on that occasion and took three hours to reach Pulau Jerejak Quarantine Station. That day, I was told the launch had to stem the tide against bad weather, rain pouring at times in torrents.

The Pulau Jerejak Station caked by the coolies "Pura Mah" is situated on an island of that name far away from the residential portion of the town. The whole place looks picturesque and yet home like. Within a large yard fenced with railing are built sheds which can contain about 800 coolies. Several other buildings are spread about the place—the Resident Medical Officer's Quarters, isolation hospital, dispensary, disinfectant houses, bath rooms, store rooms, kitchens, lavatories, all under the able management and discipline of Dr Loudon whose continuous care and kindly treatment of the inmates deserve mention. I looked into the rooms where provisions were kept, and on examination of the rice, vegetables, curry stuff, etc., I found them in good condition.

From Pulau Jerejak, my next move was to the Sungai Penang Depot where I spent one afternoon and the next morning in seeing the routine of that important centre of detention. The depot is located on a spacious ground close to the town of Penang. The sleeping wards are comfortable and tidy. During my visit there were 800 coolies, all in good health. The general sanitation, water supply, conservancy, etc., are adequate. The watchmen, inspectors, cooks, servants and other employees of the Depot are Indians from the different Provinces of India, and much of my conversation with them naturally turned on the manner on which coolies were treated in the depot. I heard a good report which was corroborated by the account I elicited from the labourers

themselves. The food, both in quality and quantity is good. After a few days the coolies are sent from the depot in batches to the different Estates for which they were recruited.

Indian coolie life on the Rubber plantations is for the most part an uneventful one. However the pertinent inquiry arises: Is the life of the coolie on the estate a happy one? Is it one of a general boredom? Is it one of "perpetual misery and helpless suffering"? Is each and every employer of labour a sweeter? Are the alleged causes of ill treatment universal? Questions like these cannot be answered intelligently without much thought and wide experience. The answers to these questions can only be given by taking the majority of cases which have come under the purview of my observation.

In the plantations the labourers live in "coolie lines" erected in general accordance with one or other of the designs prepared and approved by Government. These lines are built on an open ground of at least 200 to 250 feet in circumference and kept clear of jungle and of buildings. There are two styles of coolie lines. The one and the most common consists of one storey built of wood entirely; the floor is raised on a surface supported by uprights resting on squared stones or driven underground and is reached by a fixed ladder. The other line is built with brick and mortar and floored with cement. Both these sets of coolie houses are roofed mostly with corrugated iron sheetings, tiles or *attap* (palm thatch). All the lines are well drained, and are divided into compartments, each of which is occupied by a family or group of persons, who have also their separate kitchens and eating places. The compartments are roomy and well ventilated. So far as cleanliness and sanitary arrangements are concerned the coolie lines are kept in a very satisfactory manner. The surroundings are free from rags, dust and rubbish. As I went through the many lines on Estates chiefly those of the Panchemas I felt no odour of sweat or reek which has been my experience of the Panchemas in South Indian villages. I have observed that everywhere and in every way those "untouchable" men become cleaner and more decent in their persons and habits. In order to understand the full significance of the change which has come over the homes of Estate coolies one has to contrast them with the dwellings of Indian casual labourers, carriers, etc., who live independently. I visited some five to ten dwellings of these latter in each district and for the most

part I found that they dwell in homes where cleanliness and sanitation are not taken into account. The atmosphere is offensive, the inmates are ragged and generally live in an environment of filth and reek.

The Indian coolie "at his dirtiest," as some English writer says, is "a washing animal." Planters of Malaya, as a body, have realised the usefulness of providing the coolie with an adequate supply of good water. In the largest number of estates the well is the important outfit for supplying water; it is well bricked and mostly covered and ranges from fifteen to thirty feet in depth. In some plantations the proprietors have spent a large sum of money to build a reservoir from which water is supplied by pipes to all the coolie lines for drinking, cooking or bathing purposes. There was an alleged complaint in the *Indian Pioneer* and it ran as follows—

As the managers of estates regard the rubber trees more than the life and health of the coolies, the trees near wells and houses were not cut off, and thus allow the leaves of trees falling into wells of estates, made the water unwholesome, and houses being clothed by shadowy trees made more sickly.

I do not know where these wells and overhanging rubber trees exist! As a matter of fact, the largest number of estate wells are covered, although personally I would prefer them not to have any cover at all but to leave them open to the rays of the sun.

Simple living and high thinking is said to be the rule of Indian life, and this rule holds good in all grades, the higher as well as the lower strata of our society. The Indian coolies compared with Chinese or other races, eat poorly. Take, for instance, the Chinaman. He eats to live and works hard. His diet consists of rice, to which is added pork, beef, fish, vermicelli, pawaws, lobsters, crabs, fowl, duck, etc. What strange crudities betokening a powerful stomach! The ordinary meal of the South Indian coolie is rice and curry with little or dried fish and some description of dhal or other pulse. They eat two principal meals, one at noon and the other at evening and perhaps a *chota khana* in the morning or have tea in the afternoon at the tea-shop. The coolies themselves cook their food except in a few estates where cooked rations are supplied under the supervision of managers.

In the matter of dress there is a striking improvement. They wear better and cleaner clothes than the scanty apparel they are accustomed to. It is not uncommon to find coolies wearing singlets and coats. Men and women sometimes wear

a sarong, a kind of striped cotton skirt coming from Palghat and other places of South India. Even caste people among Indians affect this Malay costume. Women twist round their waist the sarong and cover the upper part of their body by a short coat or a long coat, sometimes the long coat is worn over a short bodice. Perhaps in no department of dress have the fashions of Straits-born Indians been changed than in the head gear worn by men. This head dress is peculiar to all classes of Madras Tamils, and very much unlike the neat white Madras turban. It is a sort of a circular "bandage like" thing of blood red cloth, with a back fall, going round the head, the centre of which is laid bare to the burning rays of the tropical sun and apparently it is *de rigueur* for the kangany or mandor to don this head gear.

What progress has been effected in the social life of Indian coolies chiefly in dress, diet and general living is evident to any person who has travelled through the Peninsula. Several instances of Panchamas whom I have come across bear testimony to the significant fact that they prove themselves inferior to no caste or class in making headway in social progress if they are afforded opportunities to improve themselves and not stunted by social ostracism. In the Province of Wellesley there is a large enterprising Indian coolie population permanently settled from a long time. It is no exaggeration to say that the coolies employed in the one district of Nebong Tohal are a happy class of labourers. Some live in their own houses outside the precincts of the estates and duly go to work on the plantations. They are seldom out of employment, and earn good wages ranging from 60 cents (Rs. 1 1 0) to 40 cents (nearly 7 as). I had the singular chance of coming to know such a happy family. Pereiya Kangany is a Pariah by birth and a man of some means. He is now about 50 years old, and is working on the estates. He has two sons and two daughters. The eldest son goes to work with him as a tapping coolie. The younger is educated and employed as a *kurani* drawing an initial pay of 40 dollars (Rs. 70). The youngest of the family is an infant daughter and the other who is about 18 years old knows to read and write Tamil. The Mademoiselle is a well brought up girl and pretty looking when dressed in the Tamil costume of a silk *chalai* with a crimson *randi* or bodice to match. She is decked with a profusion of gold jewellery, brilliant ear rings, nose rings, necklaces, bracelets, anklets, etc.,

which might incite the envy of her sisters of aristocratic parentage. These "Pariah" children—to call them by that degraded term which we have added to the English Dictionary—are the pride of their parents, and possess all the good qualities of children of high families. On his return from work the Pariah Kangany, like Burns' cottar, finds—

His clean hearth stane his thrifty wife's smile,
His hapless infant prattling on his knee,
Does a his weary kyang an care beguile
An' makes him quite forget his labour an his toil

There is a humane limitation of working hours under the system prevailing throughout the Peninsula. As a rule coolies go to work at 6 a.m. and leave it at 3 p.m. with a recess of one hour at noon. The law has fixed nine hours, and if a cooly works more than that limited time in any one day he is to be paid for overtime.

In some estates there is a practice of assigning task work as equivalent to a day's work. Such assignment of tasks by employers are revised by the Controller of Labour. This plan of assigning task work seems to be in favour with coolies as this, on the one hand exactly suits those willing to work hard and to earn as much as they can, and, on the other, gives the mediocre and the lazy reasonable earnings without complaint.

There are very few Indians engaged on mining which is the first occupation of the Chinese as agriculture is that of the Indian. In the 1911 census the Indian coolies on mines numbered 2,982 males and 582 females in the whole of the Federated Malay States. The coolies employed on railway construction, road making, etc., are predominantly Indians. I went to the homes of several gangs of railway coolies living at different stations as well as those of the Sanitary Board coolies and of others employed by Government and found all of them favourably placed.

Now to come to a general view of incomes. Judged by the Indian standard the coolies of Malaya employed both by Government and private employers earn more than they do in India, and the general run of incomes allows undoubtedly for a margin of savings. The amount of money remitted to India by coolies is evidence of this statement. According to statistics of the Federated Malay States this amount averages to about 45 lakhs of rupees for a year. Calculating from materials obtained from coolies themselves I think I am not far out if I put down Rs. 4 *per mensem* as the average saving of a coolie. It should also be noted here that the coolies though frugal in

many ways, spend a considerable portion of the earnings on jewellery, the Indian "substitute for a bank balance" which may be drawn upon in times of straitened circumstances. Go into their houses you will find in some instances expensive silk clothes of women *chattlers*, men's coats, children's jackets cycles all of which are really luxuries. Not that they care for these luxuries as such it is much more the profound desire of proving outwardly their social equality that urges them to make a show on festive occasions when they meet at the temple or attend local *Wela*.

The 'illegal' exactions of kangarnies who levy 2 cents or so from each coolie has been the subject of much comment in the Indian Press as it is commonplace talk of every one used to "praise" *Wela* of sympathy for the coolies. Neither the Fourth Estate of the Realm nor the coolies' sympathisers have propounded any constructive method of reform. In my interviews with some Indians who have pondered over the problem I was told that the local system of kangarnies should be abolished and that kangarnies should be employed only to recruit coolies that once coolies were brought over to the Estates they should cease to be under kangarnies but be placed under the so-called conductors. Avoid Soyls to fall into Charybdis. The professional recruiters and the conductors are proved by experience to be worse in their exactions than the simple minded kangarnies who only get small "tips".

It seems to me that our Indian arm chair critics make too much of a thing which needs none of their rhetoric or eloquence. It is all very well for us to speak of illegal exactions of kangarnies and dictated by our sense of honour to take up the cause of the coolies, but the point is Do the coolies themselves resent the conduct of their kangarnies who demand these 'illegal exactions' from them, or, again, do the kangarnies use actual force to get his tax? I took some pains to ascertain from the coolies themselves in different parts of the Peninsula and my reply was that whatever they gave was a voluntary gift to their headman who was concerned in their well being and who helped them in their distress. In the majority of cases, the kangarnies and coolies under him are relations or co-villagers. If any coolie refuses to 'tip' his kangarny he leaves his gang, and I have seen in Estates such coolies working independently. So it appears to me that the question of illegal exactions is one that is best settled amongst kangarnies and coolies themselves.

Let me now allude to a class of men who grow fat by the industry of both coolies and kangarnies—the toddy shop keeper, the Estate *Kaddai*, keeper and the money lender. It is here reform and protection are most imperative the one against moral degradation, and the other against material destitution. It is very saddening that our working men, largely the Panchamas are touched by the great vice of intemperance. The toddy shop in or about the neighbourhood of the Estates is the "plague spot" in each district, and that is saying all. Although the time I spent in seeing the scenes enacted at the toddy shops was short and the details I was able to grasp were limited yet I found far too much intemperance and drunkenness which was the scourge, not a conservative calculation, of 40 per cent of the *Labourers*.

It is incomprehensible how toddy which contains about 4 per cent of alcohol undermines the moral and physical conditions of the coolies who soon become under its influence habitual drunkards, gamblers, work shy, corner boys and criminals. These latter swell the yearly ranks of degraded society. On pay day there is sure to be a serious disturbance of the peace on one or other of the Estates and one who passes by the toddy shop can not fail to see the large army of Panchamas engaged in their bacchanalian orgies.

There is every room for suspicion that adulteration of toddy is largely practised by toddy sellers. The toddy is generally adulterated with *Ganja* powder or with the solution of the nuts of *Oometlanglai*.*

The estate boutique keeper takes away some portion of the coolies' income. The whole trade of sundries necessary to the coolies is plucked before it is ripe by the South Indian Hoornmen whose prices are exorbitant. Happily the employers themselves supply rice to the coolies at a fixed price of three gantangs for a dollar, whereas the *Kadlai* keeper sells a quarter less for the same price and that rice of an inferior quality. Most of the provisions sold by these traders are adulterated and in a few cases are unfit for use, though they keep good samples to be shown to the inspecting officers, and are bound to sell things at fixed prices. It is next to impossible for any one

* This is *Datura* of the Indian Pharmacopoeia (*Datura stramonium* thorn apple). The Hindu medical Works say that its properties are such as is deadly poison, pungent, fierce in action, producing unconsciousness etc., and an excess of its solution is said to produce even death.

to detect the tricks of these past masters of petty trade

The indebtedness of the Indian agricultural labourer is quite in keeping with his traditions. There are some coolies and kangnies who own small patches of land in several districts. In order to improve the piece of land on which they have invested their savings they go to the usurer. The professional money lender in almost all parts of Malaya is the Nattukotta Chetty, "the ostentatiously naked person" who "clucks along the streets" of every important town and districts, one can never miss him in a crowd of people. He is conspicuous by the crown of his bead to which he applies the razor as most people do to their faces, and is besmeared with white ashes and wears a gold set bead of the rosary (the Rndraksha) on his neck. He is a typical Hindu Puritan. He buys, sells and lends money from forty to eighty per cent compound interest. Mostly he trades upon the misery and ignorance of Indian coolies and I have known several instances in which the usury of these Chetties had been the bane of the labourers.

The great boon to coolies who come to Malaya is the opening out to their children the avenues of learning. The planters have embarked upon an educational experiment of an Elementary character, which may have a preponderating influence on the rising generation of coolies. I visited several Estate Schools, to which children of all classes of coolies go and I was much impressed both by the excellent discipline of the school and the earnestness of the pupils. The children of the depressed and other castes seemed to be in perfect touch with one other, and the teachers treated all the pupils with kindness and without any difference of caste feelings. These teachers who are mostly Madras Tamils, get salaries ranging from Rs 25 to 40, and the Assistant teachers earn from Rs 10 to Rs 17 8 0.

The building of the school house is mostly of wood work and the general outfit of the school is a blackboard, slates, a clock, a teacher's chair and table and benches.

The Labour Code of Malaya is replete with wise and provident laws for the administration of Medical Relief, some of its clauses being conspicuous by their absence in the Labour laws of other countries. By the provision of the Code the Employers are bound to maintain at their own expense a Hospital on or in the neighbourhood of their Estates or group of Estates upon which Indian Labourers are employed. These hospitals

should be either under the charge of a resident registered medical practitioner or should be visited twice a week by a British qualified medical practitioner.

In all the Estates I visited I went to the hospitals and had a few interviews with some of the resident doctors and the dressers under their charge. I was allowed to inspect the attendance registers, In and Out patients registers, and other books kept by them and read the remarks made by the medical and other inspecting officers in the visitors' books. Generally speaking, the Estate Medical Service is efficient and well organised. The resident or visiting medical practitioners, the District Health Officers, the State Surgeons and the principal Medical Officers, all combine to provide an adequate system of co-operative medical assistance.

The hospitals are well equipped with all reasonable and proper surgical instruments and appliances for the treatment of diseases, have separate wards for men and women, some resembling the wards of a District Hospital. The Dispensary is expensively furnished to meet the needs of the sick persons it serves, and medicines are regularly prescribed to the several patients who are also under proper nursing arrangements. Women are attended by female attendants. Every ward has a row of beds provided with pillows, blankets, hospital clothing and mosquito curtains. Bed pans and other utensils are used by patients who are unable to leave the wards. In addition to the general wards there are special wards for cases of dysentery and diarrhoea. In a few Estates in addition isolation wards are also kept for the treatment of infectious or contagious diseases. Where there are no isolation wards the employer is directed by the District Medical Officer to make special provision for such infectious cases and contacts and to make arrangements at his own expense for the maintenance of the segregated labourers. At a fair distance from the hospital the kitchen, bathing tank, latrine, and a mortuary are built under separate roof.

The Hospital diet is good. A full diet consists mostly of rice and curry, dhall, fresh vegetable, etc., eggs, goats' flesh, fresh fish are given twice a week and for special cases, cows' milk, bread, sago, suji, etc. The cooks employed in the kitchen are Tamils. The curry is prepared according to the Madras style of cookery, a good quantity of chilies, black pepper, turmeric, cummin and coriander seeds being mixed with the great favourites tamarind and garlic.

The strong mass of evidence collected during my visit to Estate Hospitals compels me to write that it would be gross perversion of truth to say that medical attendance of coolies was "indifferent." There was a startling paragraph regarding medical treatment of "sick men" in the *Indian Review* contributed by some local correspondent. It ran as follows:

When there were sick people in their hoes they were put in some kind of attap sheds specially made for patients and were treated for a few days. If these patients got no better, they were buried down with the shed. Such sheds were built on rafts on top of water. This peculiar arrangement slightly reduced the coolie population and left no patients in hospitals.—*Indian Review*, July 1913.

The misleading statement which is *prima facie* absurd, has already been botly refuted by the Local Press and any further comment is, therefore, needless.

An independent Indian witness of experience and a qualified medical practitioner says of the present plan of medically assisting the coolies, in reply to my questions:

My experience of this country extends over a period of eight years.

The medical assistance to coolies is on the whole on a satisfactory basis. I think there is little room to censure the Public Medical Authorities with any sort of "indifferent" supervision, but, on the other hand they take every possible care that the regulations regarding health and sanitation are properly carried out by the employers of labour. They pay timely visits to the Hospitals and tell the Estate managers to do this or that to improve the general condition of the coolies, and the sanitary measures taken, such as administration of quinine to coolies, produce good results. It has come to my notice that coolies seldom or never go to Estates which have bad water supply or otherwise bad for general health. Such Estates depend mainly on Chinese Labour for they could attract it at all they do by higher wages a sprinkling of Tamils.

Perhaps under the local system and improvement might be made in the direction of employing a better staff of dressers than those who are employed in the Estates.

The Mortality Statistics give the lie to all sweeping statements against the present medical assistance.

The death rate for the year 1911 was 62.95 per mille and 41.02 per mille for the year 1912. These figures compare very favourably with the mortality rate of coolies employed in different provinces of India, Ceylon, or other countries which employ Indian labour. It is difficult not to connect this decreasing death rate with the co-operative work done by the Sanitary authorities who deal with disease mainly from the view point of prevention. The death rate for the year 1913, so far as I was

able to know, is lower than 41.02 per mille, for, preventive measures of Sanitation have been adopted on a larger scale than in the year 1912.

The health of each and every Estate is of the greatest concern to the Government. If the death rate increases above a normal figure the Medical Authorities become soon restive. They place an "interdict" on the Estates where the death rate is above the normal figure, and further recruiting is stopped. In my tour I heard of two such Estates which were under these "Medical Interdicts."

The problem of Labour in all countries and at all times is a problem of wages. It is primarily this economic aspect of the subject that affects the labourers most seriously and "in all avenues of business, as Sir Henry Cotton says, "employers combine as much as they can to keep down wages that is the normal point of antagonism between Capital and Labour. Perhaps owing to the depression in the Rubber Market such a combination of employers to reduce the Indian coolies' wages was suggested by some District Planters' Association of Malaya, and the question has been seriously suggested and discussed since the beginning of my commission. It is very gratifying that the Parent Association of Planters has decided against the general principle of reducing wages.

It is very difficult to say, at the present stage of the history of Indian Labour in this country what ought to be the general principle for the determination of the labourers' wages. The old principle of a "fair wage" or a "living wage" governs in many lines of business, and the pregnant dictum of Carlyle is well known: "A fair day's wage for a fair day's work is as just a demand as governed men ever made of governing. It is the everlasting right of man."

What this "fair wage" or "living wage" should be decided in the first instance between employers and employed and then by the Government which watches the interests of the Industry and Labour. It was a very sensible remark of the Editor of the "Malay Mail" that the coolie was, after all, the best judge of prospects and conditions in Malaya.

In his native village he did not read newspapers printed in English but derived his information from friends returning from this country. If the conditions here were what they were alleged to be, if the proposed reduction of wages was unjust, the result would inevitably be a diminution of immigration. If however, the coolie thought that it was still worth his while to come over here, he would surely come and his decision one way or the other, would not be based on newspaper articles" (*Malay Mail*, 21.12.13).

As far as my investigations of wages before the proposed reduction go, they enable me to say that the wages as a whole is fair. For instance, a tip ping coolie is paid from a maximum of 55 cents to a minimum of 25 cents, the other classes of workers including women and children get a proportionate rate of pay. The unweighted mean of the different rates of wages paid by reputable employers in several districts works out approximately at 32 cents per diem which, I think is nothing more than a "living wage." It might be mentioned that under the local conditions as the standard of living is not fixed and the prices of commodities are in inverse ratio to low wages, a standard wage would be found to work unsatisfactorily. The rise in the standard of coolies living is observable everywhere, not caused by the diffusion of habits of extravagance but by the force of environments and circumstances under which the coolie classes are placed. In some districts where the health of coolies is unsatisfactory living is more expensive, and the coolies' wages are just enough to compensate them for dearer articles of food, dress, etc. Exact statistics on the prices of articles used by the Indian coolies are still wanting, but calculating at the Kuala Lumpur Market prices, the following are the necessary monthly expenses of an average coolie —

Food

	\$
Rice	2 50
Fish vegetables etc	2 50
Condiments etc	1 0
Other minor expenses	1 50

Dress

One vetty and one upper garment	1 50
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Total \$ 9,00

Thus a total expenditure of nine dollars *per mensem* gives the thrifty coolie a very small margin of saving.

It may be said, in passing, that in many parts of India the wages of labourers are steadily increasing and the present writer is well aware that many labourers working in the Kolar district of Mysore, most of whom are Telugus, earn eight to twelve annas per diem. Any diminution of the rates of the present wages, the writer believes, would affect the Indian coolies rather seriously and perhaps raise difficulties of recruiting and the employers, as was well put, "stood the risk of closing down the most important labour market the country had." I have noticed in

several places that where wages are low, the labourers are ill fed, despondent and inefficient. Where they are higher the coolies become more willing, more hopeful and better men in physique and energy. The employers who deal with the most efficient and well paid staff of labourers get invariably the best results out of the industry.

I have given very much thought to state so far the general results of my investigations regarding the Indian coolies, but a few special remarks, I think, I should make on the vital question of the relations between employers and labourers, and the administration of justice in cases of the violation of the rights of coolies. The relations between employers and labourers are good. But human nature is not everywhere the same. Every man is not a respecter of the sacred rights of his brother man. Every employer is not a believer in the distinction between right and wrong, in conscience—the voice of God which as St Thomas of Aquinas says, is "the participation of the eternal law in the rational creature, and in the supreme obligation to obey conscience as the rule of human life, individual and collective." Cupidity makes man think of ones self and conscience is paralyzed. So there is bound to be an employer who does not obey the dictates of conscience and consequently violates the rights of the employee. I had cases of harshness and oppression brought to my notice which are happily very rare. The Labour Code has explicit laws for all such usurpations of the rights of labourers and the Criminal Courts of British Malaya are strong enough to render justice to cases of ill treatment, wrongful dismissal, wrongful detention of any labourer. A correspondent to the *Indian Review* magnifies one of these cases of rare occurrence into a leading one for the purposes of generalization. These are the words of the correspondent:

"When on payment at some estates should any cooly happen to grumble or query as to the shortage or littleness of his wages he was thrashed and kicked. At times such coolies gave notice to the manager to quit their services from a certain estate and the result was such notices were not entertained for 3 or 4 months and consequently they went to the nearest town where there is an I. O. Officer and there they were driven back to the estate to work again. Because there is friendship between the manager and the I. O. Officer. When such coolies went to the estate they were tied up to trees in front of other coolies and were lashed at their backs. Thus all other coolies were kept under fright."

The correspondent's picture is over drawn, although it must be admitted that there is a substratum of truth. Perhaps this refers to a small

story I heard on one of the newer plantations in the North of Selangor

Obstruction by an employer of a labourer who wishes to appear before the Controller is a penal offence under the Code and the obstructor is liable to the heavy fine of one hundred dollars and what is more, such fines have been imposed. These rare cases of wrongful detention, obstruction and cruel treatment that I have come across force me to record one striking remark. It is very curious that these cases occur and do not exist in some planting districts on Estates where I noticed the management is, with honorable exceptions, not in the hands of Britishers. On some of the Estates under such management I heard very sad tales where the coolies' freedom is very much interfered with. There the coolies have their grievances. They are over-worked, under paid, and roughly handled. In the extremity of their wretchedness they 'strike' or there is a bitter feeling of exasperation against such Managers and the subordinate Indian staff are willing tools helping to inflict wounds on their poor country men. It was a piece of our national good Karma I thought, when I became aware of this 'hand cuffed Government' of Indian coolies on these Estates that India is in the hands of the British. 'Hail Britannia may well exclaim those who have had experience of other nationalities.

During my tour I had the curiosity to go to all the Estates owned by Indians and other Asiatics and turned chiefly the search light on my country men. There are many small holdings owned mostly by Nattucotta Chetties and South Indian Moormen in different parts of the Peninsula. I confess with a certain amount of humiliation and feeling of disgrace that these Indian holdings of small tenements, with remarkable exceptions are comparatively a class of sweaters. Gain is the master idol of their worship. The coolies of their Estates are victims of under pay, of frauds and extortions of all kinds.

Making every just allowance for isolated cases of hardships and grievances my prolonged study of the Indian labourers during the last three or four years and especially during the several months of my commission by visits to Estates, Factories, Mines, Railway Coolie lines, reading of accounts in public news papers, interviews with competent persons confirms me to safely say that the present lot of our labouring classes is not one of perpetual misery or gross ill treatment by their employers. The work, the surroundings, and the treatment of the coolies are all he could desire, and

they are as happily placed as they are in their own home and settle down "to an existence which, if not exactly of the lotus eating kind, is at least a healthy and not at all an arduous one." Is India a paradise to the coolie? There too, he has his hardships and grievances. There too he has to earn his bread by the sweat of his brow. There too, he has the same comforts as he has in this foreign land. Coolie life in this country has been cast in the same mould as, if not altogether a better mould than in India.

Indians in the Educational Services*

By

L. RAO BAHADUR M. RANGACHARIAR, M.A.,
Professor of Sanskrit and Comparative Philology,
Presidency College, Madras

THIS memorandum is intended to firstly deal with the existing limitations in relation to the employment of non Europeans in the Educational Service, and secondly with the working of the existing division of that Service into the Imperial and the Provincial branches called respectively the Indian Educational Service and the Provincial Educational Service. Theoretically, into both these branches of the Educational Service non Europeans may be freely admitted, I believe, according to the discretion of the final appointing authority. But in practice the Indian Educational Service is almost wholly reserved for the employment of Europeans, while it is the Provincial Service that is kept open to non Europeans. Even in relation to appointments to the Provincial Educational Service the theory is one of equality as between Europeans and non Europeans. Nevertheless, it happens to be virtually a non European Service, chiefly owing to the fact that the rate of pay current in it and the prospects of improvement in rank and status are too poor to suit the standard accepted on behalf of Europeans. So it has happened more than once that, when a European has had to be appointed to the Provincial Service, he has been able to obtain a higher pay than the sanctioned minimum of that Service so as thereby to supersede a number of non European officers of

* Submitted to the 'Public Service Commission'

approved ability, character and fitness for work. Before the organisation of the Provincial Educational Service, it was possible at one time for at least a few picked non Europeans in the Educational Service to attain the same rank and draw the same kind of pay as the highly placed Europeans, although somewhat later on this pay became reduced by one third in value, the availability of the rank remaining unaffected. Even under the latter of these conditions, the theoretically granted equality between Europeans and non Europeans in the Educational Service was better acted upon than after the formation of the Provincial Educational Service as a distinctly lower Service separated by an almost insurmountable barrier from the higher Indian Educational Service. As against non Europeans the insurmountability of this barrier is generally made very effective, a European in the Provincial Service is, however, now and then allowed to get over the barrier but non Europeans are not easily permitted to cross it even temporarily for the filling up of acting vacancies, for which purpose also fresh Europeans are frequently enough imported from England.

To admit thus the principle of equality between Europeans and non Europeans in the Educational Service in theory and then to deny it in practice systematically on almost all occasions, when the enforcement of that principle is demanded by justice and not at all opposed by any truly wise or far seeing and unselfish considerations of expediency, amount, in my view, to a serious crime committed against the fair fame of British rule in India and its generous and widely beneficial policy of education strenuously persisted in for over fifty years with increasing enthusiasm and earnestness. In the early days of the adoption of this policy of education, aiming to impart to Indians the best results of European thought and culture, it was a matter of unavoidable necessity that Europeans alone should be made to occupy all the important higher places of authority and centres of instruction in the Educational Service organised by the British Government in India. But now the very success of that policy has made the necessity for the exclusive appointment of Europeans in those places of authority and centres of instruction very considerably less as a matter of course. It goes without saying that no system of education can be really good or successful which tends to keep a people in a state of perpetual pupillage, and it is borne out by an abundance of facts, and testified to by all those who know,

that the British Indian system of education has been both good and notably successful. When, indeed, British labourers in the field of Indian education have every reason to feel proud as well as glad of the worthy and valuable harvest made possible by their energetic and enlightened labour extending over more than half a century, it is the narrow conservatism of vested interests, which, to its own self condemnation and moral detriment, refuses to recognise the worthiness and value of the products of that labour and endeavours to stand in the way of Indian workers seeking to find work in the field of Indian education on terms of equal comradeship with the European labourers employed to work therein. In fact, the success of the British Indian system of education cannot be conceived to be true or complete, when it has merely made the Indians apt recipients of European education without enabling them to become in their turn apt educators also. No impartial investigator of the aim of British policy in India in the matter of education will fail to make out that it is indeed an essential part of that policy to educate Indians to become not only well educated citizens but also capable and competent educators. It appears to me that the time has certainly come to put this part of that policy into freer and fuller practice.

The immensity and also the very great variety of the work, which is involved in the high task of educating India, so as to make her come up to the best modern standard of civilisation in respect of moral, social, industrial and economic efficiency, are indeed such as demand the largest and the most hearty co-operation of very many Indians of the highest type of culture and character with their British fellow subjects in all the well named endeavours of the British Indian Government to fulfil that noble task. When the problem of Indian education is looked at from this point of view, it is certain to appear that the educational salvation of India lies more in the hands of Indians themselves than in those of British workers in the field of Indian education and in the achievement of this salvation both the state and the people have to be equally interested, as it is calculated to secure at the same time the progressive prosperity of the people and also the healthy stability of the state. It is no doubt true that a large army of the common class of Indian workers is already labouring in the field of Indian education, and that this army is showing signs of becoming numerically stronger day by day. Nevertheless, this field of work is not quite

as attractive as it should be to Indians of the most inspiring character and the greatest calibre of thought. To them other vocations than that of the educator offer better chances of attaining success as well as of winning honour in life. That which tends to make the profession of education least attractive to the most gifted of India's sons now is undoubtedly the undeserved position of unchangeable subordination and inferiority of emolument and rank, to which somehow a really well meaning Government has been led to assign the lot of all Indians as Indians in its own Educational Service, howsoever worthy or gifted they may be in themselves. If the Indian educator in the service of the state is not allowed, because of his being an Indian, to win such success and honour as are commensurate with his culture and character and ability for honest and earnest work, the policy which prevents him from obtaining his due recognition deserves to be condemned in unmistakable terms for the reason that it not only engenders individual injustice but also retards the smooth and steady advancement of popular progress as derivable from the established educational aims of the British Indian Government itself. It is worthy to observe in this connection that in India there is no influential and authoritative organisation like the Academy in France or the Royal Society in England to bestow honour on successful educators and persons of notable learning in the humanities and the science. The result of this is that the cold neglect of Indian educators and their learning by the Government of India remains uncounteracted even in regard to their pursuit of fame, and thus takes away from them the very last incentive to employ their time, talent and energy in the work of education and the discovery of truth. This state of things certainly requires to be modified as early as possible.

I am aware that there is much discontent among the older members of the Provincial Educational Service, and that the younger members thereof do not look forward to their future with any cheering hopefulness, on account of the differentiation made in the Educational Service of the state between Europeans and non Europeans. This must be granted to be an unsatisfactory condition of affairs in relation to any organised service under the state. It is believed with good excuse by many belonging to the Provincial Educational Service that culture and character are quite international in their nature, and that it is possible for a good Indian possessing the

required qualifications to be as good an educator as a good European with the same qualifications. Judge! in the light of this belief, the unmodified continuance of the old partiality in favour of Europeans appears to be unjustifiable. But when judged from the standpoint of its effect on the minds of our College students, it turns out to be very highly undesirable. University students are all over the world mostly ardent idealists in these modern days and their faith in the abstract ideas of freedom, equality and justice are absolutely unbounded. As they have no experience of those hard realities of life which subject these charming abstractions to many inevitable limitations in practice, the purely logically argued unfairness of inequality and injustice is calculated to rouse a feeling of keen disapprobation in their warm hearts wanting in worldly experience. When they see—as they are often enough forced to do—in experienced Indian Professor of distinction belonging to the Provincial Educational Service, treated by the Government with less consideration than that which is accorded to the latest European recruit to the Indian Educational Service, their sense of justice receives a rude shock, from which their mind hardly recovers, and they are thereby led almost unconsciously to associate with their feeling of patriotism a sense of resentment against that administrative policy of the Government which is in the last resort responsible for the injustice they observe. To evoke such a feeling of resentful patriotism in their hearts is seriously harmful to them personally and is sure to affect injuriously the progress of the country as a whole. I have made these remarks with a serious sense of responsibility, and I consider it to be my duty to urge that in the matter of modern Indian education it is no more injurious to ignore that it is Europe which is educating India than to forget that it is India that is being educated by Europe. Accordingly I am of opinion that the working of the existing division of the Educational Service into the Indian and the Provincial branches is very far from satisfactory, and deserves to be modified so as to remove all limitations in relation to the employment of non Europeans. When Indians are allowed to become, and give satisfaction by their good work as, Collectors, District Judges, Judges of the High Courts of Judicature and Members of the Executive Councils of Government, it is hard to see any reason why the Principalship of a Presidency College or a Directorship of Public Instruction should not be open to them.

II BY THE HON MR R P PARANJPE, MA

Principal, Fergusson College, Poona

THE greatest number of the superior posts in the Educational Service are in the Collegiate Branch. These posts are divided into Imperial and Provincial and the distinction is entirely based on race in this Presidency, as no single Indian belongs to the Imperial Branch. Indians are very keen about the manning of this service as on it depends the entire intellectual progress of Indians. It is now a days a usual cause of complaint that the European professors are not of the same calibre as they were thirty years ago for several English professors of those days have had great influence on their pupils and have so to speak become traditions. But while this complaint may be due in part to the halo that surrounds the past, it is more properly due to a change of circumstances. English education has spread so widely that Indians have become critical and judge their professors by a higher standard. These very Englishmen of the past have done their work so well that there is no need for importing their equals now and only the best Englishmen will command respect for their intellectual ability. Again a large number of Indians now a days go to the fountain head, i.e., the English and sometimes even the Continental universities and naturally compare the men sent out to India into the Indian Educational Service with the professors and tutors in Europe, obviously to the disadvantage of the former. Fifty years of English education have worked a great change. India now can supply men of this calibre and in some cases even better. Going over the whole list of the I & S one can recognize but one Fellow of a college at Oxford, a few have obtained a first class in their Schools or Triposes, a great number have had only a second or a third. To compensate for this lack of academic distinction hardly any one has done any original work—though one or two have earned a name in imaginative literature. They have only written a large number of cram books which are doing positive harm to the student world. But they work a greater harm still in that they lower our intellectual ideals. We are in India often taunted with lack of originality, but what originality is to be expected from the pupils when their teachers' only work is of the nature of imitations with introductions, copious notes and para-

phrase of standard English books? In comparison to the work they do, these members of the I & S cost a great deal. They leave in the minds of the others a feeling of injustice. They do not as a general rule come into intimate personal contact with students and often do not realise their difficulties. Also the work in the first two years in the colleges is of a comparatively elementary nature and does not ordinarily require very expensive teaching. For these reasons I think that the staffs of the colleges should be generally Indian, so far as ordinary teaching up to the B A or M A is concerned. For advanced or post graduate teaching some eminent experts will have to be brought from whatever quarter they are available. But before considering these we must consider two arguments which are advanced to show that some European teachers are necessary even for comparatively elementary work.

In the first place we are told that at least for the teaching of English Englishmen are necessary. Now so far as the teaching of English pronunciation is concerned some weight must be attached to this, but even here too much should not be made of this, for when one considers the varieties of pronunciation among men coming from London, Scotland, Yorkshire or Somersetshire, let alone America, and when one further observes that the Anglo Indians (Eurasians) in India have developed a peculiar accent of their own even though they have come intimately under English teachers, it is difficult to see that the average Indians can expect to acquire the best English accent under the most favourable teachers even if this accent could be standardised. So far as understanding the language and catching the spirit of English literature is concerned, Indian professors, especially if they have had some personal acquaintance with Europe—may very well do this. So far as this presidency* is concerned the professors of English imported till recently were fresh graduates from Oxford—generally those who had passed through the Greats and who therefore had received no technical training in English literature. There appears to be an idea current that every English man can teach English literature. No wonder that the teaching of some degenerates into mere dictation of notes—often mere extracts from standard books of reference. We can also refer to the experience of French and German Universities, in most of which the professors of English are not Englishmen but in which Englishmen are

* The Bombay Presidency

often engaged to teach the English accent only. A similar idea appears to be abroad that History and Philosophy require an Englishman to teach them. But for the purpose of our courses Indians can be secured in plenty if one really tries to secure them and the experience of colleges manned entirely by Indians will also go some way to dissipate this idea.

The main contention, however, of those who say that Englishmen are necessary in fair numbers in the educational service is not that they are better teachers or are intellectually superior to Indians who can be secured for the same work. The argument which however is not often so baldly expressed is that educational work is indirectly political, that a purely Indian staff of professors in a college cannot be trusted to see that the rising generation under them will grow up into loyal citizens. I strongly repudiate the imputation that underlies this suspicious attitude, connected as I am with a college under entirely Indian management. But I go further and say that boys under educated Indian professors who accept by their reason the British connection as the only possible government in India and who are cordially trusted by Government are more likely to grow up into loyal citizens than those who are under European professors. These latter are not likely to enter into the intimate feelings of the boys, are sometimes liable to be regarded as detective police officers rather than as teachers, and occasionally from want of tact create the very evil they are meant to guard against. When as at present every European member of the service is supposed to be senior to every Indian professor however experienced the latter may be, and is paid at double the rate for perhaps inferior work, the result on the observing students' mind can be very well imagined. Even as it is, it is not the colleges under purely Indian management that have had a monopoly of crazy students who have degenerated into anarchists. I look at the question of the recruitment of the service from a purely educational standpoint, leaving political considerations entirely aside. I feel that if we infuse into the students the spirit of pure learning and if the teachers by their character and ability inculcate love and reverence for learning, political considerations may well be left to take care of themselves.

What I contend is that this European professoriate is not now necessary and that we can get equally good—even better—work done by Indian

agency at the same cost. While the standard of pay that an I E S man gets is considered meagre and consequently does not, we are told, attract good Englishmen to the service, the same—or even somewhat lower—pay if not accompanied by galling racial distinctions as between the European and the Indian will attract the very best Indians. In the sphere of learning racial distinctions should have no place. Indians from times immemorial have always shown a love for learning and teaching and reasonable prospects with the preservation of proper self respect will get the best Indians into the educational line. A proper system of recruitment will make use of this love of Indians for learning and I think we ought to devise such a system that within a generation the regular Educational service shall be manned entirely by Indians as far as the present college teaching up to the B A or M A is concerned. After 50 years of English education in this country it would be curious indeed if we have not produced sufficient material for the purpose. While speaking later on about the recruitment of Indians I shall give constructive proposals for attaining this goal of a purely Indian Service.

While I think that for the purposes for which Englishmen are recruited at present they are not now necessary, there is, I believe, urgent reason for importing a few foreigners of a very high type. These are required mostly for post graduate work and in particular to give an intellectual tone to education in India. The men obtained should be of the type of professors in English Universities. They should not be formed into a regular service with definite pay and prospects and only individual agreements should be made with each. If a man is willing to come for a few years only, he should be taken all the same and attached to some college or even to the University. In fact what we want is the highest type of men who would raise our level. We do not want them so much to teach us as to give directions to our teachers and raise the standard of culture in India. The University is now definitely committed to making provision for post graduate work. The men that I wish to see should work in conjunction with University readers and professors and may be attached to the Government Colleges in Bombay, Poona or Ahmedabad. Thus if a well known professor of History or Mathematics is for any reason available for a few years, he should be engaged and attached to one of the institutions in this Presidency to give one or two

courses of lectures and meet the senior students and professors in his centre

The conditions of pay should be matters of individual contract with each separate person. I do not think that India will grudge a man like Forsyth or Dirhous, Ramsay or Thomson £2,500 a year provided he agrees to give us the benefit of his presence and advice. I have in mind as recruiting grounds for such men not only the English Universities but the French, German and American Universities as well. It often happens that a comparatively younger man of great distinction is available and the Government should be on the look out for such men. These men should not have any administrative duties and should not form a regular service. The arrangement should be something of the nature of the interchange of university professors as is now common in Germany and America. The men required are men of actual achievement and not merely of more or less promise. I do not contemplate that there will be more than half a dozen of these at a time in the Presidency and we shall be lucky if we can get even so many.

At present Indians in the service are only in the Provincial Branch and this causes a great deal of heart burning and even loss of efficiency. The provincial service being naturally considered as on a lower plane, no one belonging to it is given any higher posts like the principalship of a college. No Indian however good he may be can get into the higher service—I leave out of account two recent nominations in Bengal—and men with such distinguished careers in Cambridge as Ganesh Prasad, Manohar Lal, Menon have not been successful in getting into the Imperial Service. Some fancied objections have sometimes come in their way. Athletic distinction has been often considered as important in the College professors, though so far as the European element in this presidency is concerned I do not find much even of this athletic ability among them. But it is wrong to expect pre- eminent athletic ability in the college staffs. Boys in the colleges are old enough not to mistake good wrestling in the gymnasium for a lucid treatment of a philosophical problem. Good character and manners are certainly required and no objection can be made against the rejection of a man on this score. But such considerations are not known to come in the way of the English nominees. Somehow Indians of the stamp mentioned have been left out when any reasonable body of selectors would have been only too glad to have them. I know of two

brilliant Cambridge Indians who had passed the ICS but who wanted to get into the IES in exchange for the ICS. But even they were not encouraged in their desire. Indians have only the Provincial Service open to them, and here the conditions have been adjusted in such a manner as to cause maximum irritation. When one senior officer retires there is scrambling going on among the remaining men for promotion out of the money set free by his retirement and general dissatisfaction is the result. Under a European head the views of the Provincial men are sometimes disregarded. The racial stigma is over the whole business and for obtaining a pure intellectual atmosphere this should disappear.

III. BY DR. J. C. BOSE, CIE

REGARDING the question of limitations that exist in the employment of Indians in the higher service, I should like to give expression to an injustice which is very keenly felt. It is unfortunate that Indian graduates of European Universities who have distinguished themselves in a remarkable manner, do not for one reason or other find facilities for entering the higher Educational Service.

As teachers and workers it is an incontestable fact that Indian officers have distinguished themselves very highly, and anything which discriminates between Europeans and Indians in the way of pay and prospects is most undesirable. A sense of injustice is ill calculated to bring about that harmony which is so necessary among all the members of an educational institution, professors and students alike.

IV BY PROF JADUNATH SIRCAR, MA

THE existing division of the Educational Service into Imperial and Provincial should be abolished, because

(a) This division needlessly throws a heavier burden on the Indian Tax payer when an IES man does the same kind of teaching work as a PES man.

(b) There are cases which prove that the IES men are usually neither more efficient than PES men in teaching, financial management, control,

INDIAN STUDENTS IN ENGLAND

BY

MR JIBON BEDE

RECENT protest meetings of the Indian Students in London and practically all the educational centres of the United Kingdom must have or at least, ought to have, opened the eyes of the Indian parents and guardians as to the utility or the futility of sending their children onwards in a country where they are least wanted.

The most barbaric thing to do is to refuse education when the demand is so great and urgent. In our own country this demand cannot be, unfortunately, met with. So we look to England to educate us. But the civilized United Kingdom seems to be rampant with this remnant, or shall I call it the beginning of the Barbaric times. All the Universities, all the Colleges, all the Inns of Court, and all the other institutions have, more or less, closed their doors against the unfortunate Indians who have no one to speak to, or no one to look to, for protection. There is no one who will speak for them. Some Hospitals and Colleges take only two or three *Orientalists*--as the room may be, and if there is a vacancy. How does the poor Indian get a chance of entrance?

Now, there is the Indian Students Information Bureau, and the Advisory Committee at 21, Cromwell Road, London, S W. They claim to give the Indians coming here all sorts of help and guidance. They even claim to get them admission in any educational institution. So far so good. But does it *really* happen? Do they really get admission? I have my doubts and apprehensions. Whatever may be the cause, or whatever it may be due to, without entering into the subject of discussion, I can say this, that since this Advisory Committee and its prototype are brought into being, more restrictions and fewer entries have been the lot of the Indians. Against their wish and demand, they have been subjected to unnecessary patronage from men appointed by this Committee, in all the educational centres. Their movements and their actions are being recorded, and, in short, their life and stay in these isles, is made the most unpleasant.

But, in spite of this, we find Indian parents sending their children to be educated here! What does their talk of "self respecting Indians," etc., amount to in the end? It amounts to sheer flattery of, and subjugation under the people who

do not want them, who kick them, who claim to be their Rulers, and who, at the same time, refuse the highest fruit any civilized country, claiming the right of being the benefactors, can offer. The Indian parents talk of difficulty in learning any other European language. But surely, if that is the case, the U S A solves the difficulty. There, one does not require any other European language but English to study with. Besides, why should young men fight shy of studying any other European language? That does not speak well of our young men after all. Do they not know that nowadays, the Germans and the French are the really scientific peoples? What they do or write is simply translated into English. After all, a first hand thing is far more lasting, and is superior to the second hand one.

Why should not our young men go to France or Germany? Why should all flock together like sheep in these little islands far off from the real field of activity? As long as our young men do not go over to France or to Germany, it is really very difficult to wake John Bull up. Till then, he will not recognize the danger. But danger to him, or no danger to him, our duty and our need are to educate ourselves anywhere and in the best way possible. England is not the only country in the world where one can educate oneself. One must realize this before thinking of taking up European or Western education.

I should hence like to make a suggestion. Those returned from Germany, France, U S A, or Japan, if there are any, should have in the educational centre nearest to them (I mean in India) a sort of a Bureau of Information pertaining to educational openings and facilities in the respective countries. This Bureau ought to be broadly advertised. This is quite evidently essential. It must have a corresponding Bureau in the other country as well. This will keep the information well up-to-date, supplying, as it will be, the "latest in matters of education in that particular country. I think that a Bureau of this sort will have active and hearty support from the authorities and officials of these countries in India. And once the people change their stereotyped England going, they will change their old ideas too, and the rest will follow in due course.

I have talked over this to many of my friends here, and they are in perfect sympathy with the motives and views. I shall be very pleased to receive any suggestions through the Editor of the "Indian Review". Even criticisms are invited. They are a forerunner of progress.

I shall be happy to L.

A Notable Indian Artist.

With the receipt of a copy of testimonials awarded to Mr G. K. Mhatre, the premier Indian Artist of Bombay. The achievements of Mr Mhatre in the difficult art of sculpture and moulding under judicious training have justified the value of art institutions in developing an essentially indigenous art. With the little help afforded by the Bombay School of Art, Mr Mhatre has given to the world a few specimens of his work which are by no means inferior to some of the best European models.

Mr Mhatre was born in 1879 at Poona and belongs to a branch of the Kshatriya caste. The son of a retired officer in the Military Accounts Department, Mr Mhatre exhibited remarkable skill in drawing pictures on paper and as early as in his tenth year he displayed wonderful capacity in making an exact representation of his younger brother. Since 1892 he had a distinguished career at the Sir J. J. School of Art where he carried away all the prizes and medals for a time he worked as a teacher in the painting department of the school. Struck by his remarkable taste for the arts of moulding and sculpture, Professor Gajjar afforded him opportunities to continue his experiments under his generous patronage in his own laboratory. It was at this time that he exhibited a plaster of Paris figure of a Hindu girl going "To the Temple" which instantly attracted the attention of the Maharajah of Bharunagar who handed him a prize. The loveliness and beauty of this work gained for him the following encomium of such a distinguished art connoisseur as Sir George Birdwood—

"In a word 'To the Temple' is already a provisional masterpiece, and an unequivocal pledge of the completest future mastery in the Art to which Mr Mhatre is to devote himself. I indeed, doubt if any living English Sculptor could produce a work in which the refining and elevating inspirations of the Artist, and the sleights of his technical dexterities, would give so unaffected an expression of truth to nature as we find in young Mhatre's so to say 'Diploma piece.' The art of art is to create the illusion of a higher reality, but its supreme felicity is where this is altogether natural, and as nature is ever most enchanting when the contrivances of the charms she may owe to art are concealed, so the utmost perfection of

art is found when it seems to be nature still. It is in this deliberate view that, as I told Mr Mhatre's 'To the Temple,' at once takes a fresh place as a work of plastic art. If the photograph is examined with a powerful hand lens an overwhelming impression is made on you of the marvellous refinement of the modulation of its flesh surface and of the precision and exquisite delicacy of sculptor's touch both on the flesh and the drapery surfaces, and in this merely technical skill as well as in its grace and dignity, and harmoniously balanced composition and pose, the figure is Greek of the Greeks.

In so far as the figure is differentiated from the Greek by its sweet, spiritual beauty, some might attribute this to the influence of the Christian West on the rising generation of Hindus, but I see in the reflection of that exaltation for the sanctity of woman, and of the domestic life centred in her, which has always proved the sure foundation of the social life of the Hindus, and remains to this day the distinctive note of Hinduism.

This beautiful life size figure of the Hindu maid which is reproduced in our frontispiece is certainly a master-craft for a youth of sixteen. Raja Ravi Varma admitted that the "pose is easy and graceful, and the modelling of the figure, especially the hands and feet, is highly creditable to the young and gifted artist."

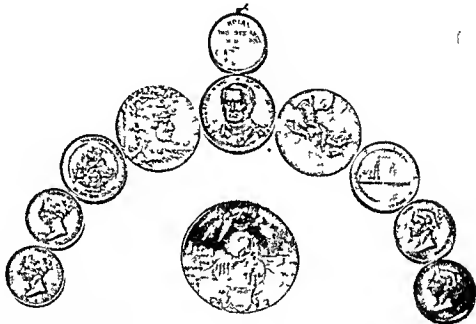
The following eloquent testimonial of *The Times of India* will be read with interest—

"Another chief feature of the exhibition is no more nor less than a surprisingly good piece of sculpture by a young Hindu, G. K. Mhatre, a student of the School of Art. If any one doubts whether a prophet can come out of Nazareth, let him go and see this figure of a Hindu girl going to the temple. It is probably the bare truth to say that this is the best piece of sculpture that has ever been done in India, and to any one who knows what comparatively limited opportunities this youth has had for studying sculpture, it will not appear too much to say that it is a work of genius. If any Indian chief or gentleman has a genuine desire to help a most deserving and able student and is only anxious to find some one who will do honour equally to his patron, his people and his country, then let him give G. K. Mhatre the opportunity of studying for a few years under the best masters in Paris, it is certain, putting aside the accidents which may upset the best laid schemes of men and mice, that he will never regret doing this."



THE LATE MR JUSTICE RANADE

The work of Mr G K Mhatre Artist, Chowpath Bombay



(MEDALS AWARDED TO MR. G. K. MHATRE)

The work of Mr G K Mhatre, Artist, Chowpathi, Bombay.

Since then Mr Mhatre has been devoting himself almost exclusively to the art of Sculpture. Though for years he had to languish in obscurity, patronage soon came to him from high quarters. The Maharajahs of Gwalior, Kolhapur and Mysore gave him important commissions. His statue of Queen Victoria with canopy for the city of Ahmedabad and his figure of the late Justice Ranade in judicial robes have made him known all through the western presidency. This last requires particular mention as Mr Mhatre had considerable difficulties to contend with in the execution of this patriotic task. The statue, a reproduction of the photograph of which appears in another page, is seven feet in height and is mounted on a six foot pedestal. There was only one photograph of the late Mr Ranade who had a strong dislike for the camera. Yet the reproduction is so exact and faithful that even the defect in the right eye is clearly represented. Mr Ranade is shown standing in a characteristic attitude with a legal scroll in his right hand and when the statue was opened at the co operation its fidelity to the original was maintained by every one that had known the great judge. Mention may also be made of his exquisite likeness of Mahadaji Sindhia, the founder of the Scindhia Dynasty, of the great Maharatta warrior and chief, Sivaji and of his Hohness the late Sri Sankaracharya of Singeri Mutt which are in every way excellent pieces of workmanship.

It is however to be regretted that due recognition has not yet been given to his talents as we find over so many orders for statuary work being placed in the hands of English and continental artists. Of late Mr Mhatre has been patronised by such distinguished personages as the Gaekwar of Baroda, the Maharajah Holkar of Indore, and others of equal repute, with whose help he has started an up to date studio at Chowpathi, Sandhurst Bridge, Bombay, which has been the centre of much attraction. The studio, (Chowpathi, Sandhurst Bridge, Bombay) we are glad to learn, is well equipped for every kind of statuary work, ideal as well as memorial.

JOURNALISM FOR YOUNG INDIANS

BY

A RESIDENT IN GERMAN EAST AFRICA

IT was a great source of pleasure to read a lecture on Journalism for Young Indians delivered by Mr A J F Blau at the University Institute at Calcutta and published in your issue of March last.

After giving the useful purposes served by the newspapers, he says —

"It is not so many years since the average Britisher looks down with contempt upon the natives of every other country in Europe, and this tendency has not been altogether eliminated even now."

But another phase of the fact should not be lost sight of, that the same line of thought is now a days applied to the British Indians and it is the opinion of many enlightened Indians and Englishmen that the average Britisher has studiously learnt to look with contempt upon the natives of India and this tendency instead of being diminished shows signs of increase day by day.

Mr Blau gives the highest compliments to some of the distinguished Indian Editors and then unfolding his banner of destructive criticism he comes to the question, viz

'how far journalism offers a career to the young Indian with a thorough knowledge of English and a desire to instruct and uplift his fellows.'

It should be mentioned here that as there are no schools of journalism it could not be systematically studied in India like what is done in Germany. In Germany there are schools where the would be editors go through the prescribed course of lectures such as —

History of their deeds, Government officials and their duty to the governed, The Empires foreign relations, The principles of autonomy, The advantages of compulsory and voluntary military service, Economic wealth of the country, Growth of social preference, Necessity of closer financial co operation, Need of co ordinating commercial laws, Commercial development of the country, Trade and Commerce in relation to protective Customs tariff, Encouragement to home industries, Usefulness of Consular service in foreign countries, Organization of trade;

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Railways and their working expenses, Utilization of natural resources, and many vivid and interesting subjects.

If the late Editor of the *Empire* were to set his heart to start such a school in India it will be cordially supported by the enlightener Anglo-Indians. Mr Blair is of opinion, that the Indians display a remarkable aptitude for journalism and that in fact they like it naturally. He is so much impressed with Indian journalism that he does not hesitate to mention that even the humblest and the least efficient of them display qualities of observation and expression of a high order.

If Mr Blair were to take in hand with such plastic materials at his disposal a scheme of establishing a school of journalism in India his appeal for such an institute will readily meet with the approval of the Anglo-Indians who seem to run the country for the good of the Indians.

In the meantime the would-be journalists should take his advice to be honest and it is to be hoped that they would follow the lines Mr Blair had taken up when he was the Editor of the *Empire* which paper should be an object lesson and guidance for the Indian journalists who are absolved from the reproach of invading the sanctity of private life as is customary with the English and American newspapers.

As to the opinion expressed by Mr Blair of the destructive criticisms by the *Benigalee* and the *Samita Basar Patrika* the Indians and the English should agree to differ when it is taken into consideration that the British Rule in India is not a natural but an alien Rule while to use Mr Blair's own words

"British Government in India has its shortcomings."

Mr Blair stigmatises the Indian Editors for creating an impression that India becomes poor because of the British Rule but nobody can understand how it is otherwise when the ever increasing annual ways and means of the Home Government rose from 35 million pounds in 1900 to 53 millions in 1910 and yet the experienced editor cannot see how the Indians become poor by such remittances to which should be added the earnings by European merchants, lawyers, doctors, engineers, news-mongers and other professions together with the earnings of Europeans employed in military, civil and Railway departments in India. There is no other country in the world where such an anomaly exists.

It is a pity that the Europeans do not like the

facts placed before them as to the poverty and ill-treatment of the Indians by industrial Europeans and instead of taking steps to remove such defects and looking at the facts in a broad statesmanship manner, the Indian Editors are made a subject of misrepresentation and misgivings.

To acknowledge that one does not know may be called in difference, to ignore what one should know is no less than negligence of duty to oneself while to say that

'things are not nearly so bad as that' is an admission in a modified form. Everybody in India including a school boy will accept and agree with Mr Blair that the British Government has got a conscience, it is better than no government at all and a great deal better than any other foreign government.

But it is not a very dignifying statement for a British publicist to make that India will be without a government or in future be governed by a foreign government.

It was the Battle of Plassey in 1757 which decided the fate of the Indians who did not then understand each other but it will now require a great thinking out rather surpassing all human intellect for a foreign nation to lay down tactical plans to invade India and if any power attempted to do so, it will suffer a defeat that has not yet been written in the pages of history.

The patriotic British nation will be wise to give chance to India of self government and thus interweave the loyalty of the Indians to England like the other self governing colonies. There is a saying that apples must fall from the trees on which they are grown so that seeds may be utilized for future nurseries.

However for their salvation, the Indians should be loyal to the modern British Rule which may be compared to the past Roman Empire and they should not get discouraged when they do not get what they want because Mr Blair acknowledges that the Indians do not live under a perfect government. There is however a saying that out of evil comes good and what the Indians should do is to keep unity amongst themselves, raise India to the plane of native autonomy and be loyal to the British Rule which Rule is known in the world for freeing millions of slaves from oppression, for its blind justice with mercy and last but not least for its ever yielding to the voice of the people.

Gardens of the Great Mughals

BY MR YAKUB HASAN.

FLOWERS and plants play a part in the eastern life that is not fully realized by the westerners. They do not merely excite the pleasure of the senses by their beauty and fragrance, but appeal to the very soul of the people by the religious significance attached to every product of a flowering plant that blooms in the east. Certain religious rites cannot be performed without flowers, and the salvation of a soul is doubtful that is unfortunate enough to miss the ministrations of flowers at the deathbed. On the other hand, happy is the last breath that is wafted to the other world by the fragrance of flowers. Nothing pleases a soul so much as to see the monument raised on its mortal remains decked and decorated with flowers and bowered under flowering trees and creepers. The life beyond is again in an eternal garden for those who have lived a good life here below and heaven to an eastern mind is a paradise where beautiful trees laden with fruits and flowers grow and streams of milk and honey flow in all directions.

Though all eastern nations are passionately fond of flowers they do not cultivate the art of gardening alike. While some pay great attention to and derive great pleasure from the manner fruits and flowers are produced, others look to the product as the sole object of their desire and do not care how it is brought about. To the latter the Indian proverb applied fittingly "To eat mangoes is our concern and not to count the trees that produced them."

By all accounts Persia is the country where skill, inspired and guided by imagination, raised the useful industry of fruit and flower culture to the dignity of a fine art and no nation's life was influenced and inspired by its gardens so much as the Persians'. Nature was not very lavish in her gifts to Iran, and the comparative scarcity of natural vegetation made the Persians the more eager after it. Their best genius was brought into play in their efforts to coax nature to yield to human industry what it was otherwise loth to give forth unassisted. The ideal of the Persians in garden culture was consequently far higher than what was real and attainable, and the poets there, as is the privilege of their class everywhere, painted gardens in colours more imaginative than real. The Persian language itself is said to be

flowery and it is so in more than one sense. The old Hafiz in his well known *guzal*, which begins with the couplet

"If my love, the Turk of Shiraz, captures my heart,
I shall bestow Samarkand and Bokhara for the black mole on his cheek,"

expresses his love of garden and riverside in the following characteristic couplet —

'Give me, O cupbearer, the last drop of the wine, for in paradise one will not find the bank of the river Rul-nahad nor the flower field of Musala."

And yet the Ruknahad is an insignificant stream and Musala an unrelieved wilderness!"

It was from the Persians that the Great Mughals learnt the art of gardening as they received their general culture. The same Samarkand and Bokhara which Hafiz was generous enough to give away for the black mole of his lover's cheek were fast growing in prosperity after Timur's conquest. That king was much annoyed when the couplet quoted above was read to him. He sent for the poet and in an ironical tone questioned the generosity that light heartedly gave away the two most valued towns of his Empire for the mere mole of his beloved. Hafiz smiled and answered that it was this generosity on his part that had reduced him to poverty and indigence.

A century later when Babur took Samarkand it had become a great centre of art and industry, learning and enlightenment. It was a mart and distributing centre of the world's trade and commerce and in its bazars met the Chinese, Japanese, Tibetan, Tartar, Russian, Arab, Persian, Beluchi, Afghan and Indian traders and artisans. The "forty pillared Court, the Mosque, the College and Ulugh Beg's observatory, "three stories high, full of the astronomical instruments of the age, were, as emblematical of its many sided activity, the principal attractions of the town, which was also well known for its beautiful gardens. The "Perfect Garden" and the "Heart's Delight" in which Babur revelled for the 100 days that the city was in his possession, were often remembered by him in his campaigns in India and his "*Tazuk*" or memoirs are full of allusions to them and to the charbagh that he built in Kabul on his way to India.

The founder of the dynasty, whose gardens form the subject of Mrs C M Villiers Stuart's interesting book,* was a highly cultured ruler and he was as efficient in the art of gardening as he was accomplished in penmanship, poetry, belle

* Gardens of the Great Mughals, By C M Villiers Stuart, Adam and Charles Black, London

lettres and statecraft. He had a keen eye for the beauties of nature and went into raptures whenever he beheld a charming scenery or a pretty landscape. In one place in Afghanistan he counted thirty three species of tulips and gave the name of *laleh gul bu* (rose scented tulip) to one variety which still goes by that name. His partiality for roses is seen in the names he gave his three daughters who were respectively called "Rose blush," "Rose face" and "Rose form."

He was disappointed in India. "The country and to wns of Hindistan," he wrote, "are extremely ugly. All its towns and lands have a uniform look, its gardens have no walls, the greater part of it is a level plain." "Shortly after coming to Agra," he writes in another place, "I passed the Jumna with this object in view, and examined the country, to pitch upon a fit spot for a garden. The whole was so ugly and detestable that I re-passed the river quite repulsed and disgusted. And later 'as no better situation presented itself near Agra I was finally compelled to make the best of this same spot. He sank wells, built tanks laid out gardens and with the help of six hundred and eighty masons and numerous other labourers who worked duly for him he produced edifices and pleasure grounds that excited wonder and "the people of Hind, who had never before seen places formed on such a plan, or laid out with so much elegance, gave the name of Kabul to the side of the Jumna on which these palaces were built (Memoirs).

We will leave it to Mrs. Stuart to tell the story of the various gardens which Babar's successors laid out in India, which she does in a splendid manner, illustrating it with some pretty water-colour drawings of her own and several photo-gravures. Among the latter the most valuable are the reproductions from the copies of Babar's Memoirs which his grandson Akbar had got prepared and beautifully illuminated by some of the best calligraphists and artists employed in his court, and one of which copies is now in the British Museum.

The co-relation between a garden, a building and a town is so close that while speaking of one it is impossible not to be led into the discussion of the other two subjects. Therefore Mrs. Stuart's discourse on the merits of Indian architecture and on the burning question of the day—the New Delhi—cannot be irrelevant to the subject of her book. She invited the consideration of these subjects in their broader bearings by recently reading a paper at the Royal Society of Arts, which was mainly based on the book under review.

We have space here to make only one observation on this aspect of the question.

The resemblance of the famous Chandni Chowk (Silver Street) in the Delhi of Shah Jahan's creation (1638 A.D.) to the principal street called Unter den Linden in Berlin (founded by Frederick the Great, about 1740) struck us as remarkable. Since Paris set the fashion (1670 A.D.) of having its principal streets flanked with avenues, the chief towns in Europe imitated that gay city and *boulevards* became the attractive feature of the modern towns. Unter den Linden of Berlin is the grandest example of a *boulevard* and curiously enough it has a marked resemblance to the Chandni Chowk of Delhi. In both cases two avenues with a broad road between them run on each side of the street, and a slightly raised pavement well shaded by the inner avenues runs in the centre of the street, while a broad pavement intervenes between the "covered arcades of shops" and the outer avenue. Like Berlin all the principal shops, banks, houses of business, schools, colleges, libraries, places of worship, hospitals, baths, restaurants, inns, are situated on this the main thoroughfare of Delhi and into it opens a large garden, as Tiergarten does in Berlin. From this main artery, lanes lead into *durbars* or squares, each exclusively devoted to a particular trade or craft. Both Chandni Chowk and Unter den Linden terminate into the Royal Squares beyond which are the palaces of the Mughul and the Kaiser respectively. "Nothing can be conceived much more brilliant than the great square in front of the fortress at the hours when the emirs, rajahs and mansabdar repair to the citadel to mount guard or attend the assembly of the Am Khas." So wrote Bernier who visited Shahjahanabad when it was fresh from the builders' hands.

To those whose conception of an eastern town is an incongruous group of houses huddled together without order, with narrow tortuous streets, picturesque only in their raggedness and filth, the resemblance of the principal thoroughfare of the Capital of India to the streets in which Paris and Berlin pride themselves, will come as a revelation. In laying the New Delhi, the British have near at hand examples of architecture, gardens and town planning that would satisfy the most fastidious taste of any nation with an artistic bent of mind, and it now remains to be seen if the present rulers will make as good use of their opportunities and leave to posterity as good monuments of their wisdom as their predecessors have done.

THE INDIA COUNCIL BILL.

[THE India Council Bill, which has just been introduced by Lord Crewe in the House of Lords, is certainly not looked upon with much favour by the Indian public. If the Council would not be 'mended' as many have wished it for years past, it should certainly be 'mended' in a thoroughly satisfactory manner. The only satisfactory feature about Lord Crewe's Bill is the statutory recognition which it accords to the claim of Indians to be represented by their own countrymen on the Secretary of State's Council. The demand of the Congress Party, has been that provision should be made for the representation of at least three Indians in the Council, and that the three should be elected by the non official members of the Legislative Councils in India. Lord Crewe has made a provision for the representation of only two Indians. And even these two are not to be elected directly by the members of the Legislative Councils, but the Secretary of State is to nominate the two from a panel of forty prepared by the non official members of the Indian Legislative Councils. This is disappointing to a great degree. It means that Lord Crewe and his liberal Government still entertain the policy of distrust, and that professed liberalism and radicalism is consciously or unconsciously overpowered by conservatism. In other respects too, the provisions of the Bill are open to several serious objections. There is no doubt that if the Bill becomes law as it is, it will make the Secretary of State more autocratic than he is at present. *ED I R*]

THE following is the full text of Lord Crewe's Bill "to amend the law as to the Council of India and for other purposes connected therewith" —

Be it enacted by the King's most Excellent Majesty, by and with the advice and consent of the Lord's Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows (that is to say) —

CLAUSE I

(1) The Council of India constituted under the Government of India Act, 1858 (which Act as amended by any subsequent enactment is herein after referred to as the principal Act) shall consist of such number of members, not less than seven nor more than ten as the Secretary of State may from time to time determine.

(2) Unless at the time when an appointment is

made to fill a vacancy in the Council two at least of the then existing members of the Council were at the time of their appointment domiciled in India the person appointed to fill the vacancy must be domiciled in India, and unless at such time as aforesaid six at least of the then existing members were at the time of their appointment either domiciled in India or were persons who had served or resided in India for at least ten years and had not ceased so to serve or reside more than five years before the date of their appointment, the person appointed to fill the vacancy must be either domiciled in India, or must have served or resided in India for at least ten years and have not ceased so to serve or reside more than five years before the date of his appointment.

The person appointed to fill a vacancy for which a person domiciled in India is alone eligible shall be selected from amongst the persons whose names appear on a list of persons domiciled in India chosen for the purpose by the members (other than official members) of the Legislative Councils of the Governor General, Governors, Lieutenant Governors and Chief Commissioners, in such manner subject to such conditions and restrictions, and in such number, as may be prescribed by regulations to be made by the Secretary of State in Council, or by directions issued by the Secretary of State thereunder.

(3) The yearly salary to be paid to a member of the Council shall be one thousand two hundred pounds provided that such members appointed after the commencement of this Act who at the date of their appointment shall be domiciled in India shall be paid an additional yearly allowance of six hundred pounds.

(4) Where the Secretary of State is of opinion that a person possessing special qualification as a financial expert should be appointed to be a member of the Council on special terms, he may, after recording in a minute to be laid before Parliament the special reasons for the appointment and the special terms on which the appointment, is to be made make the appointment, and the person so appointed shall (notwithstanding anything in the principal Act, or this Act), hold office for such term and on such conditions, and shall in respect thereof be entitled to such salary and to such pension, and other rights and privileges (if any) as His Majesty may, by Order in Council, in each case determine.

Provided that not more than one person appointed under this provision shall be a member of the Council at the same time.

CLAUSE 2

(1) Notwithstanding anything in section nineteen of the principal Act, it shall not be necessary for an order or communication sent to India or an order in the United Kingdom in relation to the Government of India to be signed by a Secretary of State in such cases as the Secretary may otherwise direct, but every such order and communication shall purport to be made by the Secretary of State in Council.

(2) For section twenty of the principal Act (which relates to the powers of the Secretary of State to divide the Council into committees, and to regulate the transactions of business in Council) the following section shall be substituted—

"It shall be lawful for the Secretary of State in Council to make rules and orders for the transaction of business as regards the powers which under the principal Act are to be exercised by the Secretary of State in Council—

"Provided that any such rule or order, so far as it affects any matter or question in respect of which the concurrence of a majority at a meeting of the Council is required by this Act, shall not be valid unless made with the concurrence of a majority of the members of Council present at the meeting of Council at which the rule or order is passed."

(3) Such rules and orders as aforesaid may, notwithstanding anything in sections twenty two, twenty four, twenty five and twenty six of the principal Act, provide, as respects such matters as may be specified in the rules and orders,—

(a) for enabling powers of the Secretary of State in Council to be exercised otherwise than at a meeting of the Council, and, where necessary for that purpose, for dispensing with any requirement of the principal Act as to the concurrence of the majority of votes of members of Council,

(b) for dispensing with the necessity of submitting to Council or depositing in the Council Room for the perusal of members, orders and communications proposed to be sent to India or to be made in the United Kingdom by the Secretary of State, and of recording and notifying to members of Council the grounds on which any order or communication to India has been treated as urgent.

(4) At a meeting of the Council the quorum shall be three, and meetings of the Council shall be convened and held when and as the Secretary of State may from time to time direct.

(5) Any document required by the principal Act to be signed by two or more members of the Council, either with or without the counter-signature

of the Secretary of State, or one of his Under Secretaries or Assistant Under Secretaries, may be signed in such manner as the rules and orders made by the Secretary of State in Council for the transaction of business in his Council may prescribe, and any such document, if signed in accordance with such rules and orders, shall be as valid as if it had been signed in accordance with the provisions of the principal Act.

(6) Section twenty seven of the principal Act (which enables the Secretary of State to send certain secret orders without communicating them to the members of the Council) shall extend to any order, not being an order in respect to which concurrence of a majority at the meeting of the Council is required by the principal Act, which relates to any question gravely affecting the internal tranquillity of India, or the interests of India in any other country, or the peace or security of any part of His Majesty's Dominions, and which in the opinion of the Secretary of State is of the nature to require secrecy, and it is further declared that the said section shall apply to any order which the Secretary of State may send in reply to a despatch received and dealt with by him under section twenty eight of the principal Act.

(7) All rules and orders made under this section shall be laid before Parliament as soon as may be after they are made, and if an address is presented to His Majesty by either House of Parliament within the next subsequent thirty days on which that House has sat after any such rule or order is laid before it praying that the rule or order may be annulled, His Majesty in Council may annul the rule or order, and it shall henceforth be void but without prejudice to the validity of anything previously done thereunder.

CLAUSE 3

(1) This Act may be cited as the Council of India Act, 1914.

(2) The enactments mentioned in the schedule to this Act are hereby repealed to the extent specified in the third column of that schedule.

SCHEDULE

The schedule contains the following list of enactments repealed—Sections 10, 13, 20 and 22 from the beginning to "shall be present and," and from "meetings of the Council shall be convened" to end of the section, in 21 and 22 vict., C 133 the Government of India Act, 1858, and Sections 1, 2 and 3 in 7 Edw. VII, C. 35, the Council of India Act, 1907.

Indians in the Colonies.

ONCE again, the Indian subjects of His Majesty are made to feel in all its bitterness their humiliation in the Colonies and dependencies of the British Empire. The wave of indignation which swept through the country from one end to the other, consequent on the disgraceful treatment which the whites accorded to the Indians in South Africa, is slowly subsiding. As the Bill introduced by General Smuts for redressing some of the main grievances of the Indians has passed the Union House of Assembly and will very shortly come out with the approval of the Senate also. The insulting Marriage Regulations and the iniquitous £3 tax will soon go. Mr Gandhi has expressed his satisfaction about the Bill and we trust the Indian community of South Africa which has for years past, been the victims of grave wrongs and injustices will be permitted to pursue its career in peace and prosperity.

But the mother country which has had the misfortune for some years past to see the sufferings of its sons in South Africa, finds many a new addition to its sorrows. In New Zealand, an attempt is made to exclude Indians. In Rhodesia an objectionable Immigration Bill, designed specially against the Indians has been introduced into the Legislature. But the question has reached its climax, if we may so describe it in Canada. It seems to be Canada's object to exclude if possible all Orientals from her shores. She has been forced by Japan to accord to her the right of allowing 500 immigrants every year. A privilege of the same nature, but in a modified form has been accorded to China. In theory Indians have full liberty to enter Canada but a recent regulation which insists "on a continuous passage from India to Canada, devised with the special object of preventing the entry of Indians, makes it virtually impossible for our countrymen to land there. Against the bardship the injustice and the illegality of this objectionable regulation, not only the sufferers in Canada, but also the entire Indian nation have protested and appealed to the Canadian and the British Imperial Government in vain. A wealthy Sikh, Mr Gurdit Singh, a contractor in Singapore, chartered recently a special steamer by the name of "Komagata Maru" with 600 Punjabi passengers and arrived at British Columbia to test the legality of the "continuous

passage" clause. But the Canadian Government, realising the illegality of its position, have had recourse to another device. The 600 Hindus who claimed to land, are now told, that they will be excluded under the provisions of an act which give the authorities, power to exclude for a specific period, any class of people considered undesirable. Mr Gurdit Singh and his brave band are determined to try their utmost to vindicate their rights as British citizens. As we write these lines, attempts are being made to compel the Captain of the "Komagata Maru" to return to Kobe immediately, but the authorities will be sadly mistaken if they think that this problem will be solved so easily even if the steamer were recalled. Mr Gurdit Singh, who organised the trip to test the anti Asiatic laws of British Columbia has rightly declared to a News paper Interviewer

"I framed this trip for the purpose of testing the validity of the immigration regulations excluding Hindus from Canada, and I am prepared to carry the matter to its extreme limit if my countrymen are deported. We are British subjects, and we claim the right to migrate from one part of the Empire to another. You come to us making yourselves our rulers. We come to you as labourers and you deny us entry."

On the other hand the *Victoria Times* is reported as saying

"We cannot for economic reasons permit the Hindus to enter, if we did we would be swamped with an influx of people whose standards are vastly different from ours and whose presence in large numbers would create disturbances of a most dangerous character. We would be laying up a store of trouble for the future in various directions, not only for ourselves, but for the Empire as a whole. Recent occurrences in South Africa furnish us with abundant warning on this point. We cannot afford to throw down the gauntlet even at the risk of India's loss to the Empire."

A cablegram from Victoria (dated June 24th) brings the news that an orderly mass meeting of three thousand citizens passed a resolution that it was the universal opinion on the Pacific Coast of Canada that the influx of Asiatics was detrimental to the best interests of the Dominion, and urging that the passengers on board the *Komagata Maru* be immediately deported. Further that stringent legislation be enacted to prevent the admission of such immigrants in future.

A great Imperial issue has been raised and all India is watching the event with intense anxiety.

The Congress Deputation In England.

ON May 11, Lord Crewe, the Secretary of State for India received an informal deputation of the Indian National Congress under the distinguished guidance of Sir William Wedderburn, the veteran Congressman. This is a unique procedure which has been highly appreciated by the Indian public. Whatever may be the ultimate gains of the deputation, the courtesy and the good intentions of the Secretary of State in inviting the suggestion of the Indian delegates in regard to a momentous change in the constitution and working of the India Council can not be called in question. Indeed it has been highly commended as a courageous step of a liberal British statesman whose example may with advantage be followed by those who may come after him. Lord Crewe has met the representation of the Deputation only to a very small extent in the framing of the India Council Bill but his attitude in consulting the Congress leaders on a question of vital importance is a step in the right direction.

Three days after the conference with the Secretary of State, our indefatigable friend, Sir William Wedderburn, entertained at breakfast in the Westminster Palace Hotel a number of Members of both Houses of Parliament and other public men to welcome the Congress delegates. There was a distinguished gathering of well known politicians and journalists and other friends of India, and letters expressing regret were read from others who were unable to attend the meeting. Sir William who had so generously arranged for the meeting commenced the proceedings with a neat little speech introducing the delegates from India and welcoming the distinguished visitors. In the course of his address Sir William pointed out that the interests of India and England are identical and that an *entente cordiale* with India was an urgent necessity. He appealed for greater sympathy and brotherly kindness between the two great branches of the Aryan races and invited the gathering "to hear about India at first hand from Indians themselves."

The gathering thereupon resolved itself into a conference over which Lord Courtney of Penneth was requested to preside. His Lordship explained that the delegates had come from India in response to an invitation sent by Lord Crewe in

view of the intention he arrived at of revising and amending the constitution of his Council. That was indeed a unique step and the invitation had been taken up very cordially, and the five gentlemen from India were then called upon to convey to them the opinions of the great mass of educated people in India of whom the delegates were the accredited representatives.

Mr Mahomed Ali Jinnah began with a short history of the India Council, followed it with a criticism of the character of its composition and finally concluded with the proposal that the Secretary of State's Council should consist of a minimum number of nine members—one third of whom should be elected Indians and that their salary should be placed on the British estimates. Mr N M Samarth continued the discourse and said that the India Council should be so remodelled as to appeal to the better mind of India and result in the cordial co-operation of Englishmen and Indians in the best interests of the Empire. Mr Mazhar ul Haque followed with a telling speech on the vexatious results of the Press Law and implored for a repeal. After citing the cases of the *Comrade* and the *Aminidar* he said "At any rate, if it could not be repealed, let the right of appeal from the orders of the Executive to the Courts be at least restored and made more effective and real." Mr B N Sarma, then came up with a criticism of the Council Regulations and demanded more equity in the matter of representation and more effective control in the actual administration in its varied aspects. The old, old question of separation of judicial from executive functions was again insisted on by Mr S Sinha in his short but lucid address. Sir George Birdwood, Sir Henry Cotton and other distinguished Anglo Indians were struck by the moderation and loyalty of the speakers alike in their demands and in the manner of presentation. Lord Courtney replied at some length and summed up the Indian position. He made some friendly remarks and suggestions on the Reform of the India Council especially with reference to the election of Indian members and threw out also a word as to the difficulties in the practical working of the scheme. The proceedings closed with a vote of thanks to Sir William Wedderburn for his hospitality. Indeed as Lord Courtney declared all credit was due to Sir William for bringing the guests together and it was only one more of his many services of devotion to the cause of India.

Lord Hardinge's Viceroyalty

Current Events

BY RAJDUAR

THE Hon Mr Zulfiqar Ali Khan of Malerkotla, C S I, lately Prime Minister of Patiala, suggests in the course of a letter to the Press that Indians should petition the Throne through the Secretary of State to grant an extension of office to H E Lord Hardinge.

"There are about eighteen months," writes the Ex Dewan, "still left to him out of the ordained period of five years, but the question is whether this remaining time is sufficient for the fruition of those laudable schemes which he has to work out for the good of the Indian Empire. Besides, can India afford to lose his guidance at the psychological moment of the present situation, when the rare popularity he enjoys with the Indians can alone strengthen the relations between the rulers and the ruled."

A similar letter has been addressed by the Hon Sir Fazulbhoy Currimbhoy, Member of the Viceroy's Legislative Council and President of the Bombay Corporation, in which he points out that

"Signs of a new life born under the care of His Majesty the King Emperor at Delhi in 1911 and which Lord Hardinge has tended with so much care are visible on all sides, but the healthy political ideal has not yet passed its adolescence and if Lord Hardinge leaves India without completing the reforms to which he is committed there is the possibility of the progress of the country being suddenly checked if not turned back. It is impossible for His Excellency to complete his work in the short time left to him. Much of it must remain unfinished, some absolutely untouched. I suggest that the people of India should appeal to the Secretary of State and through him the Sovereign to retain Lord Hardinge in this country for at least two years after the expiry of his normal tenure of office and thus enable him to give definite shape to his policy. The advantages of such an extension for which precedent is not wanting will be immense as time will show. I am sure an extension of his term of office will be received with gratitude all over the country."

Meetings have been held in different parts of the country praying for the extension of H E Lord Hardinge's period of Viceroyalty and we note that several of the leading Indian News papers have given their cordial approval to the proposal.

FRESH COMPLICATIONS IN EASTERN EUROPE

THE past four weeks have been of a somewhat sensational character in the Near East. Peace has not followed the cessation of hostilities in the Balkan. The whilom belligerents are on the eve of brandishing their arms again and trying conclusions for final supremacy. The Great Powers brought peace but it was well known that that peace was a patched one. Those patches soon gave way ushering a new condition of affairs in Eastern Europe which not a little threatens to endanger the kind of armed truce which prevails on the Continent. As we write, Rumania, instead of Bulgaria, is the fast friend of the great White Tsar. Very recently there was an ostentatious exchange of visits between the ruler of Rumania and his powerful patron the Tsar. Bulgaria must remain on his good behaviour, the greater Bulgaria which was ushered into existence after the bloody events that had been enacted at Plevena and the final treaty of Berlin. Nursed and brought up under the ægis of St Petersburg Prince Ferdinand prospered and grew stronger. But greater strength brought greater independence. The yoke of the Tsar had proved intolerable. Bulgaria, therefore, shook off the yoke as the recent war evidently made clear to the world. But Tsar Ferdinand, inflated by the unexpected victory to his arms in combination with his minor colleagues of the Balkan States, deteriorated his ethics and strove to deprive those belligerents of the legitimate fruit of their joint victory. In that effort Bulgaria signally failed with the net result that Rumania, which was only an onlooker, quietly came to the front and without firing a shot, partly stripped its south easterly neighbour of a part of the frontier. That was a cruel stroke of retributive justice for Bulgaria. It sealed its fate. The Russian connexion so sedulously cultivated snapped, and to day Bulgaria is the open enemy of Russia. Rumania has taken its place. Driven to this condition it is an open secret that she has cast in her fortune with Turkey, till late her deadliest enemy. Such has been the whirling of Time! A secret understanding has undoubtedly subsisted of late between

the two to make common cause, nenthes the victories of Greece, and allow the Albanians and Servians to stew themselves in their own juice! Turkey, somewhat improved in her military position by the reoccupation of Adrianople in defiance of the Great Powers of the London Treaty, was willing to back Bulgaria, left stranded. She was, again, glad to be freed of that Alsatia which had rendered her so much material injury in the past. Albania was ever a thorn in the side of the Ottoman, stimulated by the Hellenic monarchy her hereditary foe. The 'Cockpit' of Europe is no better than before. It is still the centre of great racial struggle. But Turkey is rejoiced at her being free from the turbulence of a mountaineer tribe whom she had never been able to bring under absolute control. Thus it has happened that while Greece is powerful at Salonica she is distracted on her North West by the new struggle of the Albanian and the Epigoni. Little Serbia is playing meanwhile her own game and for the time is temporising with Greece and Albania. Albania herself is however divided. There is a supreme racial struggle. Massacres of an atrocious character are the order of the day. Rebellion of the reddest character is rife. The populace mostly Mahomedan is enraged at the intrigue of Austria which has set up Prince William of Weid on the throne as an independent ruler of what is now called autonomous Albania. Isahad Pasha was their favourite. He had for a time proclaimed himself as sovereign but for the sake of peace and the pressure of Austria had withdrawn himself in order to make way for the nominee of Emperor Joseph. Isahad played awhile the second fiddle as Premier of the turbulent and divided State. But he was suspected. He was alleged of conducting a secret plot to overthrow Prince William. The plot was discovered and Austria and Italy between them managed to besiege him in his own castle and report him thence safe from further trouble, for Albania. But the two powers counted without their host. Isahad's party was strong. They have rebelled and a bloody guerilla warfare is now going on between the insurgents and Prince William's forces. It is really a struggle between the Mahomedans on one side and the Slavs on the other. Greece, again, has been now surprising Turkey in her atrocious massacres. A very large Macedonian but Mahomedan population has fled from this bloody persecution, with the result that they have taken refuge in Asia Minor. That incident has given Turkey the opportunity to revenge

herself on Greece. The interior has been expelled the Greeks from Asia Minor and hunting them out. The ulterior object is to compel Italy to give up the two islands which are so dear to her military heart. Chios and Mytilene are the objective. It will then be seen what a parlous condition Eastern Europe presents itself at this hour. The hand of one neighbour is against another. It is evident that a new Eastern Europe must be evolved out of this internecine struggle. There is the Colossus of the North biding his time while the Ottoman, who was lately considered as prostrate if not dead, has revived and galvanised himself into fresh life to try conclusions once for all against his hereditary northern neighbour of the prize for which he has been coveting these last hundred years and more. Meanwhile Germany, France and England are between them confirming their spheres of interest and their zone of influence in that region. France has lent enough aid more than enough of her milliards to Turkey in consideration of which she sits tight on her concessions in certain parts of Asia Minor. Germany is still a benevolent and strong friend and equally sits tight with her Baghdad railway. England is now the money lender of Turkey and the builder of her new big battleships and other naval defences and armaments. She too is consolidating her influence and interests on the regions bordering on the Persian Gulf, and, also, in Arabia and the hinterland of Aden. But the immediate contingency is the supposed impending war between the Greek and the Turk. The former is being fanned out by Europe and his atrocities towards the Mahomedans have far surpassed those of Turkey in Bulgaria in days gone by. The motives of Christianity are no longer discerned. The Greek stands comfort as a mere adventure doing his best, with Russia at her back, to drive the Turk from Europe—an object at which Europe save Russia, looks askance. Greece has therefore lost whatever sympathy she once evoked from Europe. She is now allowed to carry on her struggle single handed. On the other hand the Turk, revived and rearing his head, is casting his last die, to wrest Salonica, if possible, with the Bulgars behind him. That is the situation. On the other side Serbia is embracing Greece. The result of the struggle now so hotly brewing, it is impossible to forecast.

RUSSIA

Russia is certainly playing a waiting game which is full of future gain. She is greatly emboldened by the triple entente which is now so

much dreaded by the Triple Alliance. The combined forces of France and Russia are more than a match for Germany, while the combined naval forces of England and France can at any time hold the Triple Alliance navy in check in any quarter. But Russia's internal condition is a factor on which possibly Germany may count. Poland has been so despotically and unjustly governed that it is bound any day to throw off its allegiance and share its fortunes with Germany which again is a friend of Turkey. The Finns, too, are being harshly treated and gradually deprived of their autonomy which is galling, while the women of Finland are a bold and courageous set of amazons who know how to fight for freedom. The people are also exceedingly discontented. The discontent is sullen and may any day break out if the present policy of exasperation is continued. The Duma is dominated and overruled. But it still contains a noble band of patriots who know how to resist the corrupt and omnipotent bureaucracy. Taxation is growing which is another source of discontent. Economically of course, Russia is forging ahead and has accumulated a colossal military chest and is annually adding thereto while borrowing afresh millions to build up a strong navy. She is already making up a standing army on a warfooting with 17 million men! If Russia will consult her own best interests and reform her wrecked policy of suppression and repression which every patriotic Russian hates, and if she could ameliorate the condition of her peasantry by education and sanitation her internal troubles would be vastly mitigated so as not to come in her way when hostilities with her powerful neighbours unfortunately break out. So at present she has been playing a waiting game in all directions, both in the west and in the east.

GERMANY

Of late there has been an out break of Russo-phobia among the Germans which is mutually reciprocated by the German phobia of the Russians. The deadly enmity subsisting between the two was greatly accentuated, almost bordering on open hostility. But both are conscious of their respective strength and weakness. The latter outweighs the former. But the wiser and saner of both are now trying to pour oil over the troubled seas so that there is a good sign of subsidence of the madness which had seized them. When the bloody grey hounds of war may be let loose it is impossible to say. At present Europe is on the brink of a great conflagration which

is checked only by the self interest of each of the Continental Powers. Each one fears to challenge the other to mortal combat. The condition of affairs in the Balkan, has now reached such a point that a spark may lead to a bursting up of the pent up forces of combustion. The powers nearer the East are each pulling up some one way, some another to aggrandise themselves. Only the Concert of Europe still keeps them in check though it has grown extremely timid and almost powerless to enforce its counsel with any great effect. With the first outbreak of a general European war, that Concert would vanish into thin air, at any rate till a new Europe is reconstructed. Meanwhile Germany, like Russia, is preparing herself for the dread contingency. She is strengthening her armaments on land and sea and spending millions like water. At present her economic condition is far from satisfactory, while there prevails depression in trades and industries which put the people in ill humour.

FRANCE

Though French foreign politics are for the time in the background, France is perfectly conscious of the necessity of preparing herself fully to meet any emergency. But the new law of March touching extended service with the colours is strongly resented in the Chamber of Deputies where the socialists have gained immense strength at the recent elections. Again, the other internal factor which has weakened France is finance. She has an enormous accumulated deficit of many millions to meet, and the proposals of Ministers to enhance taxation are greatly resented. Some few days ago one ministry had to resign on this very account. Mon Poincaré invited former statesmen to form a cabinet, but two of them refused one after the other. At last Mon Vivrind consented to form one. It has been formed but how long it may last is a question. French feeling is greatly excited and is on the war path. So much so that when the late ministry resigned the mob raised the cry of 'Down with Poincaré'. But the only statesman who in these troubled times is capable and able to steer the helm of State is Mon Poincaré. He is the ablest of all the past Presidents and thoroughly understands the existing French situation within and without. La Belle France is in the throes of a great internal crisis but it is to be hoped the consummate statesmanship of the President will soon avert the crisis and lead her again on the high road to economic prosperity which will strengthen arms. England has proved a true friend and none has profited more by the

entente cordiale than that great country. In a way it may be said that it is the moral force of England, so disinterested in the Council of Europe, that keeps the peace of Europe. The *entente* is a source of the greatest advantage to European peace and therefore the peace of the world.

ITALY AND AUSTRIA

As to Italy and Austria, it may be said, that they are only reconciled neighbours. The hereditary enmity subsisting between the two is for the present in the background. Both are greatly interested in the Albanian imbroglio and both are acting in concert so that the one may not have undue advantage over the other as far as the coast line of Albania is concerned. Little Serbia meanwhile supports Austria, the Austria which arrested the front of its victory and stopped it short from reaching the export it most coveted. Should unfortunately the Albanian imbroglio give rise to fresh complications, along with the outbreak of war between Greece and Turkey, it would be difficult to say what part Austria and Italy may play and how soon they may get at each other's throat. Italy must solve the Aegean Sea problem if she is to be free for the more serious eventuality.

BRITISH POLITICS

The Home Rule Bill is on its way to find its place on the British Statute Book at last. It passed the House of Commons, by a thumping majority of 77. Mr. Bonar Law, having, in the consciousness of the weakness of his own party, been unable to oppose it, or move any amendments of a character to meet general approval, has proved his own failure as a leader. The Amending Bill has been introduced into the House of Lords. Lord Lansdowne brought forward an amendment to have the second reading of the Home Rule Bill fast taken on hand. The attempt was feeble and the amendment thrown out. The Amending Bill is now on the tapes and all eyes are now turned towards it. It is a further piece of statesmanship on the part of the Premier in order to bring about the largest agreement possible for putting the Home Rule Bill into operation. In the Commons the Premier has been pressed more than once to disclose the details of the Amending Bill but he has sternly refused it, and very rightly too. The Bill will no doubt offer for the last time the olive branch to King Carson. He may accept or refuse it. If he rejects it so much the worse for Ulster. But to the Ulster men, that they should in accordance with their Covenant prefer to

resist the law, when put into force, would be a piece of rank folly. In the history of Parliament as a representative institution no such defiance by threat of arm has been ever shown to legitimate authority. The duty of a minority, when a law is passed is not to oppose it but to do all in its power by legitimate and constitutional means to convert itself into a majority. So far it must be conceded that the Prime Minister has played his cards with consummate skill and without any mistake, and we fervently hope that the same good fortune and success may crown his last effort to give to unhappy Ireland the freedom she wants to manage her own local affairs in her own local parliaments. It would be the triumph of his Liberal Government, and Liberalism itself would have achieved its greatest work of the last half a century and more.

The Plural Voting Bill has passed. The way is thus paved for a General Election which the Ministry have declared will not be at any rate this year albeit that the opposition has been fiercely demanding it in the interest of the Taxes and Tadpoles. Mr. Lloyd George meanwhile is thumping away at his financial enemies who have been picking holes in his record budget. The ministry of all the talents is wonderfully achieving its appointed work but Mr. Lloyd George is the towering personality after the Premier. Mr. Winston Churchill shares with him the honour of being equally masterful in his leadership of the admiralty midst much barking and carping of which the Anglo-Persian Oil Company's deal is the latest. The Home Secretary has yet to earn his laurels. He will have done so when he has brought under efficient control the modern British 'Furies' who have been playing their dangerous, mischievous and most unpatriotic pranks with all the wicked spirit of the Vandals, thanks to his extreme forbearance and indulgence. The militants have been audacious enough to demand "votes for women" in the august presence of their own beloved Sovereign which shows how much leniency is yet displayed towards their sex. The women's suffrage is bound to come with the education of the public but every sane-minded person must condemn the atrocious methods adopted to achieve their object. It is to be hoped they may be better advised.

THIBET

The negotiations seem to be protracted. The Dalai Lama is more political than ecclesiastical. Fond of power he is endeavouring to establish his

theocracy on the one hand and his autocracy on the other. With a view to gaining the latter end, he has been appealing to the Viceroy to include in the proposed new treaty a clause for the establishment of a Resident at Lhasa with a small guard in order to impress his greater political authority on the people if not to overawe them. The position of the Chinese Government will also be greatly improved which while maintaining its suzerainty intact will take care not to interfere in the domestic economy of the Dalai Lama. But the residentship at Lhasa must be with the cordial understanding of the Russians. In all probability the Anglo Russian Convention may have to be revised as it is also observed that there will be a British agent at Urga in Mongolia which is purely under the protection of the Great Tsar. Altogether the heart of the Eastern world is throbbing and pulsating when political charges of the character just described are on the tapis. Evidently the East is awakening. Japan led the way, China is following suit, and impenetrable Tibet and Lama ridden Lhasa are now desirous of coming in a line with the outer world of civilisation and progress. This is a happy sign of the opening of the Twentieth Century.

LONDON June 24 —A Meeting of Indians was held to day at the Caxton Hall (London). It was attended mainly by students. Sir Mancherjee Bhownagree presided.

A Resolution was passed expressing thanks to Lord Crewe for the objects of the new India Council Bill. It was argued that the Indian Members should be not fewer than a third of the total, and they should be elected directly by the elected Members of the Legislative Councils without the participation of nominated Non Official Members. The Meeting disapproved the preferential allowance of £600 as there was no distinction between Indians and their colleagues.

The Meeting also recorded profound indignation at the un-English attitude of Canada and viewed with alarm similar actions to Canada's in British Colonies. They were considered to strike at the very root of the Empire and the Meeting suggested that the Indian Government should adopt retaliatory measures.

LONDON, June 24 —In the House of Lords to day, Lord Crewe announced that the second reading of the India Bill would be taken on the 30th instant.

THE WORLD OF BOOKS.

[Short Notices only appear in this section]

A Treatise on Hindu Law and Usage By John D. Mayne, Edited and revised by Sir C. Sankaran Nair, Kt., C.I.L. Higginbotham & Co., Madras. Price Rs 20.

Mayne's work has become a classic on Hindu Law, not only by reason of the wide research and scholarship it displays but equally by the lucidity of Mayne's exposition of old world customs and traditions. The excellence of his treatment has been admitted by some of the most eminent jurists of India. But as Sir Sankaran Nair himself admits "Mayne's opinions on certain questions of Hindu Law require reconsideration, in the light thrown by many sacred books of the Hindus published since the last edition of the work. The last edition of the work appeared in 1906 and a great deal of changes have taken place in the very conceptions of Hindu Law. It is, therefore, surprising that the Editor should have chosen to give the same matter verbatim again in 1914 with no more alterations or additions than the mere incorporation of the decisions on Hindu Law since 1906. Sir Sankaran Nair's revision of the work should be not a little surprising to those who had expected any new light on the subject.

Swami Dayanand Saraswati: His Life and Teachings By Sivanandan Prasad Auliyar, Ganesh & Co., Madras. Price 1/6.

Among the makers of Modern India, Swami Dayanand Saraswati will be remembered not only for the boldness and originality of his teachings but also for the supreme halo that surrounds the actual life of the sage who practised what he preached. He thus takes rank with the great men of all times. As such the *Life and Teachings* of the founder of the Arya Samaj, just published by Messrs. Ganesh & Co., is an adequate tribute to the genius and character of the great social, and educational reformer who flourished at a most critical juncture in Modern Indian history and whose influence can only be said to be increasing in the years that he bequeathed us. Prof. Rama Deva's Foreword is a fairly exhaustive appreciation of the life and services of the great sage and the author's treatment of the career and teachings of the Swami is at once critical and profound.

Educational Ideals and a Valiant Woman
A Contribution to the Educational Problem By
 M. F. (George G. Harrap & Co., London)

The subjects discussed in this brilliantly written book are such as will greatly interest all those who are engaged in the education of the young. The author first places before us the picture of an ideal teacher as illustrated in the person of the 'Valiant Woman' in whose loving and reverent memory the book is written, and takes us over a discussion of such important topics as the satisfactory result of the present system of primary education, the right method of instructing the young in their mother tongue, the right and wrong methods used for acquiring foreign languages, the errors in the system of historical and scientific instruction, the present day perversion of the educational methods for children which originated with Rousseau, Pestalozzi and Froelich, and many other vital matters which perplex the schoolmaster in the class room. He has approached these questions not through the vistas of Psychology, Pedagogy or Philosophy, but through the well trodden paths of experience and observation, and has throughout illustrated the discussion with profuse quotations from original sources. Though all the views expressed by him are not entirely new and some of them may not find common acceptance, a perusal of the book is sure to greatly enlighten and inform the reader.

An Essay on Indian Economics By Dr Sri
 dhar V. Ketkar, M.A., Ph.D., Thacker, Spink
 & Co., Calcutta

A few of Dr Ketkar's Essays on Economic subjects have already appeared in the pages of the *Indian Review* and have been widely appreciated. Any one desirous of learning the elements of Indian Economics cannot do better than study the eight chapters of this little book before us which throws light on many an important aspect of Indian economic and social outlook. The relation of Indian Economics to the Social, Psychic, Linguistic and Political conditions of India is clearly brought out in the course of a few pages of easy reading. We commend the book to all students as a primer of Indian Economics.

A Manual for Teachers of Primary Schools
 in India, by J. J. Aichey (Macmillan & Co.)

The book will prove useful for teachers in training institutions and rural schools, especially as it has come from the hands of one familiar with the Indian educational needs and conditions. The author dwells on some of the difficulties that beset many a rural school teacher and offers easy and practical solutions to overcome them.

An Unfinished Song By Mrs Ghosal (Srimati
 Sarna Kuran Ben) T. Werner Laurie,
 London

"This is a story of life among the Reformed Party of Bengal, the members of which have to some extent adopted Western custom." The author of this book is a high caste Indian lady and is one of the pioneers of the Woman movement in Bengal. This is the first time that a book of hers has been brought before the English public.

The story is a very slender one—that of a young Bengali girl who goes through various experiences of love and ultimately marries the man whom she loves. There is not much in the plot, but the novel throws considerable light on the life of the modern Bengali home. This picture is all the more valuable, since it is drawn by a lady of the authors' standing in society, who knows what she is writing about. After all, fiction is by no means the least important of the ways in which a race unfolds itself to the gaze of others. And Mrs Ghosal has rendered a signal service to her race by showing the world—such part of it as has the good fortune to read her book—that there is much that is noble and beautiful in the Indian life and character.

England's Parnassus Ed. by Charles Crawford
 Oxford University Press, Bombay

This is a scholarly edition of "England's Parnassus" first compiled by Robert Allot in 1600. Mr Charles Crawford has in this present publication edited all the 2,350 quotations from the original text in the Bodleian Library and compared with the two copies in the British Museum. His introduction is a particularly valuable contribution on the history and value of the subject and with the Notes, Tables and Indexes, he has brought to his work all that scholarship and labour can do in resuscitating the old, quaint but ever interesting flowers of English song.

The History of the Law of Interest By the
 Hon. Abhaya Ghulam us Saglam, B.A., LL.B.,
 I.A.S., Meerut, M.P.

Students of Law and practising lawyers will welcome this handy volume of the history of the Law of Interest and its Application in India with which is also appended a Treatise of the proposed Legislation for its Reform. This book is intended to serve as objects and reasons for the reform of the present laws that allow unrestricted usurious transactions. The various references and authorities given in tracing the history will be appreciated by all lawyers on the harness. The book is dedicated to H. H. the Nawab of Rampur.

The Real South Africa. By Ambrose Pratt
George Bell and Sons

This new publication of Messrs Bell and Sons, is the record of observations of an Australian who was present in South Africa at the time of the inauguration of the new Union. The conclusions that the author draws from his study of South African conditions are interesting and have an immediate bearing on the welfare of the white population there. The present degraded position of the whites, their rooted disinclination to take to unskilled work which is branded as fit only for Kaffirs, the lethargy under which most of them sink into poverty—these are brought forth into vivid relief and supported by the undeniable evidence of public records. Both the white races, British and Boer, corrupted and enervated by centuries of dependence on slave and black labour now "laze along, do not work themselves, and prosper or exist as they prefer on the slavish toil of the down-trodden original inhabitants. The book is written throughout with a purpose, viz, that of dissuading the adventurous spirits of the Empire from emigrating to this land either for fortune or for livelihood. It is this aim which underlies the treatment of the whole book, and which has possibly led to the author's inter-depreciation of the agricultural and industrial prospects of the new Union. "For the unskilled labourer, the farm hand, the moneyless agriculturist, the shop assistant, the clerk, the professional man, South Africa has little to offer save a miserable existence or a pauper's grave. Whether things have gone to such a bad length or not, we are not in a fit position to decide. But the author's repeated harangues on the Black Menace, his fear that the Negroes are a latent volcano from which a destroying eruption may be momentarily expected and his insistence upon their potential greatness—these, though probably exaggerated, are not likely to promote the growth of a kinder feeling on the part of the Whites towards their Black subjects in the union. We hope that the Black Peril does not exist except in the author's imagination, and that all it means is that the Negroes are progressing both morally and materially under European lead.

Before the Dawn By Katherine James,
London, George Bell & Sons *Bell's Indian and Colonial Library*

A beautifully told pathetic story of true love with the scene in Italy and the setting at the time of the revolution of '18—The conflict of classes and creeds that formed the keynote of the stirring events of the time in the land of the Castars is vividly echoed in the brilliant pages before us. Garibaldi and Mazzini themselves are introduced to us though in a minor perspective, and the main love interest of the tale is well sustained. The characterization and plot are fair, though tending to be effeminate, the affair of the twin brothers being rather bizarre and unconvincing. On the whole the story is well told and the interest well maintained from cover to cover.

A Preface of Srimad Mahabharatam
Published by T. J. Krishnamacharya, Madras
Vilas Book Depot, Kumbakonam

Pandit Krishnamacharya's well known editions of the Ramayana and the Mahabharata—the two great national epics of India—have already won for him deserved popularity among the savants of Oriental scholarship. To the student alike of Indian philosophy and Indian religion Mr. Acharya's critical contributions have thrown an invaluable light according to the South Indian recension. The present volume contains a carefully edited index together with a descriptive account of the contents of his monumental work of the Mahabharata. The preface is done in English and Sanskrit and is a triumph of erudition and self-sacrifice in the cause of an inestimable classic.

Three Indian Poets.

RABINDRANATH TAGORE A sketch of his life and an appreciation of his works with a frontispiece
Price Annas Four

MRS SAROJINI NAIDU A sketch of her life and an appreciation of her works with a frontispiece
Price Annas Four

TORU DUTT A sketch of her life and an appreciation of her works with a frontispiece
Price Annas Four

G. A. Natesan & Co., 8 Inkurama Chetty Street, Madras

Diary of the Month, May—June, 1914.

May 21 Indians in British Columbia have chartered a launch to intercept the *Komagata Maru* and land the Indian immigrants where there are no immigration officials.

May 22 The *Komagata Maru* with 370 Hindus arrived at Victoria to day and is awaiting instructions from Ottawa.

May 23 The *Komagata Maru* has been released from Quarantine at Victoria for Vancouver.

May 24 The Hon Mr Gokhale has returned to London from Vichy, much improved in health.

May 25 In the House of Lords to day Lord Crewe formally introduced the Council of India Bill which was read a first time.

May 26 At the Assam Dinner in London Mr McLeod spoke on the tea industry and Sir Bunfylde Fuller on Assam's political needs.

May 27 The Government of India have sanctioned the award of ten State technical scholarships for a course of training in Europe on different subjects.

May 28 The Hindus of Vancouver have offered £10,000 in cash and property as bail for the passengers of *Komagata Maru*.

May 29 A wireless message has been received in Quebec stating that the Canadian Pacific Company's steamer the *Empress of Ireland* has been sunk owing to a collision with an iceberg.

May 30 The papers are publishing criticisms of the India Council Bill and its effects.

May 31 The Hon Dr D P Sarvadhikari has issued an appeal for celebration of the birthday of the Viceroy.

June 1 Mr R G Monteath has been elected by the Bengal Chamber of Commerce as additional member of the Imperial Legislative Council.

June 2 The Union House of Assembly to day passed the first reading of the Bill to redress Indian grievances.

June 3 It is announced that Sir William Holderness' term of office as Under Secretary for India has been extended.

June 4 The Sessions Judge of Alipore passed sentences to day in the Raja Bazar Bomb case.

June 5 T E Lord and Lady Willingdon arrived at Government House, Ooty at noon to day.

June 6 Death is reported of the Maharajah at Charkhari, Central India.

June 7 It is announced that Mr R C Carr succeeds Mr Wynch as the Madras Representative upon the Imperial Legislative Council.

June 8 In the Union House to day General Smuts moved the Second reading of his Bill to redress Indian grievances.

June 9 The Mysore Judicial Conference opened its Session to day in Mysore.

June 10 It is announced that the Canadian Government have decided not to enforce their exclusion policy at present.

June 11 The Bombay Presidency Released Prisoners Aid Society was formally inaugurated in Bombay to day.

June 12 The Rt Hon Mr Boden, Premier of Canada, in a telegram to Mr Nanakchand regrets that Hindus should have attempted to enter the Dominion in contravention of the Canadian Law.

June 13 Another suicide of a Hindu girl is reported from Bengal who burned herself to death in order to relieve her father of the difficulty of finding a marriage dowry.

June 14 The committee of the International Cotton Federation have decided to recommend the Government of India to employ a larger staff of experts.

June 15 The Children's Court in Calcutta was formally opened to day, Mr D Swinhoe, the Chief Presidency Magistrate, presiding.

June 16 A private telegram announces that Bal Gangadhar Tilak has been released.

June 17 The *Komagata Maru* has been imperatively recalled by her owners.

June 18 A continuous stream of callers from the early morning waited on Mr Tilak to day at his residence in Poona, as news of his arrival in Poona spread through the native town. All the chief Police officials went through the city to see that there was no disturbance, but nothing out of the kind occurred. The fact that Mr Tilak was to be released was kept a profound secret.

June 19 Narendranath Sen, an approver in the Dacca conspiracy case was shot at on Sadar ghat Road this night. The shot missed him, but instantly killed Satyendranath Sen, of Dhalghat, an apprentice in the Local Customs Office. Narendranath had reason to believe that he was being chased and fled away. This is the second attempt that has been made on his life.

June 20 A well attended meeting held at Bankipore this morning, presided over by Khan Bahadur Nawab Sarfraz Hossain, resolved to send a cablegram to Lord Crewe urging the extension of H E the Viceroy's term of office by at least two years. Similar resolutions were passed by the Congress Committee, the Provincial Association and the Behar Land holders Association.

TOPICS FROM PERIODICALS.

Inian Christians and National Ideals

The April issue of *The East and the West* contains a very interesting article on the denationalisation of Indian Christians by Mr S C Chatterji. He dwells upon the noteworthy fact that the period of decline in the progress of Christianity is strictly contemporaneous with the birth and growth of the Nationalist spirit in India, and upon the bearing of this (supposed or real) denationalizing influence of Christianity on its progress in the land. To begin with, there is no denying the fact that Indian Christians imitate the Anglo Indians and missionaries in almost all their habits of life, and among them there has been a wholesale transplantation of Western institutions and methods with all their mechanical discipline and organisation. But whether this weakness of imitation does really involve a political denationalisation of the Indian Christian community is a more difficult question to answer. There is however no doubting the fact that in at least some quarters anti Indian sympathies are being displayed, and other political ideals than those which fully appeal to the native mind are being fostered. Doubtless the indigenous Christian community is progressing very fast comparatively to the rest of the population, they are possibly aiming at being cosmopolitan, but it is an axiomatic truth in social evolution and all human history that "nationalism is a necessary step towards cosmopolitanism." This purely separatist policy that is being followed by at least some of the Indian Christian leaders has led to their agitation for privileges that are being denied to the rest of Indians. An instance of this foregoing tendency is displayed when a Bengali Christian openly protested against the action of the Calcutta University in making Bengali a compulsory

subject for its Degree Examination, on the ground that he and his children had adopted English as their mother tongue and completely given up Bengali. This kind of political denationalisation proceeds out of and is indeed inseparable from, social denationalisation.

The Indian Christian community, Mr Chatterji proceeds, should be reminded that a sympathy with the just aspirations of their countrymen and a close adhesion to whatever is best in the national habits and ideals are not inconsistent with their loyalty to their own faith. Mere religious differences between them and the Hindus should not be converted into a bar forbidding all mutual intercourse. Especially in the field of education of Indian Christian lads which is now carried out in rigid seclusion from non Christians, there should be a closer approach to the Hindu system. The women who are now so averse to mixing with their non Christian sisters and so anxious to live in close approximation to Europeans, are the basis upon which all this denationalisation rests and consequently it is extremely urgent that the girls should be educated in institutions that are run on national lines and that are free from the exclusive European spirit. And co education between the Indian Christians and non-Christians seems to be the chief remedy of this evil. And if education is started on the right lines the barrier that now divides the Christians from their brethren is bound to vanish very soon; while the less important matters of adopting English dress and names may be allowed to depend upon individual taste.

ESSAYS IN NATIONAL IDEALISM By Ananda K. Coomaraswamy, D. Sc. Popular Edition with illustrations Rs 1 To Subscribers of the Review As 12.

LIFE AND TEACHINGS OF BUDDHA By the Anagarika Dharmapala. Price As 12 To Subscribers of I R As 8

G. A. Natesan & Co., Sankararam Chatterji Street

The Indian Borderlands

Colonel Sir Thomas Holdich's paper read at a meeting of the East Indian Association held on the 10th March, 1914 on 'The Early Exploitation of India and the Indian Borderlands' is published in the April number of *The Asiatic Review*. Colonel Holdich traverses through the whole of Indian history from the earliest times and dwells specially on the exploitation aspect of the foreign conquests of our country. He says that India has been ever the land of man's desire, the land which held the golden key to fabulous wealth and that the nation which has held the Indian trade has ever been the leading commercial nation of the world. In the days when Egypt and Phœnicia ruled the seas there were both caravan traffic and that which crawled along the sea coast and brought ivory and apes and peacocks to Syria in the days of Solomon. Even before the days of Ninus direct connection existed by land between Nineveh and Balkh which naturally pointed to one of the frequented high roads to India, and it is quite certain that before the days of Alexander and Darius Hystaspes there was a well trodden highway between the plains of Assyria and Balkh continuing through Baktra over the Hindu Kush to Kabul and India. This is confirmed by the tradition of the invasion of India by Semiramis the Assyrian Queen. The famous Behistun inscription proves that the first historical exploitation of India viz., that of Darius in the sixth century B.C. resulted in increase of trade connection as well as the extension of Persian ethnographic influence over at least the Indus valley and the Kabul country. That the exploitation did not proceed further was due to the wide stretches of difficult and unproductive country which separated the Indus valley from the plains. Besides the Indian trade which assisted to swell the coffers of the Persian treasury there was undoubtedly a very large

importation of gold from India which probably was got from the stream washed gold of Western Tibet.

After Persia, Greece took up the tale of Indian exploitation and it is likely that even before Alexander undertook his expeditions there were numerous Greek colonies scattered at the foot of the Hindu Kush mountains. The recent unearthing of a small bronze figure of Hercules near the Quetta defences goes to strengthen the conclusion that the march of Krateros must have been along a road which was open at that time even to heavy traffic. Greek exploitation of the fringe of India gave rise to a partial Hellenization of the North West borderlands and possibly to a little influence on the development of the fine arts especially in the field of Buddhist sculpture. After the Greeks many succeeding races—Parthians, Scythians and Huns continued to flow Indiawards, but there was no backward flow either of large masses of the conquerors or of wealth with them. There was no definite and continuous exploitation of the country until the days of the Arab conquerors (eighth century A.D.) who not only traded with the ports on the Arabian Sea, but also held a vigorous control for nearly three centuries over the valley of Sind. But with the beginning of Muslim domination the exploitation assumed a different shape altogether. "The Arab if he exploits a country for his own benefit was at least equally a benefactor to the country." He built magnificent cities, huge caravan-serais, baths and public buildings and made highroads with definite stations and halting places, and if Bagdad grew fat with India's spoils Sind at least became richer.

But after the Arab, there came a vast and long series of Afghan and Turkish irruptions into the Punjab and Northern India which exploited for nearly three centuries all India's hidden treasures for enriching Ghazni, Ghor and Kabul. Then after the days of the Afghans came the

exploitation by sea—"the race for India's trade between Portuguese, Dutch, French and English." India is still being exploited and being annually denuded of a large amount of wealth and works of art, though the exploitation is in itself a creator of new wealth. English exploitation has taken to itself new forms, new hopes and new aspirations and renders now the task of administration infinitely greater and more onerous.

Through all ages India has been essentially a land of exploitation. From the days of the Phœnician sailor and of Solomon to the last of the conquerors of India, has been the desire of men's eyes, the golden treasure house of Asia. And yet India has always held her own. India is far richer to-day than ever she was in the palmiest days of her prosperity under the Maurya dynasty or the Turkish Emperors. After all the long experiences of bygone ages in the exploitation of India, we still hold our own in that great final exploitation which, we trust and believe is an exploitation, as much for India's benefit as it is for our own.

The Gathas

Dr. H. L. Mills contributes an interesting article to the June number of *East and West*. He is one of the foremost Iranian scholars in Europe, and is an authority on the *Gathas*. "In his various papers, comparing the Avesta and the Bible, he has, as it were, tried to unite the East and the West," and his comparative study of religion has led him to love Zoroastrianism. Of the *Gathas* he says.

The *Gathas* of Zarathushtra, with their accompaniments and sequels, are not only far and away the most urgent and practical documents in the past history of comparative religion, but also the most urgent for present immediate application, where Christianity and Judaism form the centre of interest.

He tells us that the Jews were Persian citizens for about 200 years, and thus drank deeply of Avestic Persian thought. He goes to Zarathushtra for his idea of the character of God, who, in giving men free will, *could not* prevent evil. Then the idea of a devil arose. He compares the Seven Archangels with the seven Amshaspants of the Avesta.

Two Nineteenth Century Types.

The May number of *Chambers' Journal* contains an amusing description of Henry Labouchere and Sir George Lewis who resembled each other as noticeable types of the Victorian and Edwardian age in which they chiefly flourished. Both had a remarkable insight into English nature; and both by connection and temperament were cosmopolitans at a time when cosmopolitanism had not grown into the universal craze it afterwards became. They were essentially the products of the transforming and amalgamating forces, peculiar in their highest degree to the nineteenth century; and they shared and reflected the earnestness, the energies and the spirit of the society in which they lived, as of the race in which they became incorporated. Labouchere, familiar as the editor of the *Daily News* combined in him the duties of a parliamentary member. Unlike other society journal editors he was distinguished by the success with which he extricated himself and his paper from difficulties; and he had a keen perception of cockney fun or humour on various social levels. Lewis owed all his success as a lawyer to his keen brain which attracted Lord Beaconsfield's favour and the Rothschild's backing. He was most successful in getting his fashionable clients out of tight places and in averting the dragging of honourable names through the mire. As social arbiter his reputation was very high, and he was fully conversant with the ethics and philosophy of the London pavement. Both Labouchere and Lewis lived to see themselves household words with their contemporaries on every social level and even "won their way, as the expounders of Greek myths put it, to the fabulous."

The Missionary and his Task

Mr J B Oldham, the Editor of *The International Review of Missions* in a review of the various aspects of the Missionary task as it presents itself to the eye of the working missionary, gives us a clear and instructive picture of the conditions, character and demands of evangelising work among the coloured nations. The vastness of the field of missionary work is so great and the natives everywhere are so strongly bound to their faiths by prejudice, custom and conservatism that the difficulties seem to be almost insuperable. Especially among nations like the Indians and the Chinese which have come under the full influence of the new Oriental Renaissance, the new spirit of nationalism refuses a proper hearing to the missionaries and maintains that so far from the East having anything to learn from the West, the latter has greater reason to sit at its feet. The presentation of the Message of Christ requires the fulfilment of a two fold problem, (1) to rightly and convincingly state the Christian doctrine and to satisfactorily meet the theological objections that may be brought forward against it, and (2) to fully understand the psychology of the minds to which the Message is addressed and to find a proper bridge of contact between the Missionary and his flock. The latter qualification is extremely difficult to acquire, and as native imagination varies with different races and nations the task of appealing to its most sensitive part can never be reduced to a uniform standard. And it is also to be remembered that the Gospel has to be "presented not only in word but in life and behaviour. The neglect to observe the elementary Christian principles of duty and charity towards the weaker races and the unbending personal attitude of many of their representatives towards the members of other races, cannot but weaken the hold of the missionaries on the native mind.

There may be enumerated various other problems incidental to the resources, equipment and

personal life of the missionaries themselves. The shortage of funds, the lack of zealous workers, understaffing and insufficient resources are but a few of the many practical difficulties which the evangeliser in the field has to contend with. Several have become failures mainly on account of the lack of adequate training for the task to which they were appointed. The extreme importance of this subject of proper training is brought forth in a remarkably able letter by an experienced Indian preacher. He writes

"I believe in perfecting the missionary machine. But the problem is the personal one. I am the greatest problem I have to deal with in my work. What we need to face is the problem of how to make and keep the average missionary a more spiritual man, a bigger and more constant spiritual force in what the man himself is. I have worn myself out trying to fit myself. You have often got the right man in the right place at the right work, and you waste him for the sake of a few pounds."

It is thus clear that behind all other missionary problems lies that of the personal life, equipment and self consciousness of the missionary. And harmony of personal relations between the European and Indian evangelists is as essential for the real success of missionary enterprise as proper training is.

Female Emancipation in India

In an interesting article in the March issue of *The Contemporary Review*, Mr Saint Nihal Singh surveys the work that has been done for India's regeneration by educated Indian ladies and declares that their exemplary character serves "as a standing rebuke to those pessimists who have persistently prognosticated that the education of the girls and the banishment of the *purdah* would ruin India's femininity. Foremost among the Indian female social reformers are the ladies of Bombay, who either individually or in associations and clubs are engaged in work which covers all aspects of life. Their political ardour manifests itself in the municipal franchise which they have been successfully exercising for sometime and

their gregarious tendencies have resulted in the creation of the 'Princess Victoria Mary Gymkhana and the 'Seva Sadan Society'. The latter especially under its revered president Mrs. Ramabai Ranade is doing splendid service by organising visits to the female factory hands and carrying sympathy and comfort to the friendless sick in the hospitals. It conducts a home for the homeless, an industrial home for the indigent of the respectable classes, and a boarding house for Hindu, Mahomedan and Parsi girl students and clerks, and it also maintains at Simla the "King Edward Sanatorium for Consumptives". Built on the same lines as the 'Seva Sadan' are the 'Guzerat Hindu Stree Mandal' and 'Vanita Vishram' both being maintained by female inspiration and help. The Begum Sultana of Janjira, the Begum of Bopal, the Maharani of Baroda, the Dowager Maharani of Mysore are some among women of high rank to cast aside the veil and to forward the enlightenment of their humble sisters. The Kannya Mahavidyalaya of Jullundur is based on the tenets of the 'Arya Samaj' and endeavours to pattern the lives of girl pupils according to the ideals laid down by the Hindu sages of old. Lahore contains a very large number of women leaders who conduct two women's magazines, one in Hindi and the other in Urdu. One of the Commissioners of the Municipality of Darjiling is Mrs. Surkar, the daughter of Pandit Shiva Nath Sastri, a renowned leader of the 'Brahmo Samaj'. Calcutta has its own contingent of women leaders, women's clubs, societies and associations encouraging female emancipation, teaching girls handicrafts and sometimes sending them to Europe also. The *Indian Ladies Magazine* conducted by Mrs. Kamala Satbhannadhan and the Institution near Poona maintained by the famous Pandita Ramabai complete the tale of the activities of Indian women, which with the recent Balkan War and South African agitation have come to extend even beyond Hindustan.

Humane Education in India

An anonymous writer describes in a vigorous article in the May number of the *Modern Review*, the Hindu's humaneness to animals which he has erected into a cardinal doctrine of his ethics and religion. The humane education of the people began as early as 400 B.C., and has been continued without interruption during these twenty-five centuries. Love of the plant and the animal worlds has been ever with the Indians the result of teaching and example and never of force and fear or of self interest. In India Nature is full of beauty and use for the man. "She gives more than she takes away in her angry moods, when she visits him with floods, hurricanes, or thunder storms. Her frowns come rarely, while the smile is always on her face. Moreover the Hindus do not take an anthropocentric view of the universe in which men are the lords of creation and animals and birds but mere slaves. They hold that the realm of life is a republic of equal sentient beings and not an oligarchy of men alone. *Ahimsa Paramo Dharma* is the alpha and omega of Hindu ethics. The Jains have reduced Nature's message to the people of India to a philosophic principle, and Buddha raised his mighty voice on behalf of the dumb and brute creation. India was the first country in the world to establish hospitals for animals. 'Live and let live' is the motto indelibly imprinted on the moral consciousness of the Hindus and it is a maxim which they apply in life with an almost appalling inconsistency.

The literature of India is replete with references to the wit and wisdom of animals and evinces a spirit of sympathy with their life. The Hindus invented the fable which is a valuable instrument of humane education as it personifies animals and presents them as rational beings. It accustoms the juvenile mind to think of animals in terms of human relations. The Hindu philosophical doctrine of the soul has also helped the progress of the humane movement. The Hindu thinkers held that animals have souls which evolve into human souls through spiritual development. Such a belief bridged the gulf between men and animals, just as the Hebrew theory of the soullessness of animals prevented the growth of sympathy with them for a long time. The religious doctrine of Divine Incarnation also teaches the Hindu child that man differs from animals only in degree and not in kind.

Congress Reform

Writing on the above in the *Modern World* for April 1914, Mr D E Wacha, one of our veteran Congress leaders reiterates the expediency of reorganising the Congress with a view to make it a powerful instrument suited to the new environments that the Morley Minto reforms have ushered in and emphasises the greater need for concerted action on special lines. The spectacular part of the Congress—it is now becoming obsolete—he would do away with completely and in place of a motley body of 800 to 1000 men, he will prefer a body of picked delegates, say numbering 250, each having his own speciality of a subject or two concerning public affairs. He further says that no more than half a dozen subjects problems of the day most to the front for solution should be discussed, but discussed *thoroughly*. The speakers, specialists, should each be allowed fairly reasonable time to have their say. He sincerely deplores the growing listlessness or apathy particularly among those Congressmen who in the earlier years had laid deep and strong the foundations of the Congress.

Now the time is ripe enough for the embarkation on a new departure altogether. Mr Wacha meets ably the sinister suggestions that some unfriends of the Congress have been making to the effect that now that the reformed Councils are there the necessity of an annual Congress does not exist but says on the contrary that there should be greater activity on the part of the Congress. Through the Imperial and Provincial Councils lies an easy way for more active propaganda. The representatives in the Councils could move resolutions in conformity with the Congress mandate provided the Congress as such changed its manner and method of discussion and deliberation and faithfully followed the practical and far seeing suggestions of Sir William Wedderburn with the result that the hands of our

representatives in the different Councils would have been greatly strengthened.

The work at the same time, says Mr Wacha should begin from the unit, that is the *taluka* followed by the districts and lastly the provinces. After expressing disappointment at the regrettable inactivity of most of the Provincial Congress Committees and accounting for the same by means of the recent high handed Sedition and Press Laws which have practically tended to gag the freedom of speech he expresses himself strongly in the following terms: 'this very fact should stimulate us to rise equal to our opportunities and do good work and put to blush the authorities with a view to having those odious laws either repealed or greatly modified. After appealing to the District and Provincial Congress Committees to show greater activity Mr Wacha concludes by saying that "if each unit of the Congress earnestly discharges its duty we are bound to make ahead and advance another great step in the welfare of the country."

The Social Service League at Ahmednagar

The May number of *Indian Education* contains an article by W S Deming on 'The Place of the High School Boy in the Community' in which is discussed the progress of the Social Service League established at the American Mission High School, Ahmednagar. The connection between knowledge and its applicability to the actualities of daily life is seldom appreciated by the High School boy who worries himself with the unwholesome task of mugging up his note books and has scarcely any idea of looking beyond. And yet the High School boy is essentially at the parting of the ways—one, the fulfilment of his academic education in the collegiate course and secondly, the entrance into any likely profession—in either of which cases he is called on to take a decisive step of momentous importance in his career. An organization like the Social Ser-

vice League which has already passed the stage of experiment is a source of considerable advantage to the young man at the threshold of a new career. What is the result of the attempt to get the boys in touch with principal affairs?

Each boy pledges himself to do all in his power to help his fellowmen and to better the condition of his native land. Such a pledge helps the boy to keep the end in view yet it does not bind him in the least. It expresses a concrete desire, but it makes no extravagant claims. The organization consists simply of a President who happens to be a Christian and a Secretary who is a Mahomedan. Records are kept of the results accomplished as far as possible. No financial support is needed but instruction in social activities is exceedingly helpful. No boy is compelled to show results; every one is at perfect liberty to choose his own line of activity. The one essential is that all members must have a sincere desire to help the other fellow. Results vary from week to week according to the time at the disposal of the boys or the opportunities presented. Many boys have a weekly duty at specified periods. For instance three boys go thrice a week to the Government Hospital writing letters for the patients, running errands or helping in any other way possible. Two other boys regularly wash the eyes of little children with a medicinal solution. Other boys teach gymnastics. One Hindu boy teaches a poetry class in a poor boy's home while another conducts a Marathi class in his own dwelling house. One boy reads the newspaper aloud daily to some Mahomedan gentleman.

The Club as a whole is occasionally called upon to perform services. Twice they have helped to arrange two dramatic performances also in preparing an Exhibition for a Hindu gentleman. Out the spontaneous individual effort is perhaps the most commendable of all since it reveals the boys' sincere desire to help at all times. One boy for instance took a sick man to the Government Hospital partially paying for it with his own money. Another boy in his weekly report says that he helped a man who had lost his way, advised a boy not to use bad language, persuaded a man to stop beating his wife and took a poor widow to the railway station.

This is typical of the work accomplished by most of the boys. The real emphasis however is laid on village work where the need is greatest. Most of our Christian boys are recruited from the neighbouring villages to which they return during the holidays. Every boy so doing prepares to perform a definite branch of social service. During the recent Xmas holidays one boy taught a voluntary Sunday School Class, another taught seven boys in Marathi, a third conducted an English class while a fourth wrote letters for certain people. Still another read alone to an attentive group. One boy spent his vacation in collecting over fifty books for a poor boy's library as well as a good number of clothes. Especially during the hot season boys find innumerable opportunities of helping to improve conditions in their native villages. One boy found that many parents were not sending their children to the village school so he persuaded them to send them to the school for the coming year. Another boy distributed a large number of tracts to those who could read. Sanitary work has been attempted but only of a general nature.

A Moslem Mission to England

The Rev. H. V. Wiethrecht, D.D., contributes a discourse on the history of Moslem proselytisation in England in the April number of the *Moslem World*. Great interest is added to this article by the recent profession of Islam by an Irish Peer by name Lord Headley and by the consequent wild and self-contradictory reports that have appeared in the English Press. It was in the year 1891 that there was first heard the existence of a Mahomedan worship and congregation in Liverpool, and a little later a regular and real mosque was erected at Woking together with a hostel for Indian students by the efforts of the late Dr. Leitner, a former principal of the Oriental College Lahore, but the mosque was very rarely used, until about two years ago Kwaja Kamal ud Din, a pleader of the Chief Court of Lahore, started the idea of a Moslem mission in England which would combat the misrepresentation to which Islam was exposed in the West. The headquarters of this Mission were at first located at Richmond, but have been recently transferred to Woking by the side of the Leitner Mosque. The Mission has got a monthly organ named *Muslim India and Islamic Review* which enjoys a fairly large circulation, and holds occasional debates on religious and quasi-political subjects like the institution of Polygamy, Jesus' 'Swoon theory', the political ideals of Indian Moslems, etc. The Balkan situation was frequently made by the journal a vantage ground for polemical attacks against the supposed tolerance of Christianity, and Lord Headley has contributed several articles laying stress on the tolerance of Islam and the absence of mysterious dogmas in it. The Mission is doing very good work in other directions and serves as a means of union of all Moslems in England.

Order and Unrest

In the course of an article entitled 'Order and Unrest' in the April number of the *Hibbert Journal*, a writer reviews in an interesting way the attitude of the people towards the State under the present social conditions. Viewing civic life as a whole three looming facts clearly emerge before our eyes: (1) That there is a growing tendency on the part of the State to demand more of the co-operation and individual attention of its citizens; (2) That on the part of the citizens there is equally discernible a great apathy and indifference towards reform generally; (3) That beside this apathy, there is present at the same time an irrepressible spirit of unrest. It will be admitted on all sides that the administrative functions of the State are in the initial stages of a vast development which must ultimately involve the intelligent, alert, restrained and sympathetic co-operation of all adult citizens. National demands on the individual's attention and energy are daily increasing and assuming a concrete shape while we meet 'in the lowest walk of life with ignorance and slave-like subjection, one step higher in the social scale indifference and mechanical submission. In what are called the middle classes superficial knowledge and rebellious pettishness side by side. Through ignorance, apathy or peevishness the bulk of the community has no sympathetic connection with the social problems and the increasing demands of civic life.

More serious than apathy comes the wide spreading spirit of unrest—the varied forms of dissatisfaction which have appeared in the ranks of labour during the last few decades and that larger unrest which pervades the suffragette movement. These outbreaks of unbalanced fanaticism are possibly due to our lack of social discipline and moral self-restraint—discipline not in the sense of the Army drill, but that which evolves moral self-restraint and comes most

quickly from the understanding. If only this discipline is made to permeate our democracies, then we would have reached the ultimate goal of an ideal democracy where "each individual unit shall become a conscious unit in a concrete whole. The present unrest needs for its remedy "a change of mind that will restrain the impatient which defeats itself and loses sight of the general good in private grievance—a change that will banish apathy and all its fatal consequences."

The Indian in South Africa

Mr Spencer Tyron writing in the April number of the *Empire Review* about the Indians in South Africa declares that he voices the views of all South Africans except perhaps those of some half a dozen cranks of the *Keir Hardie* kind. The article is particularly harsh and unsympathetic and ascribes to the Indian settler all sorts of imaginary vices which have never tainted him. He says that both the English and the Dutch settlers object to the Indian "as injuriously competing with and ousting the white man, as being insanitary in his habits and therefore a danger to both whites and natives as being of low moral tone as being unable to bear his share in the upkeep and defence of his adopted country as belonging to a race which cannot amalgamate with the whites by marriage. It is maintained that even the native Kaffir evinces a growing dislike towards the Indian and treats him with a sort of contemptuous indifference. In Mr Tyron's opinion the £3 tax only makes the Indians who consume practically no duty paying articles contribute something towards the upkeep of the Government, just as the native does through the medium of the hut tax and that there would be considerable dissatisfaction among the Kaffirs were the Indian tax alone removed.

Such open hostility to Indian claims for justice results in a condemnation of the moral and mental tone of the Indian settlers in South

QUESTIONS OF IMPORTANCE.

Professor Eucken on Indian Religion

The following is a literal translation of a letter received by Principal Vaswani from Dr Rudolph Eucken of the University of Jena. It is not a little significant that a thinker of world repute such as Professor Eucken is, should write concerning the faith and ideals of the *Navavidhan* —

"It is of the greatest importance for humanity that India, a land of so ancient and rich a culture is producing a Religious Movement of so universal a kind." And again — "We may be assured of the conviction in striving thus that we are standing for a holy cause of mankind and it is my sincere desire that in this striving, East and West should go together amicably and supplement each other." Again — "These convictions of mine lead me to greet with enthusiasm the religious movement which you represent. The whole letter, indeed, embodies a beautiful message from one who is recognised to day as one of the greatest religious thinkers of the world—a message which is one more witness to the vital value of the Faith and Principles of the *Navavidhan*."

In the course of his letter to Principal Vaswani, the Doctor says —

It is of the greatest importance for humanity, that India, a land of so ancient and rich a culture is producing a religious movement of so universal a kind. At a time, when everything shows, that humanity seeks unity, religions cannot remain in old isolation or animosity. We must make every effort to lay stress on that which is common to us all, yet we need not forsake our own traditions, but should strive towards a common ideal. We have all the more need to unite our efforts, as there are powerful oppositions against us. The majority of people in Europe and America are ruled by a purely worldly culture, directed towards

material gain. However, there is a movement towards more spirituality, yet there is still a vast amount to be done, so that this desire for spirituality can become consolidated and attain a true ruling power, and great many obstacles and entanglements come from those who cling to the old formalities and consider these the most important features. These convictions of mine lead me to greet with enthusiasm the religious movement which you represent and I wish you every success. I read the papers you kindly sent with great sympathy. I am especially pleased with the stress you lay on the social side and the social task of religion. It means everything to me that religion should not remain a mere personal affair, and easily become nothing but pale contemplation. It requires our united efforts to build up a New Reality, I mean to say that religion can only have a strong influence, if it avoids pure Rationalism and Optimism. Religion must truly appreciate the oppositions in Nature, History, Society and the Human Soul and these build up a New life founded in the Kingdom of God. The great contrasts in human life and in this world may on no account be diminished. Above all it is essential to acknowledge the "Nay" first if the "Yea" is to attain sufficient power. Now, however, dear Principal Vaswani, may be assured of the conviction in striving thus, that we are standing for a holy cause of mankind, and it is my sincere desire, that in this striving, East and West should go together amicably and supplement each other. I personally have the greatest admiration and sympathy for Indian Life and Thought; and I believe, that no European people have closer inner relationship to Indians than the Germans, therefore let us hope, that time will bring more spiritual intercourse between our people. Your kind letter is a welcome proof to me of our spiritual relations.

Government of India and Oriental Studies

The following are the main features of a Government of India *communiqué*

(i) The position of officers of the Imperial branches of the Educational and Police services has been improved in the matter of language examinations, and they have been placed on the same footing as the Indian Civil Service Officers of the Agricultural, Forest and Veterinary services will be allowed to take the Proficiency and High Proficiency examinations in any Vernacular language of the Province in which they are serving

(ii) Leave will be granted more freely for the study of languages. Local Governments have been empowered to grant three months leave before the High Proficiency and Degree of Honour examinations in any of the vernacular languages to allow a candidate for the Higher Standard or the High Proficiency in Sanskrit, Arabic, Persian or Pali leave for a period not exceeding three months if he undertakes to spend it under professional tuition at an approved place and for a similar period in the case of examination for a Degree of Honour in these languages. For candidates leaving India for study the amount of leave may be six months

(iii) The limit of service for passing the examinations has been extended from five to ten years in the case of the Higher Standard Examination and from ten to fifteen years in the case of High Proficiency. For the Degree of Honour the limit of time has been abolished and candidates can take the examination at any time within the period of their service

(iv) The rewards for passing the High Proficiency tests in vernacular languages have been raised from Rs 1,000 and Rs 2,000 to Rs 1,500 and Rs 3,000 respectively, and in Persian the rewards for the Higher Standard and Degree of Honour have been raised from Rs 500 and Rs 4,000 to Rs 800 and Rs 5,000 respectively

(v) An examination by the Proficiency Standard has been instituted in all important vernaculars in each Province. The time limit for passing this is ten years and the reward Rs 750

The following further changes have also been made on the recommendation of a representative Committee of Orientalists which assembled in Simla in 1911—

(a) A candidate will not be permitted to present himself for examination in two standards of the same language simultaneously. To ensure some continuity of study there must be an interval of at least one year between the Higher Standard and High Proficiency and also between the Proficiency and High Proficiency tests and an interval of two years between the High Proficiency and Degree of Honour tests in the same language

(b) An officer who passes the Degree of Honour in any language in the first division will be allowed to appear again in the same test in that language after an interval of five years, and if he passes in the first division to earn half the reward prescribed for division. A candidate who has passed in the second division may appear again in the same test in that language after an interval of two years, and if he passes in the first division may receive half the original reward presented for the first division and a diploma

(c) A candidate for the Degree of Honour passing in the second division will be allowed half the reward fixed for the first division

(d) The Degree of Honour test in the classical languages will be more than merely linguistic and will comprise papers on (1) Language (2) History and Religion and (3) History of Literature, and candidates will be required to obtain the usual pass marks in each paper

The new rules come into force from the 6th June, 1914, but the changes in text books, which have been many, will not come into force until the 1st April, 1915

UTTERANCES OF THE DAY.

Lord Haldane on the Rise of Democracy.

At the annual banquet of the Royal Academy held at Burlington House, London on May 2, Lord Haldane made a notable speech. The Lord Chancellor spoke of the difficulties confronting the ministers, and a defence of the present party system in England led him to discuss two vital questions—the growing power of the democracy and the need for a better national system of Education. In the course of his address Lord Haldane said —

Mr President, you have alluded to this evening as an evening of peace and I will say at once that to those who have to pilot a ship across seas which are always stormy and which occasionally are attended with unexpected and sudden squalls (laughter,) this hospitable spot affords a pleasant port of call. The life of a Minister is not a period of repose upon a bed of roses (Laughter) It is impossible from day to day to foresee what is going to happen. It was the great Moltke who used to say that in war you could never see more than eight days ahead. That was because, he said, of the fog of war. But the fog of public affairs is even worse, and it is difficult to see at times even one day ahead.

There are those who complain that there is what is called the party system and say, "Oh, if we could only get rid of the party system! I should be the last to wish any modification of any sort of the party system. We govern in the ultimate analysis in this country by the majority of the electors. Observe, the majority only, which may speedily turn into a minority and that minority may again in its turn become a majority. What would be the position under the Constitution if men were put into power without the searching criticism of those who represent the minority and who have not only the right but the

duty to do their best to see that the utmost amount of light is cast upon public transactions? Therefore I say that under the British Constitution the party system is of our very essence, and it will be a bad day for that Constitution if we ever get away from it.

The democracy, not only in this country, is rapidly finding its feet and is going to insist upon the burdens of life being more evenly distributed. With the growth of education, with the attainment of the franchise, with the growing perfection of the organization the democracy is becoming a more and more potent element in public affairs day by day. We may hold what views we like about Government but this is a fact from which we cannot get away either in this or any other country. If we are wise we shall not wait until the moment of crisis but we shall endeavour to forestall the time when the crisis comes upon us by broadening the basis of the Constitution so as to give it stability and to distribute more evenly the burden of life. The contrasts are too great at the present time. Some people have too much, others too little, and it is not for the peace or stability of the State that that should continue to be so.

Then there is another and cognate problem. I have given a good deal of attention in my time to the educational problems of the nation, and I foresee a period that is coming very close when we in this country who have been just in the world in the industrial and financial hierarchy, will be exposed to a competition far more keen than any thing yet known. In other countries there has been organized a system of industrial training which by 15 years from now, if we have not taken forethought and acted, will leave our workmen without superiors in the world at the present time, behind in the race. There is only one way in which we can preserve the supremacy of this country, because that supremacy involves the maintenance of our fleets and our armies, and that is by taking this problem in hand firmly and

training the generation that is to come so that it can support the great tradition which has been ours till now (Cheers)

A NATIONAL SYSTEM OF EDUCATION

Now, these problems will be upon us whatever Ministers are in power, and I believe that British Ministers will not fail to face both of them. I have often thought that our system, confining as it does the opportunities for coming to the front in the battle of life to a comparatively narrow class, withholding from the great mass of the people the possibilities that would be theirs if the opportunities were theirs, is a system which does injustice to the splendid native talent of our land. Hidden away in the vast democracy there are men—perhaps women also—who, if we could find them and give them the opportunity would be among the great leaders of the future. That is a reserve of talent which we have yet to develop, yet to reach. It can only be done under a national system of education. And I feel that a national system of education will not be complete unless it embraces in the spiritual education of the country education in art (Cheers). Hitherto our Government education in art has been somewhat wooden, because it has not been thought out upon definite principles.

But my friend and colleague, Mr. Perso, whom I am glad to see here to night, has ideas upon that subject, on which he has been not without helpful communication from yourself. Mr. President, the design of which is in the end to put the art education of this country on a more rational basis. Somewhere among the great democracy whom we have not yet reached there are hidden Joshua Reynoldses and Turners of the future. We have got to find them. All the State can do is to give them some opportunity. I am sure they will get their development and completion in your school much better than in State schools.

Science in India

Prof. Arthur Smithells, F.R.S., Professor of Chemistry at Leeds University who came to India under the new scheme delivered the first of a course of lectures at the Bombay University on "The Place of Science in National Life." He detailed briefly some of the impressions he had formed and indicated what he thought should be the position of science in the life of a country like India. After a few preliminary observations the professor continued—

PREVENTIBLE SCOURGES

I hope to say a word against dispassionate, disinterested cultivation of knowledge for its own sake, while I should be among the first to admire the men who have pursued truth as the hermit pursues piety. I say it should not be forgotten that science applied to the practical problems that call for solution yields an abundant fruit of pure truth. And I go further than that and I say, speaking of a country like this that the first claim on high science is for research directed to real and urgent national problems. When I landed in this country and took the long journey from Bombay to Lahore, two things were constantly coming to my mind—I am speaking as a chemist—agriculture and public health. Are not those the two great scientific interests of this country? When you think of the death rate and the scourges to which the land is subjected, when you think that they are largely preventable you will surely admit that the first claim upon science is that it should be directed to the amelioration of such things as these. When you realise that in India nine out of ten are engaged in agriculture, when you see how much of the agriculture of this country is primitive, then surely also one of the first claims, made upon science by this country, will be the improvement of agriculture. Research will not necessarily create industry. That is a great mistake. It will not do so. It will add to industries already existing. It will give them new life. It

will give them expansion and development, but research pure and simple will not immediately create industries, will not call into life occupations that are not already being pursued in some primitive way

SCIENCE TEACHING IN INDIA

The only point on which I may touch very briefly, before I conclude is this I have had to ask myself since I have been in India what is the value of science teaching that is going on. There is a very great deal of it. Is it the best that could be done? Is it the right thing? Is there something else worth doing is there any other direction to which the effort might be turned. I do not want to say too much. I hope when I get home to prepare some statement of a very carefully considered kind upon the subject. But I will say this much, that I have serious misgivings about a great deal of science that is being taught. It seems to me that there is a great deal of science being taught which is not likely to issue in any thing really intellectual. The demand at present in this country for the highest science, the demand for the scientific expert is limited. It must grow. But I think it will only grow in proportion to the industrial development of the country. You must remember that in my own country science was widely taught. The result was that when we began to teach, science industries were already waiting for it. But if you attempt at present to train a large number of men in the highest kind of special science in India, I am afraid, you will find difficulty in giving them employment. Well then if that is so, you will wish to do something less. Now how much less would be of value?

WHAT IS MOST NEEDED?

My opinion is that the thing that would be most valuable to the country, the thing that is most needed, is the sound teaching of the very elements of science and the dissemination throughout the school of a realisation of what science is and what it can do. Until that knowledge is

diffused, until the rising generations of India realise very clearly what science is, what it has done, what it can do, what it may do for this country, the demand will not arise for the highly trained scientist who is to take his place in the development of your industries. Of all the things that I have done at Lahore or tried to do, that which has given me most satisfaction has been a small attempt that I have made to help the science teachers in the schools. And I believe if I had to prescribe for India the action which I think would tend to the greatest good at the present time would be the improvement of science in your schools. Take more trouble in the preparation of your teachers, give them facilities for introducing a real humane and human scientific teaching which at present I am bound to say I do not think exists. I have no desire to be censorious. I know that science that is being taught at the present time is of a kind which will not produce the specialist and yet will not imbue the person who receives it with the real notion of what the relation of science is to national life. The thing that I believe most essential for you, I do not wish to make it too personal, because it is also true here, is to disseminate the notion of what the potentialities of science really are.

NOT A BREAD AND BUTTER STUDY

There is much else connected with science that I should have liked to talk about. There is a philosophical side and there is the ethical side of science. There is still a tendency to look upon science as a subject that has its dangers. It is apt to be regarded as what we call a bread and butter study, a study that lays too much stress upon the material aims of life, one that by its discipline damages the capacity of a human being for appreciating the value of some of the things that are best and highest in life. I have no time to enter upon a defence of science in this respect, I can do no better than once again refer you to the life of Pasteur. No book that I know of will

give you a better idea of what science properly regarded is in relation to things, not only material, but to things philosophical and things spiritual and I think if you read that book you will see that science properly regarded may be acquitted of the charges that are so often laid at its door. I have given you a very imperfect plea for science and a very imperfect account of its true relation to national life. I do ardently believe in science, and I need hardly say, I do ardently believe in this country. For I believe that only in science will you find the intellectual weapons with which you can combat the greatest evils from which this country suffers. I need not enumerate those evils. They are sufficiently well known to every one who has the interests of India at heart. But health and industry, clear thinking and courageous thinking, and a love of all that is true and beautiful, these things, I believe, result from the right pursuit of science.

Indian Students in England

From the statement of Grievances of Indian students in Great Britain it is plain that the first task of the Advisory Department was to make itself indispensable to the "wards." To achieve this aim, they availed themselves of every opportunity regardless of its consequences to the student. Thus it has induced the heads of several colleges to admit only those Indians who accept their guardianship. Thus even the certificates of the District Magistrates in India require to be attested by Mr. Mallet, one of the advisers, before they are accepted by the authorities of the college. In spite of these attempts, it is a sad commentary on their usefulness that only 144 out of a total of 1700 Indian students should have "consented" to be their wards. And the students are confident that had it not been for the regulations at Oxford and Cambridge this small number would be very much smaller still. —*Commonweal*

INDIANS OUTSIDE INDIA.

Rabindranath Tagore on the S. A. Struggle

In a letter to Mr. Gandhi, Babu Rabindranath Tagore refers to the struggle in South Africa as the "steep ascent of manhood, not through the bloody path of violence but that of dignified patience and heroic self-renunciation." "The power our fellow countrymen have shown in standing firm for their cause under severest trials, fighting unarmed against fearful odds, has given us," he says, "a firmer faith in the strength of the God that can defy suffering and defeats at the hands of physical supremacy, that can make its gains of its losses."

Indians in the Straits

In the Straits Settlements an agitation has been started against the admission of Indians in clerical and other capacities. It would appear says a contemporary that the mercantile community has decided against the employment of Indians and has called on the Government to follow their precious example. If what a correspondent to the *Straits Times* says is true, the Colonial Secretary has already taken steps to shut out Indians from the public services although there seems to be no prospect of the attempt proving successful so long as the supply of local men for the requirements of the public service is inadequate. We suppose that is twentieth century Liberalism as understood in the Empire. Even the leading Anglo-Indian newspaper of Madras has felt constrained to condemn the proposed action of the authorities of the Straits. We are told that if this suggestion to exclude Indians from the public services is acted on a condition of affairs similar to those existing in South Africa would be reproduced in Straits. When the *Madras Mail* writes in this strain we may be sure that the proposal to boycott Indian clerks and others from the States services is an indefensible one.

Monogamy in South Africa

The All India Moslem League has made representations at the Foreign and Colonial Offices that the recommendations of the South African Commission regarding the recognition of marriages, if carried out, would seriously encroach on the rights of Mussalmans and be a disastrous interference with laws relating to their religion guaranteed by the Proclamation of 1858. The Union Government, says the League, whilst entitled to declare monogamy the prevailing rule in South Africa has no right to declare that the issue of a valid marriage in India conformable to the personal laws of the contracting parties should possess no rights in and be excluded from entering the country of the father's domicile. It suggests that the recommendations shall be carefully examined by competent Indian Lawyers so that no unnecessary hardship shall result from their practical application.

Indian Immigration to Rhodesia

Clause 2 of the Draft Ordinance which regulates immigration to Rhodesia provides for the rigid exclusion of Indians. It does not name Indians, but excludes

(1) any person or class of persons deemed by the Administrator on economic grounds, or on account of standard or habits of life to be unsuited to the requirements of this Territory

(2) any person who is unable by reason of deficient education, to read and write any European language to the satisfaction of an immigration officer or, in case of an appeal to a Magistrate's Court, to the satisfaction of such Magistrate for the purposes of this sub section, Yiddish shall be regarded as a European language

(3) any person who is likely if he entered the Territory, to become a public charge, by reason of infirmity of mind or body, or because he is not in possession, for his own use, of sufficient means to support himself and such of his dependants as he shall bring with him into the Territory,

(4) any person who, from information received from any Government, whether British or foreign, through official or diplomatic channels, is deemed by the administrator to be an undesirable inhabitant of or visitor to the Territory.

The matter requires the earnest attention of the Government of India in view of the fact that the Imperial Government has not divested itself of its control over Rhodesia.

Methods of Coolie Recruiting

The Hon ble Mr E F Barber in the course of his speech at the Madras Council observed —

A year ago when I spoke in this chamber I dealt with the question of labour. The outlook now is no less serious than it was then and since the welfare of our industries, and indeed the prosperity of the Presidency depends on an adequate supply of labourers, the subject must always remain a serious one. The planters, I am glad to say, are preparing to meet their requirements by organisation, and a scheme of self help which entails heavy self taxation is on foot. We do ask for any assistance here, but should like to see your Excellency's Government take an interest in the matter, and I think I am justified in asking that steps may be taken to suppress any abuses in recruiting that may exist. In roused extension of planting has led to increased activity in recruiting. It is well known that high fees are being paid for coolies delivered at Depots and it is not surprising that abuses have crept in. Free emigration in the true sense of the word free does not exist, the free emigrants have all emigrated and those that emigrate now at the best are bribed to emigrate, and in some cases I am afraid, forced into it by the tricks of the recruiter. If abuses occur in recruiting for local enterprises they should be put down too, but as a matter of fact they defeat themselves. The tricked coolie can get back to his village comparatively easily from a South Indian estate, and once back he is not a good advertisement for the recruiter.

Indians and New Zealand

A Wellington (New Zealand) message to the *Times* says that Mr Massey stated, in reply to a deputation, that he hoped to introduce during the next Session legislation excluding Indians from New Zealand.

Speaking at a civic reception given in his honour, Sir Ian Hamilton said that he attributed the preparations for war of Australia and New Zealand to the shortening of distances owing to the advent of electricity, aeroplanes and high explosives. The Pacific Ocean was the meeting place of continents. Here might be decided whether Asiatics or Europeans would guide the destinies of the world. He pointed out that the fine people of the Malay States were going down before cheap cool labour and that China showed signs of breaking up. These were illustrations of fundamental changes. Foreigners were invading British countries. They lived on rice and monopolised the business. This was a real danger.

Indian Students and the Irish Bar

We read in *The Times* that some new regulations are under consideration re the admission of Indian students to the Irish Bar. It seems that these are to be brought into conformity with those obtaining at the English Bar, and have largely to do with examinations. The effect produced will probably be to lessen the number of Indian applicants for the Irish Bar. As the number of Indian students who attend the Inns of Court, in London is considerable, and as experience has shown that they can well hold their own, we can only suppose that the result will be a greater influx to the English Bar. Certificates of the students' character will be accepted from the Commissioner or his deputy in the student's district or if he live in an Indian State, from some responsible officer of the Indian Government in that State. *Commonweal*

Indians in Fiji

Mr Manulal M Doctor, writing from the Fiji Islands which he calls 'the finger nails and the toe nails of India' presents in a succinct manner the facts about the Islands in the course of an article in the May number of the *Modern Review*, which are likely to be appreciated by intending emigrants. The whole land is entirely unrented, unmined by the cholera and the plague and has never witnessed any famine, while its climate is reputed to be the healthiest tropical climate in the world. The staple food of the natives is a kind of root called the Taro and the Yapi and it is extremely advantageous and cheap for people who are desirous of living as hermits. The small crafts and trades are well paying, and there are very good wages to be obtained in the tailoring and the shoe repairing lines, not to speak of laundry and the barbers' shop. Higher occupations are also had in need of men with requisite qualifications, and in spite of initial difficulties says Mr Manulal, Indian gentlemen will be very welcome there.

Indians in British Colonies

The following particulars of Indian population in the various Crown Colonies and Protectorates are compiled from the most recent official sources —

	Colony	Total population	Indian population
1	British Guiana	299,044	129,181
2	Federated Malay States	1,036,999	172,465
3	Fiji Islands	148,871	48,614
4	Gilbert	31,121	301
5	Hong Kong	467,777	3,049
6	Jamaica	831,782	17,380
7	Mauritius	368,791	257,697
8	Nyasaland	1,000,000	463
9	Southern Rhodesia	770,000	2,912
10	Strait Settlements	714,969	82,055
11	Trinidad & Tobago	333,552	50,585
12	Uganda	2,893,494	3,110
13	Zanzibar	198,914	10,000

FEUDATORY INDIA.

Mysore Economic Conference

The Mysore Economic Conference held a few weeks ago at Bangalore has been eventful in several respects. Mr Vishveshwaraya, the Dewan, opened the proceedings with a forcible speech as interesting as instructive. He characterised the present movement in Mysore as a persistent war against waste.

There is waste going on in the business life of our people in many ways—waste both of resources and of opportunities. There is waste of energy due to insufficient occupation, because agriculture gives full employment for only six or seven months in the year. There is waste due to illiteracy because ninety four persons out of every hundred are uneducated. There is waste through ignorance of the ways of the civilised people, because we fail to utilise their accumulated assets of wisdom and experience. Waste is also going on through our imperfect acquaintance with the common places of civilisation and lack of correct business ideals and business standards in daily life. Mental energy is wasted in caste disputes and village factions. Capital is wasted because money is hoarded instead of being made available for productive purposes. There is waste of health because, although leading moral lives normally, men and women grow prematurely old for want of pride of person and attention to the elementary laws of health. The largest waste of all is the lack of capacity for co operation, the difficulty of ensuring harmony, sympathy and oneness of feeling in matters affecting the larger interests of the State.

Industries in Baroda

The Gaskwar of Baroda has allotted fifteen lakhs of rupees for loans at a low rate of interest to industries already in existence or now to be established.

Local Self-Government in Kashmir

In reply to an address from the Municipal Committee, Srinagar, the Maharaja of Kashmir congratulated the Committee on the experiment introduced in the Srinagar Municipality on the Coronation day of His Imperial Majesty, viz, a system of Local Self Government as obtained in British Indian towns, having been justified by results. The members, said His Highness, took a keen interest in the administration of municipal affairs, and the incidence and death rate of epidemic diseases had been lowered, but a great deal, observed His Highness, remained to be done to bring the affairs of Srinagar Municipality on a level with similar towns in British India. His Highness therefore advised the members to do their best to introduce harmonious and effective performance of sanitary and other works, and to educate the laity in sanitary principles, and in this task His Highness promised his sympathy and assistance.

The Mysore Silk Association

With the object of further developing the silk industry of Mysore, the Mysore Silk Association has just been started with its headquarters at Chennapatna, which promises to become a great educational and experimenting centre in sericulture. The silk industry is one of the most valuable assets of the Mysore State, and is reported to bring in not less than one crore of rupees a year even at a modest calculation. In other sericultural countries, while the crop is only one a year, Mysore is exceptionally fortunate in having from three to eight crops annually.

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Itinerating Dispensaries in Hyderabad

In the *Indian Medical Gazette* Lieut Colonel Drake Brockman, who is the Director of the Medical Department and Sanitary Commissioner in the Dominions of His Highness the Nizam, describes a very useful system of itinerating dispensaries that is in operation under the Government of that State. As the writer says, the method is not new, and he is probably correct in his belief that the credit of instituting it belongs to the medical missionaries, in this country at least. Probably the most elaborate arrangement of this kind is that which has been organised by the Government of Egypt, with special measures for the treatment of diseases of the eye. The method is both capable and worthy of extensive imitation. Lieut Colonel Drake Brockman mentions the United Provinces as another part of India where these travelling dispensaries have been organised on a fairly large scale. As he says they are indeed an excellent method by which medical officers afford good opportunities for the dissemination of the elementary principles of sanitation and first aid.

Industries in Bangarapalle

The Bangarapalle Durbar has been striving its best to do what it can in the matter of reviving indigenous industries. A Department of Industries has been organized to deal with all industrial and economic questions and to offer advice to enterprising people who wish to place money in private industrial concerns. The Durbar is also contemplating making advances to *bona fide* and deserving people with a view to stimulating industrial activity in the State. A beginning has been made by starting a carpentry school. Young men are being trained and much useful work is being turned out at it. Another carpentry school was added about six months ago in order to give work to respectable but poor people who cannot work as ordinary coolies.

Teachers in Mysore

The Government of His Highness the Maharajah of Mysore have made teachers of aided schools eligible under certain conditions, for the benefit of the State Life Insurance Fund, so as to enable them to make adequate provision for themselves and those dependent on them after retirement. The conditions which the governing bodies of the schools are required to accept are the following: (1) The institution should undertake to recover the premia due, month by month, from the pay of such of the teachers as are in receipt of salaries of Rs 10 and more and pay the amount thus realized into one of the State treasuries before a fixed date. (2) Insurance in the State Life Fund should be held to be compulsory in the case of all teachers to be employed in the school from and after the 1st July 1914, who will be subject to the same rules as persons in Government service. (3) In the case of teachers already employed they will be allowed the option of choosing before the end of December 1914 whether they will join the Insurance Fund or not, provided they are not debarred by age limit from participating in its advantages.

The Maharaja of Sikkim

It is now definitely settled that the marriage will take place sometime in the beginning of next year, of His Highness the Maharaja of Sikkim, who was recently installed with Princess Marlat Limbin, a daughter of the Limbin Mintra of the Royal family of Burma. The Princess who is a grand daughter of the whilom heir apparent and grandniece of King Mindoon, was for many years a resident of Allahabad with her parent, and is thoroughly educated and an accomplished young lady and was very popular in Allahabad society. The family was permitted to return to Burma and reside in Rangoon about three years ago. The marriage will take place in Rangoon.

INDUSTRIAL AND COMMERCIAL SECTION

The Bombay Mill Industry

An experienced writer dealing with the present condition of the mill industry in Bombay, in the April issue of the *Indian Textile Journal*, greatly deplores the sad plight that both the weaving and spinning mills are now in. There are fewer investors in mill shares than there were ten or fifteen years ago. The year 1913 has brought an eye opener in the value of mill shares. A 40% fall in the value of the share of the "beacon mill has been staggering with gloomy prospects and forebodings ahead.

The mill owner of Bombay from *a* to *b*, and *b* to *x* has the same sameness in most ways in promoting and running the mill. He does not make a speciality of his texture but rests content with imitating his neighbour. The requirements of the foreign buyer he seldom cares for. Very often he depends on Home consumption manufacturing coarser textile fabrics. The Brounbag Mills are not producing the mulls, the jeans, jaconets, fancies, doris, Turkey red fabrics, kerchiefs, and many other sorts he has no idea of. The imports of piece goods from the Continent, England and America are continually on the increase with the result that the thousands of looms of Bombay do not compete with them.

Again the cotton waste of the Mills is shipped to Europe to be imported by Indian merchants in the form of twine, lampwicks, cotton felts, drills, flannelettes, bags, &c. A third feature is that the China merchant and mill owner are both aware of the fact that the Indian yarn is losing hold on the Chinese, and just as the yarn imports to Japan have entirely ceased, it will be within the next ten years that it might happen in China. Exports of cloth to China show a decrease of 26.69 per cent.

The writer asks pertinently "Is it not possible for a few of our weaving mills to produce cloth

solely for the China market instead of imitating the drills and shirtings of common local consumption? Against this apathy the Japanese activity is contrasting. Their shipments to China have considerably advanced. When it is remembered that it is neither Indian cotton nor American that made the Japanese produce it will be clear that the Bombay mill owner has no zest, no skill, no wide vision for remaining a prosperous mill owner. After discussing the faulty nature of the methods the writer emphasises the imperative need that there is on the part of the mill owners to study the consuming markets without allowing them to slip out of their hands through apathy and short sighted methods.

"The steady improvement in the quality of the output and honest production are of far more importance to the industry than the abolition of the excise or fiscal freedom. Every year we find recognition of these principles in the proceedings of the Association, *never a year has come when we have found a record of definite achievement*." The above comments in the *Times of India* may well be read with advantage by many of the Bombay mill owners.

The Recent Bank Failures

In view of some fifteen Companies being now in liquidation in Multan, and a large number of enquiries made by persons who have suffered through their failure and are anxious to know how matters stand. Rai Damodardass, Special Judge, Multan has arranged for the issue of a newspaper, to be styled—*The Multan Weekly Liquidation Circular*, in Urdu, in which the various Liquidators will write reports of Companies under their charge and the progress made. Reports of proceedings for misfeasance against the ex Directors now going before the Court will also appear, as well as other matters of interest to creditors and contributors.

Department of Industries, Madras

The Madras Government have issued the following order —

With reference to the orders of the Government of India and the Secretary of State for India a Department of Industries will be created under a Director of Industries. The functions of the Director of Industries will be—(i) to collect information as to existing industries their needs and the possibility of improving them or introducing new industries (ii) to carry out and direct experiments connected with such enquiries (iii) to keep in touch with local manufactures to bring the results of his experiments to their notice and to obtain their co operation in the conduct of operations on a commercial scale (iv) to supervise the training of students and (v) to advise Government with regard to technical matters involving legislation

2 With effect from the date of creation of the Department of Industries—(i) the Pumping and Boring Department, the officer in charge of the Pumping and Boring Operations and the Bureau of Industrial information will cease to exist as such and the work at present done by that Department and Bureau and the establishment appertaining thereto will be transferred to the Department of Industries (ii) the appointment of the superintendent of Industrial Education will be abolished and the industrial experts under the control of that officer will in future be under the control of the Director of Industries to whose office will be transferred the establishment sanctioned for the superintendent of Industrial Education

3 The Director of Industries will correspond direct with the Government, his correspondence being addressed to the Secretary in the Educational Department so far as it relates to questions connected with the general administration of the Department, such as control of establishment and accommodation, with the training of students, and

with technical matters involving legislation and to such other matters as appertain more closely to the development of education in its widest sense than to the immediate increasing of the agricultural resources of the country. He will address the Secretary in the Revenue Department in regard to pumping and boring operations and those developments thereof which directly effect agriculture

4 Mr Tressler will be requested to report in communication with the Director of Public Instruction as to the date from which the above changes can most conveniently be given effect to

Co operative Credit Societies in Burma

From a resolution issued by His Honour the Lieutenant Governor of Burma we are glad to learn that the co operative movement is making good progress in that country. The number of co operative societies of all kinds increased from 84 to 115 an increase of 44 per cent while there was also a corresponding increase in the total number of members. The working capital rose by 5 per cent and now amounts to 53 lakhs while the expenditure amounted to a little less than half a lakh or one per cent of the working capital

Industries in the C P

A department of industries has been recently created in the Central Provinces and the Director in charge of it will be assisted by an Advisory Board composed of seven members, official and non official, whose function will be to offer advice in the following matters (a) The branches of industry to be examined and encouraged, (b) the types of implements and appliances to be introduced (c) the recruitment of pupils to schools of handicrafts the curriculum to be followed at such schools and the employment of passed pupils, (2) the localities to be selected for demonstration. The Government has wisely laid down that the attention of the new department should be directed mainly to the improvement of cottage industries

A Combine of Shipping Companies

Amalgamation is the law of the shipping world. The large companies are continually swallowing up the small to find that they still require to be bigger, when they amalgamate with a rival of their own size. The combine just effected between the P and O and the British India is certainly one of the greatest operations of the kind. The British India has the largest fleet in the East, numbering some 145 vessels, and that of the P and O comes first of course in point of quality. Both lines are abundantly prosperous financially. The secret of the combination has been well kept, and whether the impelling attraction was the prospect of having to meet the demands of a bi-weekly mail service, or German or Japanese competition has still to appear. But the two great companies in union will evidently have a position of commanding strength in the Indian trade too much so perhaps to be entirely agreeable to our feelings as passengers but with its compensations when looked at from the patriotic standpoint.

Report of the Finance Commission

The *Civil and Military Gazette* understands that the Secretary of State is about to address the Government of India on the subject of the Report of the Indian Finance and Currency Commission and pending the receipt of this no news on the matter is available. It would appear, however, from the appointment of Mr William Robinson as Financial Assistant Secretary to the India Office, that the Secretary of State has accepted the subsidiary recommendation of the Commission that the Finance Department be strengthened by the appointment of a second Secretary to whom the work of a purely technical financial character should be allotted. It would appear that the fundamental recommendations of the Commission, including the reconstitution of the Finance Committee of the India Office, are undergoing further consideration.

Advisory Boards and Income Tax

The Rangoon Traders Association, in replying to a letter from the Financial Commissioner, Burma, based on a communication from the Government of India in the Finance Department on the subject of the desirability of establishing advisory boards to assist in the work of income tax assessment, are of opinion that such a step is not suited in the case of income tax. Matters relating to the financial circumstances of an individual or of a firm are generally matters that are considered as confidential between the individual or firm and the officers of State and if advisory boards are established people would generally resent their financial circumstances being subjected to inspection by such boards composed of one's neighbours. The association is of opinion that the constitution of such formal boards would intensify rather than diminish the unpopularity of the tax.

Government Technical Scholarships

The Government of India have this year sanctioned the award of ten State Technical Scholarships to the following candidates for a course of training in Europe in the subjects noted against each—(1) Mr M M Amalasawala—Sizing and Weaving (2) Mr P R Udwadia—Architecture and Building Construction. He will undergo a training for two years in India and then proceed to Europe for a third year to complete his training (3) Mr Upendra Nath Binerjee—Mechanical Engineering (4) Mr O L D Souza—Electrical Engineering (5) Mr Bashiruddin Ahmed—Municipal and Sanitary Engineering (6) Mr Arjan Das—Textile Industry (7) Mr W Sorby—Mechanical and Electrical Engineering (8) Mr Baldev Saran Bhargava—Mining (9) Mr Kasimath Sakra—Paper Pulp Industry (10) Mr Abdul Ghafoor Khan—Electrical Engineering.

AGRICULTURAL SECTION.

Indian Wheat.

The first general memorandum on the wheat crop of the season 1913 14 issued by the Commercial Intelligence Department, India says — On the average of the five years ending 1911 12, the entire areas under wheat in the tracts dealt with in this memorandum are found to have formed some 99.8 per cent of the total reported wheat acreage of India. The figures set out in this memorandum generally represent the area sown up to the end of November and are incomplete, a further 4,000,000 acres being usually reported before the end of the season. The total area under wheat reported up to date is about 22,339,000 acres as compared with 25,688,000 acres (revised figure) at the same date last year—a decrease of 13 per cent. The sowing season has not, on the whole, been favourable in the important wheat growing tracts. The present condition of the irrigated crop is reported to be generally good, but the unirrigated crop is suffering through want of moisture in several provinces, and rain is urgently needed in places.

Kirkee Dairy Farm.

The orders of the Bombay Government on the Kirkee Dairy Farm seem to us, says the *Times of India*, to indicate a very sound line of policy. At present the Farm is worked on uneconomical lines, inasmuch as it produces only from 550 to 700 pounds of milk a day. The real economical figure is 1,000 pounds a day. Thereupon, remarking that "the dairy should be essentially an educative and experimental institution, selling its produce to the hospitals in the first instance, and after them to private consumers, the enlargement of its production to the extent indicated will be in the true interests of economy," the Government have sanctioned the increase. This policy may raise a protest from the individualist school, but we have passed out of that stage even in England,

where it attained the widest scope. But individualism is not applicable to India, and in this country, where capital is timid and experience scanty, Government must do a great deal of the experimental work. We recognise this in other forms of agriculture, surely it should also be applied to dairying. Quite apart from its educative value—the dairy farm, with the poultry run which is to be established in connection with it, are associated with the Agricultural College—such an establishment should act as a pioneer of industry. That has been the case with the Military Grass Farms in Northern India, and with the aluminium industry in Madras. So far from deprecating it we should like to see the doctrine given much wider application in the direction of establishing new or improving old industries in this country.

A Cane-Planting Machine

The South African *Agricultural News* quotes from the *Louisiana Planter* in regard to a cane planting machine, which seems to have been successfully used in Queensland. It consists of a box to hold the plants. The axle is made so that the box is fairly high from the ground, and attached to the axle is another V shaped axle, on the apex of which is hung an ordinary swing plow, without the handles. The plants are dropped through a leather conduit and fall immediately behind the plough, through a space formed by placing another plate parallel to the plough's original side plate. During the operation of planting, each cutting was placed perfectly in line, and as the machine passed on, the earth fell in and covered them. This work was done with two horses, but with three it enabled a 10 inch furrow to be opened out in one operation, and planting could be carried out on both journeys, without the necessity of marking out. The machine weighs about 2 cwt without the plough, and it is estimated that it can plant 2 acres a day as against 1 acre by the old method.

Indian rice

The following is from a second general memorandum on the rice crop of the season 1913-14 issued by the Commercial Intelligence Department, India —

On the average of the five years ending 1911-12 the area under rice in the eight provinces to which this memorandum relates, represented some 93 per cent of the entire rice area of British India.

The total area reported amounts to 69,284,000 acres as compared with 71,563,000 acres last year — a decrease of 3 per cent.

In addition to the areas noted above the crop is grown in certain tracts in British India and the average area so grown for the last five years has been some 5,500,000 acres.

The crop has suffered more or less through drought in parts of the United Provinces, of Bombay, and of Bihar and Orissa, and from floods in parts of Bengal. Elsewhere the season has on the whole, been fairly favourable.

Madras Rice

The first out turn report of the Madras rice crop of 1913-14 says —

The amended figures for the area under rice are 10,514,000 acres, which is 3.8 below the extent under rice last year, but is in excess of the average of the last five years. Rain has been irregular, deficient in the central districts and excessive on the eastern seaboard. The rain inland has on the whole fallen seasonably, and the total area under rice is still above the average. The decrease is most marked in Vizagapatam, Chittoor and North Arcot. In the extreme southern districts, *e.g.*, Tinnevely, where the freshets caused by the south west monsoon were late, the season improved and the areas under rice are normal as also out turn except in parts of Madura. The outturn has been damaged in Tanjore and to a less extent in South Arcot by floods. On the West Coast the outturns are normal.

An Agricultural Experiment.

An interesting agricultural experiment, the *Indian Planters Gazette* tells us, is to be carried out within the next few weeks on a coconut estate within a few miles of Colombo. The owner, a well known Singhalese gentleman, has determined to try the effect of proper cultivation, and he is going to put the whole of a 300 acre estate under the plough. Implements are now on order from Australia, and he is also importing four strong Australian horses for draught purposes. The experiment will be watched with interest, and should it result in an increased crop of nuts similar cultivation will no doubt be carried out on many other estates. The proposal is one which gives us much pleasure to read about, and we wish the Singhalese gentleman every success. Those who have studied our handbook on "Coconuts" will remember how strenuously we urge the necessity of ploughing and cultivating the land between the palms, as we know this must be done to give best results. We were a little surprised, however, at Ceylon going to Australia for her implements, unless it is that, since Australia supplies such excellent draught horses, she might as well send the ploughs too. Those who have tried Ransomes ploughs and cultivators find they are excellent for the class of cultivation necessary under coconuts, so we hope, with all good will for Australia, that the next lot of implements will come from this side, meanwhile from all accounts, ploughs and cultivators, the same as spraying machines, will, in future, be found on all well managed estates.

A Research Scholarship in Agriculture

A Research Scholarship of the value of Rs 60 a month will be awarded by the Punjab Government annually to a Diplomat of the Punjab Agricultural College for post graduate study, provided a sufficiently promising candidate is forthcoming who will have to present a thesis after the Scholarship period.

The Indian Agricultural World

The appearance of this new monthly is symptomatic of the growing interest that enlightened Indians take in what is after all the premier industry of India, namely, agriculture. The *Indian Agricultural World* treats of agriculture in all its vast and varied aspects and publishes every month a special supplement on "Co operation in India" thus bringing periodically under one cover all the cognate topics falling under the comprehensive term—the Indian rural sociology. Messrs D T Chadwick, Director of Agriculture and L D Swamikannu Pillai, Registrar of Co operative Societies, Madras, have contributed two special articles to the inaugural number, and the various sections are well thought out and brightly planned. If the succeeding issues maintain the excellence of the first number we have no doubt that Messrs P A V Aiyar & Co., Madras, will have every reason to congratulate themselves on their happy venture. The annual subscription of this journal is Rs 10 only.

Cocoonut Palm Disease

From the half yearly Report just issued on the campaign against the cocoonut palm disease in the Districts of Kristna, Godavery and Malabar, it appears that for the first time since the operations have been undertaken there has been a considerable abatement of the disease in Kristna, and there is hope that it is being brought under control in Godavery. A satisfactory feature of the work done is the discovery that by operations at an early stage it is possible to save trees that otherwise might have died or been destroyed. Instead of relaxing efforts on account of the success achieved in the Circars the Director of Agriculture at the instance of the Collectors of Kristna and Godavery, has asked for an addition to the staff to prosecute the good work more vigorously, and this has been sanctioned by the Madras Government.

Indigo Crop

The following is from the final general memorandum on the indigo crop of the season 1913 14 issued by the Commercial Intelligence Department, India —

On the average of the five years ending 1911 12 the area under indigo in the provinces dealt with in this memorandum represented some 99.9 per cent of the entire areas under indigo in British India.

In the five years named the average total areas of the reported indigo crop in these provinces was some 300,000 acres while that in 1912 13 was 195,700 acres.

The total area of the present season is estimated at 149,100 acres, which represents a decrease of 46,600 acres, or 23.8 per cent on the figure for 1912 13. As compared with the average of the five years ending 1911 12, the present area falls short by some 50 per cent.

The total yield of dye is estimated at 22,300 cwts., which is less than last year's figure by 45 per cent.

In addition to the areas for which particulars are given above, the crop is grown on a very limited scale in Upper Burma, and the average area so grown for the last five years has been some 300 acres. An addition of approximately 0.1 per cent should be made to the estimated outturn for India on this account.

The crop suffered more or less through excessive rain fall in Bihar and in the eastern districts of the United Provinces and through drought in the Punjab and in the western districts of the United Provinces. Elsewhere conditions are reported to have been fair to good.

Departmental Reviews and Notes

LITERARY.

URDU JOURNALISM IN THE PUNJAB

Urdu Journalism is making great progress in the Punjab. There are no less than eight dailies in Lahore, five Hindu and three Muslim, the latest addition being the *Dipal*, which is a duly edition of the *Hindustani*, of which Sarala Devi Chaudhurani is the proprietress.

THE VEDANTA KESARI

We welcome the *Vedanta Kesari*, a religious miscellany published by the Ramakrishna Mission, Mysapore Madras. An issue of this new monthly on our table contains inspiring translations of the sayings of Sri Ramakrishna and the epistles of Vivekananda. The original articles are popular expositions of Hindu philosophic truths. There is abundant field for a journal of this kind. The annual subscription being only two Rupees, the *Vedanta Kesari* has a wide scope before it for useful service.

THE INDIAMAN

This new weekly newspaper, which is being published in London with the object of creating in England "an intelligent and sympathetic interest in Indian affairs," will evidently serve a useful purpose. It seeks to dispel the ignorance and, indeed, the prejudice which too often prevail. It will deal with official subjects in the most un-official manner possible. It will strive to uphold the policy suggested by its title—the link between England and India, the eternal bond of sea power, and the fact that everyone who has eaten the salt of India is at heart an Indian. It will record the events, official, social, and domestic, which affect the fortunes of Britishers in India, and it will endeavour to bring home to British readers the actual life and work of the various services, professions, and occupations in the different provinces of India.

THE POLITICAL QUARTERLY

The *Political Quarterly* is a Journal of Contemporary Political Studies. We are living in times of great constitutional issues, says the Editor in the course of an explanatory note in the first number, of rapid growth in administration central and local, of new co-operative energies in industrial and social reform, and of fresh thought about the rights and obligations of the individual and the state. It is with this range of thought and action that the *Political Quarterly* is concerned. It is chiefly concerned with British, continental and American politics and institutions. The *Political Quarterly* aims at a broad and an impartial consideration of modern political and social development and we wish it every success.

A HISTORY OF THE NEWSPAPER PRESS IN INDIA

The Government of India have, we understand, sanctioned the grant from Imperial revenues, of a subsidy of £500 to Mr S C Sanial of the Imperial Record Department, to enable him to publish his work on the *History of the Newspaper and Printing Press in India*. Mr John Murray, London, has undertaken the publication, and Sir Valentine Chirol, of the Royal Commission of Public Services in India, will see the book through the press. The work is expected to be published early next year uniform with the larger edition of the *Letters of Queen Victoria* in four volumes of about 500 pages each.

A NEW ENGLISH DAILY AT LAHORE

An appeal over the signatures of the Hon ble Khan Bahadur Shafi, Dr Shaikh Iqbal, Nawab Zulfikar Ali Khan and other Punjab Mussalmans has been issued for the starting of a first class English daily paper at Lahore. It is proposed to issue it very shortly and 2,500 subscribers are said to have been obtained. Preliminary arrangements are said to have already been made.

EDUCATIONAL.

THE PATNA UNIVERSITY

The Mahommedan Educational Committee has negatived an Islamic Faculty at Patna University, on the ground that it would be imprudent to compete with the proposed Mahommedan University. It recommends the improvement of the Makhtabs, the Teachers Training School and a Government Madrasa at Patna with a European Principal. The suggested appointment of an Assistant Director of Public Instruction for Mahommedans was negatived.

IMPERIAL STUDIES IN LONDON

The Senate of the University of London has appointed a strong committee to advise them on the organisation of Imperial Studies in London. It is hoped that the committee will frame a scheme to supplement much of the work that is now done by the University, and re-ordinate it both on the research and on the educational sides, so that a complete system of Imperial studies will be available. On the research side there is a great field, almost unexplored, in the collections at the Record Office, the Colonial Office, the Admiralty, the India Office, and the British Museum, and it has long been hoped that some day a competent band of scholars would make these treasures available to the students and teachers of the Empire. The formation of such a committee was first advocated by Mr Sidney Low in a paper which he read before the British Academy.

ELEMENTARY EDUCATION IN THE C. P.

The Chief Commissioner of the Central Provinces approves the Director of Public Instruction's proposal for the utilisation of the sum of Rs. 5 lakhs representing the amount allotted to Elementary schools, from the non-recurring grant of Rs. 13 lakhs, given by the Government of India in 1913 for the improvement of education.

CORRESPONDENCE SCHOOL OF VERNACULAR STUDIES

A very useful institution has been started in Madras under the immediate guidance of Mr S. Gangatharam Pillai, a well known Munshi to many Europeans. Mr Pillai's Correspondence School of Vernacular Studies will be availed of by many young Europeans who come out to this part of the country without any knowledge of Tamil or Telugu. Mr Pillai has been a pundit of long and varied experience and we have no hesitation in recommending a course of training in his institution to those civilians who desire to learn the language of the people with whom their lot is cast. The School for such Europeans is situated in a favourable quarter in George Town, Madras.

THE SCHOOL FINAL SCHEME IN THE PUNJAB

The question of instituting a School Final Examination as an alternative to the Matriculation Examination, was lately referred to the Punjab University by the N. W. Frontier Government. The question was in due course referred by the Syndicate for examination and report by a strong Sub-Committee. The proposals of that Government are that every candidate must obtain a School Leaving Certificate, based on his record during the year, checked and tested by the Headmaster and Inspector, that there should be one instead of two papers on each subject, and that marking should be replaced by classification. Under this scheme a pass in one subject or any group of subjects will be recognised by Government for its own purpose. The Sub-Committee has not been able to recommend to the Syndicate the acceptance of the proposal, as it is not satisfied from the information now available that School Leaving Certificates will not be given too freely when outside influence is brought to bear on the Headmaster. The Sub-Committee, therefore, has made a suggestion to the Syndicate for the modification of the Matriculation Examination, to serve the purpose of a School Final Examination for the Punjab.

LEGAL

JUDICIAL REFORM

Sir S. Subramaniam Iyer, Ex Justice of Madras High Court, criticising the article in the *Times* on "Judicial Reform in India" in the *Commonwealth* says that reform in India should begin from below. He suggests the formation of rural courts with power to try cases of value less than Rs 100 presided over by three selected inhabitants of the locality holding office for two or three years, remunerated at some fixed rate for each sitting in this Court. No stamp duty should be required, the decision of the Court being final only on questions of facts. There should be a Superintendent of these Courts of the standing of a Subordinate Judge. The writer would raise the jurisdiction of the Munsiffs from Rs 2,500 to Rs 5,000. The Subordinate Judges should be empowered to give upon questions of fact final findings in suits valued below Rs 10,000, the bench in such cases consisting of two Sub Judges, one junior and another senior. In case of difference of opinion the District Judge's decision should be final. In suits of questions of law only in value below Rs 1,000 and in suits of greater value each Subordinate Judge may try separately. Systematic inspection of subordinate courts by a High Court Judge is urged to minimise delay in trials.

THE CAUSE OF CRIMES

If those who hold that "crime is a disease" would turn their attention to India, observes the *Times of India* "they would find a volume of evidence to show that the disease follows chiefly on an empty stomach as the predisposing cause. We have just noticed some very striking figures to that effect from the United Provinces. There after good seasons, the total population who passed through the gaols in 1912 was 5.6 per cent less than in 1911 and 9.2 per cent less than in 1910.

MRS BESANT vs NARAYANALAH

Judgment was delivered on Monday (May 25) by Lord Moulton, on behalf of Lord Parker, in the matter of the appeal preferred by Mrs. Besant against the decree of the Madras High Court which ordered her to restore two Indian boys, who are her wards, to the custody of their father says *India*. The suit in the Madras Court is described in the judgment as entirely misconceived.

"It could not be disputed that the father remained the guardian of his children notwithstanding that he had affected to substitute the defendant as guardian in his place, but the real question was whether he was still entitled to exercise the functions of guardian and resume the custody of his sons and after the scheme which had been formulated for their children. This was a matter which could only be decided by a Court exercising the jurisdiction of the Crown over infants, and in their presence. It was in their Lordships' opinion impossible to hold that infants who had months previously left India with a view to being educated in England and going to the University of Oxford were ordinarily resident in the district of Chingleput where the suit was in the first instance laid. Again, the relief asked for was a mandatory order directing Mrs. Besant to take possession of the persons of the infants in England, bring them to India, hand them over to their father. Considering the age of the infants any attempt on the part of Mrs. Besant to comply with this order would, if the infants had refused to return to India, have at once exposed the defendant to proceedings in England on writ of *habeas corpus*. No court ought to make an order which might lead to these consequences. It always was open to the father to apply to His Majesty's High Court of Justice in England for that purpose. If he did so the interests of the infants would be considered, and care taken to ascertain their own wishes on all material points.

MEDICAL.

TREATMENT FOR PARALYSIS

An account of a new treatment for general paralysis resulting from spinal disease was given recently by Professor Neth, of the French Academy of Medicine. The serum used was taken from healthy subjects who had been afflicted with infantile paralysis, but who had recovered. This serum, in spite of a lapse of twenty years, still contains, according to Professor Neth, the active principles which enable the patient when an infant to overcome the malady. In the present instance it was injected into a man of thirty-four suffering from general paralysis. The patient, who had lost the use of both legs, was, it is asserted, able to get up a few days after the first injection and a few weeks later returned to his usual occupation.

THE CURE FOR TUBERCULOSIS

Maxim Gorki, in a letter to the *Russkoe Slovo*, maintains that he has been completely cured of tuberculosis by the application of Röntgen rays by Dr. Manukhin's system. He says that many correspondents have asked him how he has been cured and he answered that he suffered from tuberculosis in both lungs. Dr. Manukhin visited him at Capri in October last year, and made four applications of his treatment up to December. Although M. Gorki is now living in St. Petersburg, in a damp climate, he is no longer following any medical course and has put on weight. He feels no trace of the disease. He felt no pain during the treatment, nor any nervous after effect.

MALARIA IN ENGLAND

In an article in the *Medical Press*, Sir Ronald Ross gives three reasons for the disappearance of malaria from England. One is the diminution in the number of mosquitoes which was brought about by a general system of drainage. The second is the diminution in the number of parasites in human beings produced by the use of quinine. The third is the abolition of the window tax which was a tax upon sunshine and fresh air.

TUBERCULOSIS IN BOMBAY

The first annual report of the King George V Anti-Tuberculosis League of Bombay furnishes abundant proof of its usefulness as a strategic centre in the campaign against tuberculosis. The work of the League began on December 1st, 1912, with efforts towards educating the ignorant masses to the dangers incidental to the disease and, explaining the sources of infection and the means to guard against them. Twenty-five lectures were held, illustrated with diagram and lantern slides, by medical officers. 2,019 patients were examined and treated, of whom 25 per cent. were found definitely tubercular. A march past of students of 30 primary schools disclosed the fact that twenty per cent. of the students had either well-developed or incipient signs of tuberculous infection. The report of the nurse, Mrs. Michael, shows she paid 630 domiciliary visits, and treated 77 patients unable to go to the dispensary. She discovered 143 contacts exhibiting tuberculous symptoms. The scope of the League is in need of extension.

EFICACY OF IODINE IN PLAGUE CASES

So much interest has recently been taken of the treatment of plague with iodine that some remarks on the subject made by Captain F. P. Connor, M.S., in a recent issue of *Indian Medical Gazette*, may well be given here.

Captain Connor says he used tincture of iodine for plague in February or March, 1912, "and obtained some extraordinary results in a few cases. But "the cases were too few in number to enable me to be sure of the invariable efficiency of the drug. He was much struck with the complete absence of bad symptoms in injecting dilute solutions of iodine intravenously, and "one can not feel perhaps other cases may prove amenable to the treatment. So far as I can find, the intravenous injection of iodine has never been used for antiseptic purposes previous to my experiment."

SCIENCE.

DR J C BOSE IN ENGLAND

It will be remembered that Dr J C Bose went to England a few days ago at the invitation of the Oxford University to deliver there a course of lectures on his new discoveries. Mr P Sen, his Assistant thus writes to a contemporary as to the impression which our illustrious countryman's experiments have created in that ancient temple of learning —

"Dr Bose gave his first lecture at Oxford on the 20th May. The most distinguished scientists were present. When they saw the experiments they were convinced that 'Life is one.' Before this, results of Dr Bose's enquiry were so astonishing to them as to challenge their belief. Nothing short of actual visualisation could convince them. It was a great success. They all unanimously said that the significance of Dr Bose's discoveries was far reaching. Indeed, they do appreciate him now. As regards his instruments, they simply marvel at their ingenuity. They all ask 'where did you get them made' and with real pride did Dr Bose reply, 'in India.' To-morrow the President of the Royal Society is coming to this house to see some of his experiments."

RAYS INSTALLATIONS IN INDIA

Some time ago it was decided by the Government of India to establish two branch installations of the X Rays apparatus, one at Delhi and the other at Simla, both being under the Superintendence of Major A E Walters, I M S. Superintendent X Ray Institute, Dehra Dun. A portion of the Ripon Hospital, Simla, has been specially reconstructed for the purpose. The necessary apparatus has all been received and Major Walters is now in Simla supervising the fitting up of the plant, which will be under the charge of Assistant Surgeon Quick, formerly House Surgeon at the

Walker Hospital, Simla, and who has recently undergone a course of special training in this subject at Dehra Dun. The X Ray Institution at Delhi has already been fitted up and has been placed in the Civil Hospital there in charge of Assistant Surgeon Trutwein.

A GREAT ENGINEERING WORK IN U.S.A

"An engineering work of considerable magnitude is being completed in the United States," says *Chamber's Journal*. "This is the Hell Gate Bridge, which is being thrown across the East River between Long and Wards Islands to provide the New York, New Haven and Hartford Railroad with a connection with the Pennsylvania Railroad in New York city. The structure will have a span of one thousand and seventeen feet between towers, in the centre there will be a clearance of one hundred and thirty five feet above high water, the depth of the crown being forty feet. The arch rises in a graceful curve. Some nine thousand tons of steel will be used in its construction. When completed the bridge will be the longest single span steel structure in the world, and will carry four lines of road."

THE LATE PROF J H POYNTING

Professor John Henry Poynting, F R S, Professor of Physics at the University of Birmingham, and one of the foremost scientists of the day, died recently at his residence, Ampton Road, Edgbaston. In 1890 he published a famous essay on "The Mean Density of the Earth," for which he was awarded the Adams Prize in the University of Cambridge. Professor Poynting computed the weight of the earth at 12,500,000,000,000,000,000,000 lbs.

A NEW COPPER MINE

The chance discovery, seven or eight years ago, by a boy of a piece of copper bearing ore has led to the opening up of a very promising copper mine on the estate of Otter, in Argyllshire, and extensive operations are now in progress for the commercial working of the mine.

PERSONAL

THE FAMOUS BRAHMIN MATHEMATICIAN

Mr S Ramanujan, the young and untaught Hindu whose work in the higher mathematics has excited the wonder of Cambridge, that home of mathematics, is now in residence at Trinity. He will read mainly with three Fellows of the college—Mr Hardy, Mr Littlewood, and Mr Neville. They are engaged in going through masses of work he has already done, and are making some surprising discoveries in it.

Mr Hardy, Fellow of Trinity says 'So many inaccurate statements have been made about Mr Ramanujan that it is perhaps as well to give the actual facts. He is a native of Madras and is about twenty six years of age. He received the ordinary Indian school education. He was never connected with the University of Madras. He has never passed any examination of any kind whatever. Until a little more than a year ago he was a clerk in the employment of the Port Trust of Madras.

His mathematical education is rather a mystery and he is not learned in any other subject. The first I knew of him was about fifteen months ago. He wrote to me explaining who he was, and sent a large number of mathematical theorems which he had proved. There were a great many very remarkable results. His theorems were all in pure mathematics particularly in the theory of numbers and the theory of elliptic functions. While many of them were quite new, others had been anticipated by writers of whom he had never heard and of whose work he was quite innocent.

"That is the wonderful thing, he discovered for himself a great number of things which the leading mathematicians of the last hundred years, such as Cauchy and Jacob, had added to the knowledge of schoolmen. He is a man of quite extraordinary powers, but very imperfect training.

THE MORLEY PRESENTATION PORTRAIT

An influential Committee has been formed in London with Sir K G Gupta as chairman for the presentation to Lord Morley of an oil painting of his as a mark of the esteem and affection entertained throughout India for one of her greatest friends. The circular which has been issued with this object says "To Lord Morley's unique reputation as a Politician, Publicist and Man of Letters, he has added a special claim to the appreciation of all classes in India by the extension to the Indian people of a greater share in the Government of their country. The Minto Morley Reforms have reaffirmed the gracious pledges of the Crown, and deepened India's faith in her future destiny. During his historic tenure of office as Secretary of State for India, Viscount Morley also gave his whole hearted support to the policy of strengthening the prestige and power of the Native Rulers in all matters affecting the internal administration of their States. A small sum of £1,500 is all that is proposed to be collected for the purpose and if every part of this great country contributes its quota not exceeding Rs 4,000 for each Province, the presentation would be a thoroughly representative one. Subscriptions may be sent to the Honorary Treasurer, Mr I. Palit, ICS (retired) or Major N P Sinha (ICS retired), at 16 Grange Rd Ealing, London, W.

RAJA SIR SURENDRA MOHAN TAGORE

We regret to learn that Raja Sir Surendra Mohan Tagore, Doctor of Music, Philadelphia, breathed his last on Friday, the 5th June, at Tagore Castle, Calcutta, at the age of seventy four. He was the greatest living authority in the Sanskrit theory of music. He was the first to teach Hindu music through a notation devised by himself. He was created a Knight Bachelor of the United Kingdom for the advancement of the art of music.

POLITICAL

THE INDIANS IN SOUTH AFRICA

The late Archibald Forbes, speaking from a wide experience once described the inhabitants of Natal as boasters, blackguards bullies and very horrible lars. He was not inaccurate writes the *Rangoon Times*, as the debate in the House of Assembly at Cape Town amply demonstrates. This wretched collection of Abandonrars, Dutch men and Jews is the most selfish community in the British Empire, and we are glad that General Botha had the courage to remind them that their difficulty is Natal's own creation. Having exploited the Indian for their personal benefit and built up their prosperity by his badly paid services—they introduced him or ginally in utter defiance and disregard of the opinion of the rest of South Africa and took the fullest advantage of his services as an indentured labourer—they now are oppressing him in a manner which is utterly alien to British instincts and is condemned by the entire Empire. The intervention of the Home Government and of the Government of India—both of course, indirectly—became a necessity, and as a result the honourable solution of a long struggle preponderant in the Union Government's Bill has been passed in spite of the opposition of Natal.

RE ORGANISATION OF THE MADRAS SECRETARIAT

The Secretary of State has sanctioned the re organisation of the Madras Secretariat, whereby the appointment of a fourth Secretary has been approved. Formerly, there were three Secretaries drawing salaries of Rs. 3,750, Rs. 3,125 and Rs. 2,500, respectively, who were assisted by two temporary Deputy Secretaries and three Under Secretaries two of whom belonged to the Civil Service, drawing a pay of Rs. 1,000 each, and one belonging to the Provincial Civil Service. Under the re organisation, there will be four Secretaries,

the first two drawing Rs. 3,750 and Rs. 3,000 respectively, and the last two will draw the grade pay plus Rs. 250 each, and they will be assisted by four Under Secretaries, three of whom will belong to the Civil Service with a salary of Rs. 1,000 each, and one to the Provincial Service. Thus the appointment of Deputy Secretaries will altogether disappear.

A NEW FRONTIER PROVINCE

There is a persistent rumour of the creation of a new Frontier Province on the North east of India. The *Syama*, of Cichar, says—"There is a strong rumour to the effect that not only Sylhet and Cichar but Kamrup and Goalpara will be joined to Bengal, and the announcement will be made in October next. A new Frontier Province will be created with Manipur, a portion of Assam and the adjoining hill tracts. It may be called the Assam Frontier Province. Lord Hardinge will soon visit Manipur and Assam, and Lord Curzon will tour in Chittagong shortly and a Military Officer has been placed in charge of Assam. All these are preliminaries to the creation of a new Province."

AN INVIDIOUS DISTINCTION

Sir William Wedderburn, writing to a home contemporary in connection with the British garrison in South Africa and the Indian question, points out that a British force of 6,888 men is located in South Africa at a yearly cost of £633,500, and asks why there should be this charge on the British tax payer for the benefit of a self governing colony, when a force of British troops approaching 80,000 men is located in India, and India is called upon to pay the bill amounting to many millions sterling. In his opinion South Africa should be called upon to show on what grounds it is entitled to greater favour than India from the British tax payer, as the treatment accorded to British Indians is not now promoting the interests of the Empire.

GENERAL.

THE RELEASE OF MR B G TILAK

The news of the release of Mr Bal Gangadhar Tilak has been received with profound satisfaction throughout India. Mr Tilak having served his sentence of six years at Wandiwasi arrived at Poona on the 17th. It is gratifying to learn that his health is fairly satisfactory. It is stated that Mr Tilak has written three books during his detention, and they will be published at Poona. Not only at Poona but in several other places meetings have been held to express the joy of the people on his release.

THE FRENCH STAMP

The design of the French postage stamp is to be changed. The familiar figure of a woman with outstretched arms sowing a field of corn is to be replaced, says the *Mail* Paris correspondent by a view of the Eiffel Tower with an aeroplane flying past.

REDEEMING LOW CLASS FAMILIES

A great deal has been heard of late of the shortage of labour in Bombay and of the economic condition of the labouring classes. A good deal of light has been thrown upon this question by the work of the Servants of India Society in starting Co-operative Credit Societies amongst Mill hands and sweepers. It is now proposed to carry this movement farther by establishing a Co-operative Credit Society in Parel Mill district to redeem 40 low class families residing in the Gujarati quarters there. The 40 families comprise 146 persons of whom 57 are earning members, the total income being Rs. 775 per month, and the total monthly expenditure Rs. 458, but the whole of the balance of Rs. 381 goes towards part payment of interest on debt as the rate of interest exceeds 75 per cent. The total indebtedness of the 40 families is Rs. 7,950. The people are all frugal in habit and total Rs. 300. Thirty seven families are Muslim.

(sweepers) and the standard of education is low. The 40 families now pay an annual debt charges amounting to Rs. 1,300. Under the Co-operative scheme the debt will be paid off and the annual interest on new debt will be Rs. 1,400 and the rest of the savings will go towards the amortisation of the Co-operative debt. The rate of interest charged by the Society will be 18½ per cent, and the public are invited to subscribe deposits to the Credit Fund.

A NEW TITLE FOR BURNAY SCHOLARS

His E. the Viceroy and Governor General has been pleased to sanction the institution of a new title of Aggamahapandita, to correspond with the titles of Mahamahopadhyaya and Sham ul Ulema. The title of Aggamahapandita (the meaning of which is "one who is pre-eminently learned or chief among great scholars") will be conferred on Buddhist scholars in Burma who render eminent services in the promotion of Oriental learning with special reference to Pali. Each recipient of the title is to be granted an annual pension of Rs. 100, or when the recipient is a Monk, annual or monthly doles of rice to the value of Rs. 100 a year will also be given. A seal will be engraved with the name of the title and of the recipient. The title will be prefixed to the name of the title holder.

THE LORD CHANCELLOR ON INDIA

Addressing Indian students in England on a recent occasion, the Lord Chancellor is reported to have said:

His interest in India, and particularly Indian philosophy had been roused as long back as his student days at the Edinburgh University, when he happened to have had a very formidable rival in an Indian fellow student in almost all the examinations for which he had sat. Sometimes the Indian beat him 'hand is down', while on other occasions Balfour or Mr R. B. Haldane as he then was, he succeeded in bowling his Indian rival over. The keen competition and the healthy rivalry that had evidently existed between the two, we were told had only cemented their friendship still closer and had treated an unusual degree of mutual regard and admiration between them.

The Indian referred to here is, we believe, Dr P. K. Roy.



MR. B G TILAK.



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CAWNPORE.

THREE INDIAN POETS

Three little books* have reached us, appreciations of Indian poets who have achieved sufficient command of a foreign language to be accepted as among the foremost writers of poetry in that tongue. One of these poets is, of course, Rabindranath Tagore the other two are women. And that is a strange thing when one remembers that in the East the woman is secluded, in fact nearly imprisoned from early youth and during the most impressionable years of her life. But Surojini Naidu and Toru Dutt came of most enlightened parentage and both visited England at an early age. The outstanding features in the lives of these three poets are touched upon in the books before us and besides a critical appreciation of their works there are many little personal touches. We read for instance of Rabindranath Tagore that "he is acknowledged on all hands as a handsome man and that "in his youth he was a leader of fashion in Bengal. He has the high forehead of a thinker, a flowing beard, flashing eyes, and a distinguished appearance.

Often he has been heard singing from early morning till late at night. He is very fond of swimming and rowing. It is said that he hums his verses over to himself before writing them down. During the rainy season he finds his work more congenial than at any other time of the year. Here are examples from three of his love lyrics.

"When she passed by me with quick steps, the end of her skirt touched me. From the unknown island of a heart came a sudden warm breath of spring. A flutter of a flitting touch brushed me and vanished in a moment, like a torn flower petal blown in the breeze. It fell upon my heart like a sigh of her body and whisper of her heart.

"The Gardener

"Hands cling to hands and eyes linger on eyes
Thus begins the record of our hearts."

"It is moonlit night of March, the sweet smell of henna is in the air my flute lies on the earth

* Rabindranath Tagore, Mrs Surojini Naidu, Toru Dutt, (Natesan and Co, Madras. As 4 each

neglected and your girlhood of flowers is unfurled

"This love between you and me is simple as a song."

"The Gardener"

You are hidden as a star behind the hills, and and I am a passerby upon the road.

But why did you stop for a moment and glance at my face through your veil while you walked by the river-side path with the full pitcher upon your hip?

"The Gardener"

Much of Tagore's poetry is religious. Mr Yeats says of his writings that "the traveller in the red brown clothes that he wears that dust may not show upon him, the girl searching in her bed for the petals fallen from the wreath of her royal lover, the servant of the bride awaiting the master's home coming in the empty house, are images of the heart turning to God. Flowers and rivers, the blowing of conch shells, the heavy rain of the Indian July, or the parching heat, are images of the moods of that heart in union or in separation and a man sitting in a boat upon a

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CALCUTTA

ANNOUNCEMENT

river playing upon a lute, like one of those figures full of mysterious meaning in a Chinese picture, is God himself. Here is one of the poet's simple songs upon this theme

In the world's audience hall the simple blade of grass sits on the same carpet with the sunbeam and the stars of midnight

Thus my songs share their seats in the heart of the world with the music of the clouds and forests

But, you man of riches, your wealth has no part in the simple grandeur of the sun's glad gold and the mellow gleam of the musing moon

The blessing of the all embracing sky is not shed upon it

And when death appears it pales and withers and crumbles into dust

Mrs. Surojini Naidu is descended from Bengali stock, ascetics and dreamers all. In her the inspiration they drew from forest and mountain has found peculiar expression. When she is in India her residence is Hyderabad and there she holds a unique position as a link between the English and Indian social elements. Her influence

behind the purdah is very great. Here is a poem upon the gracious ways of Indian maidens

A Kokila called from a Henna spray
Lari! Laro! Lari! Laro!
Hasten maidens hasten away
To gather the leaves of the Henna tree

The tilak's red for the brows of a Hindu,
And letel nuts red for lips that are sweet,
But, for hily like fingers and feet,
The red, the red of the Henna tree

And here is an exquisite fancy
A caste mark on the azure brows of Heaven,
The golden moon burns sacred, solemn, bright,
The winds are dancing in the forest temple
And swooning as the holy feet of Night,
Hush! in the silence mystic voices sing
And make the gods their incense offering
Around Toru Dutt gathers the gloom of
tragedy for she died at twenty one. Yet in
the few short years of her life she achieved so
high a standard of poetical writing that her lays
of the brave deeds in ancient days and her little
pictures of Indian life will live long both in India

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and in England. She was born in 1856 in Calcutta of a Bengali Christian family, and she was among the pioneer Indian writers in English verse. This renders the success of her lyrical expressions the more marvellous. Her early death was a national disaster. Among the best of her poems are those on Indian customs and scenery. Follows a little picture of a village in the early morning

A ragged herd boy, here and there,
With his long stick and naked feet,
A ploughman wending to his care,
The field from which he hopes the wheat,
An early traveller hurrying fast
To the next town an urchin slow
Bound for the school

And hence a sunset on an Indian lake
Upon the glassy surface fell
The last beams of the day,
Like fiery darts, that lengthening swell,
As breezes wake and ply,
Osiers and willows on the edge
And purple buds and red
Leant down—in and the pale green's edge
The lotus raised its head
And softly, softly, hour by hour
Light faded and a veil
Fell over tree, and wave, and flower,
On came the twilight pale

These three little books, unpretentious as they are, are worthy of a place on the shelves of every reader. *The Future*

CO-OPERATIVE ENDEAVOUR

We have received an excellent brochure on Co-operative Societies, written by Mr P V Govindaswamy Iyer (Messrs G A Natesan & Co., Madras, No 12) which we would commend to the attention of all interested in the co-operative movement. The main interest of the brochure consists in the simple and persuasive way in which the author urges the need of co-operation in all the various fields of national development. There are those who regard the co-operative movement as concerned mainly, if not wholly, with the supply of credit. The author's ideal is of a far different character. 'Imagine,' he says, "the

village society of organised co operation working in the fields of agriculture, industry, distribution, commerce, bank, sanitation, public health, education and other kindred channels. Imagine, Indeed! The problem of self help in every department of human endeavours is solved. The old village prachiyat in the minutest as in the widest scope of its activities embodied the co operative principle. The village community governed itself, to its mutual advantage. Sufficient funds were forthcoming locally for local use. There was no distant authority without whose permission nothing could be done. The village communities of old acted in the true spirit of the exhortation addressed by one of the most eminent Indians of this generation to the graduates, "With brains enlarged, hearts expanded and character ever more valuable than knowledge, go ye, o brethren, in the words of Mahavagha, for the good of the many, for the welfare of the many and for the prosperity of the many. The co-operative move-

ment if it revives the old ideals of co operation it cannot re create the old economic and social conditions—would prove the greatest benefactor of the community. During several centuries of social demoralisation, the community has lost the instinct of social service. That instinct has to be re created and applied gradually in practice in a business like way in consonance with modern conditions and notions of business. Agricultural societies, it goes without saying, are necessary in a country 80 per cent of whose population are directly dependent upon agriculture.

It would be waste of time dwelling upon organised effort for purposes of agricultural development. Why have Indian industries not have developed, under modern conditions? Mainly, lack of organisation, absence of industrial capital, was of commercial cohesion. This notable defect can be remedied by the starting of industrial co operative societies. Mutual confidence and business enterprise would solve the problem of indus-

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R J Mercend Traffic Overseer Madras Harbour Trusts writes —I have already tried Prof James Electro Tonic Pearls and find them very efficacious. Please send three bottles more by V P P.
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trial situation, for the lack of both accounts for hoarding. Then there is great need for distributive societies and co operative stores. Banking facilities are next indicated as essential adjuncts to co operative industrial life. Banking business is now synonymous with usurious money lending because the people have lost the instinct of the operation and could secure credit for neither in industrial nor agricultural purposes. European concerns flourish for they have business talents behind them and are backed up by banking facilities. Therefore there must be co operative banks where the people's money safely invested and capably managed might be utilised for financing the people's enterprise.

Then the sanitary conscience of the community has to be aroused. The author urges the formation of local sanitary committees on a co operative basis, to supervise sanitation. The need in this respect is most urgent in rural areas. If rural sanitation is capable of improvement on a

co operative basis, why not education? In this respect, at any rate, the people have acquired some experience, and if the people so wish, they are in a position to solve the problem of mass education, without official compulsion. We have no space to enlarge upon the very useful things the author has to say upon the possible extension of co operative endeavour so as to create a civic spirit and economic habits. We heartily agree with the concluding observations of the author of this very useful brochure. "With all hope and faith it may be anticipated that societies of co operation which are organised at the instance of an informed public, and the patronage of a paternal Government, are sure to prove a national blessing to this country, vouchsafing to every well wisher of India that the glorious path of co operation will lead a progressive nation to communal regeneration, social prosperity and economic salvation. —*The Express, Bangalore*



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and Co. have done well in issuing a new series of short biographical sketches entitled the "Friends of India Series" containing the biographies of eminent non Indian personages who have assisted in shaping the destinies of this land. We have been favoured with copies of some of their latest additions to the series, the biographies of John Bright, Henry Fawcett, Lord Macaulay, Edmund Burke, Charles Bradlaugh and Lord Minto, and have no hesitation in saying that these cheap booklets are calculated to give to the student of the modern history of India substantial assistance in understanding the steady development of the country under British rule—*The Fergusson College Magazine*

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country than those of Birtal. The small volume before us contains twenty one of these amusing stories which abound in wit and humour of a genial kind. In fact the present collection requires no special commendation as the fascinating tales brought together cannot fail to attract readers—*The Fergusson College Magazine*

HINDU PSALMS AND HYMNS

Hindu Psalms and Hymns is yet another addition of Natesan and Co. The author, Mr K V Ramaswami A., has given therein some select passages from Sanskrit spiritual songs, poems and prayers. They are culled from Aitihasik and Pauranic literature in Sanskrit and are indeed most inspiring. English translations and explanatory notes are also given. Translations of choice chantings of saints like Tukaram, Kabir, and Tulsidas are likewise added—*The Fergusson College Magazine*

ARCHAEOLOGY IN NATIVE STATES

The States of Hyderabad, Gwalior and Kashmir have now completed their arrangements for the establishment of archaeological departments in their respective states. Mr Dyraran Sahni will direct operations in Kashmir. Professor Garbe in Gwalior and Professor Ghulan in Hyderabad.

CHEAP WOOD PULP

The competition of cheap wood pulp paper imported from Europe has checked the development of paper making by older methods in India, and the most successful mills are those, says the *Indian Trade Journal*, which have Government contracts for the supply of cheap foolscap, blotting paper, note paper and envelopes. The number of paper mills in India in 1912 was nine—three in Bengal, four in the Bombay Presidency, one in the United Provinces, and one in the Gwalior State with a capital of about Rs 54 lakhs.

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